

6.8.97.
Library of the Theological Seminary,
PRINCETON, N. J.

Division BS491

Section G692

Shelf.....

Number V.4

THE BIBLE

TRUE FROM THE BEGINNING.

BY

✓
EDWARD GOUGH, B.A. (LOND.),

Congregational Minister, Barrowford,

GRADUATE IN HONOURS IN LOGIC AND MORAL PHILOSOPHY.

*DESIGNED AS A COMMENTARY ON ALL THOSE PORTIONS OF SCRIPTURE
THAT ARE MOST QUESTIONED AND ASSAILED.*

‘Thy Word is true from the beginning.’—Ps. cxix. 160.

Ζητῶ γὰρ τὴν ἀλήθειαν, ὃφ’ ἧς οὐδεὶς πώποτε ἐβλάβη. Βλάπτεται δὲ ὁ ἐπιμένων
ἐπὶ τῆς ἑαυτοῦ ἀπάτης καὶ ἀγνοίας.

ANTONINUS, Book VI., p. 21.

‘For I seek the Truth, by which no one ever yet was injured. But he is injured
who abides in his deception and ignorance.’

VOL. IV.

LONDON:

KEGAN PAUL, TRENCH, TRÜBNER & CO., LT^D.

1890.

INTRODUCTION.

FOR the information and guidance of the reader, the following statements are submitted :

1. Evidence directly tending to show that when the Apostle Paul speaks of women being silent in Churches, and when he forbids them to teach, he is not referring to literal women, will be found on pp. 108-133. The writer would respectfully ask the attention of Christian women to this portion, which should be read in its entirety, and not merely to p. 111, or p. 119. Other evidence tending indirectly to a like conclusion, will be found on pp. 1-17, and in Vol. III., pp. 441-443.

2. Evidence tending to show that there is no 'missing link' between 'Man' and the 'Simia,' and that the Bible is Evolutionary in its teaching, will be found on pp. 63-77, pp. 467-470, also in Vol. I., pp. 111-126, etc.

3. If the reader be interested in the subject of Everlasting Punishment, he will find that the Expositions of 2 Kings i. (pp. 18-43); Jonah i. 2 (pp. 409-454), and pp. 259-261, have a close relation to this question.

4. Friends of Total Abstinence will find, in Vol. III., pp. 482-519, an examination of certain teaching in Scripture respecting the moral danger attending the use of Intoxicating Drink.

5. In the introduction to Vol. II. the writer set forth an outline and description of the Grades and Gradal Laws, and likewise a list of the principal Grade Words. It is his intention, if life be continued to him, to repeat the same with more fulness in the Introduction to Vol. V.

6. Vol. V. will contain Expositions of Luke's Narrative of the Birth of Christ; also Expositions of the Narratives of Christ's Baptism; of John the Baptist and his work; of the Temptation of Christ; of the Call to be Fishers of Men: the subject of Demoniical Possession, and the Sermon on the Mount will be considered, and Expositions given of the narratives of the Cleansing of the Leper; the Healing of the Centurion's Servant; the Healing of Simon's Wife's Mother; and the Healing at the Sunset, as such narratives are set forth in the various Gospels. Vols. VI. and VII., which conclude the series, will contain Expositions of other narratives contained in the Four Gospels, and, pre-eminently, of the narratives of the Crucifixion and of the Resurrection.

Attention will also be given in those volumes to the subject of the Gift of Tongues, to 1 Cor. v., and to the Epistles to the Seven Churches.

7. It is with a desire that he may be kept from corrupting the Word of God, and that, 'as of sincerity,' and 'as of God, in the sight of God,' he may speak in Christ, that the writer makes the following statement: In Vol. I., pp. 97-105, will be found a chapter on 'Christ's Own Body.' Therein the writer maintained that the Saviour's Body was not a material Body. In the same chapter the writer stated that he himself was not a Docetist. What he thus indicated in brief, he may here state more fully. Partly in this volume, and more at length in the three remaining volumes of this work, the writer, trusting to the power of Christ to help his infirmity, has sought to call attention to what may be termed the greatest Illusion in human history. It is the Illusion that when our Divine Saviour became Incarnate, it was in such a Form as that He could be seen by mortal eyes, and so as that He lived in a literal Palestine, and was crucified by literal Jews. This is an error. The Saviour no more walked in this literal fashion over the acres of Palestine than over the acres of England. He was no more crucified by literal Jews than He is crucified by all wicked men everywhere. The whole of the Four Gospels, like the narratives of the Old Testament that have been considered in these first four volumes, are Moral and not Literal History. The Geographical names, such as 'Bethlehem,' 'Bethany,' 'Capernaum,' 'Galilee,' 'Jerusalem,' 'Nazareth,' the names of Political Personages, such as 'Cæsar Augustus,' 'Caiaphas,' 'Herod,' 'Pilate,' even the names of the Apostles, so far as such names are used in the Four Gospels, are Moral Symbols, and do not denote literal persons. The same Gradal Laws that pervade all the narratives which we have considered, pervade the Gospels. The same Grade Words are used in the same Gradal sense. Thus words of apparently little importance, and hence the less likely to be objects of prejudice to those who might wish to corrupt the Text, are the Divinely appointed landmarks to direct us into the Truth of God. By this law it will be found that the word *αὐτός*, answering in the Gospels to the Hebrew *אני*, 'he himself,' and, like it, the most common word of the Young Men's Grade, is one of the most important, if not the most important, word in the Four Gospels. Further, the various narratives in the Gospels are not repetitious but supplementary, so that the Four Gospels, like the four quarters of the same orange, make one whole. For example, Matthew gives the narrative of the Soulical Birth of Christ, and Luke gives the narrative of His Intellectual Birth. English readers cannot fail to notice that the Mary who sings, 'My soul doth magnify the Lord,' has a more Intellectual aspect than the Mary of Matthew's narrative. In the latter, neither Mary, nor Joseph, nor the Saviour, is represented as speaking one word, nor is the action carried beyond the childhood of the Saviour, or an age when the Intellectual powers are yet in abeyance. The action is all Soulical. But Luke's narrative not only makes express allusion to the Saviour's wisdom: it continues the record up to the Saviour's thirtieth year, an age of Intellectual maturity. Apart from these features, much additional evidence is yet to be adduced in support of the teach-

ing here advanced. The writer may add that he uses the word 'Soulcal' because of his aversion to the word 'Psychical.' Such works as Canon Farrar's 'Life of Christ,' Dr. Geikie's 'Life of Christ,' Dr. Fairbairn's 'Studies in the Life of Christ,' etc., notwithstanding their many and great excellencies, are written in error. No such Being ever lived visibly in Palestine, or in any other earthly state, as the Being whose life is presumably written, or commented upon, in these works. This statement is not made as implying the least disparagement to the distinguished authors of these books. Any such disparagement would be an injustice to men who have deserved well of Christendom. Moreover, from the days when the Epistle of Barnabas was written, theological and ecclesiastical teaching has been such as to justify men in regarding the Gospels as Literal History. More important still is the fact that the Gospels themselves, like Bunyan's 'Holy War,' must have been designedly written so as to be capable of being read—and that with good moral results—as Literal History, even though their true meaning lay beneath the surface. And when the Churches begin to read the Gospels as Moral History, it will not follow that the literal reading must cease from its usefulness or its charm. When these qualifications have been made, the fact still remains, with all its weighty significance for existing ecclesiastical systems, that there never was a literal Virgin Mary, or a literal Joseph, and that Jesus never became Incarnate in such a Form as that He could be seen by mortal eyes, and so as that He lived in a literal Palestine. The silence of Josephus, of Justus of Tiberias, and of the Mishnical and Talmudical writers, as to the events recorded in the Gospels, is a perfectly natural silence. It will yet be found, also, that the Sect of the Essenes has a far more important position in relation to the origin of Christianity than is commonly supposed. The history of John the Baptist appears to be in specially close contact with the history of this people. Their asceticism, and retired life, are betokened, the writer thinks, in the inspired statement that John the Baptist was in the desert till the days of his showing unto Israel. What is said in 1 Cor. xiv., of having a tongue, as in contrast with prophesying, refers to having a knowledge of the secret meaning of the Gospels as in contrast with a knowledge of the apparent meaning. The narrative of the Pentecostal Gift of Tongues refers to the summing up, the perfecting, the more clearly expressing, in Christian teaching, of all the Truth that had been floating in the common sayings, the thoughts, the philosophical teachings, of all the nations on the face of the earth. The former gift is in relation to the Church, while the latter has the world outside the Church for its sphere. In neither case has the Gift of Tongues any reference to ability to speak a variety of human languages. Evidence in support of these statements will be considered in the last volume, in connection with the Exposition of Mark xvi. 17.

8. In the Introduction to Vol. III., the writer intimated that it would be in Vol. V. that he would begin the consideration of the Gospels. He has since deemed it advisable to introduce the Exposition of Matthew's narrative of the Birth of Christ (Matt. i., ii.) into this volume. The reader will find this Exposition on pp. 491-626. Reviewers who may read this portion, or the Exposition of the Book of Jonah, pp. 409-488,

will be able to judge therefrom whether the system of Exposition here followed is, or is not, in accordance with Scripture.

9. Although the writer's teaching may seem to do violence to current and cherished theological opinions, it must be remembered that change does not necessarily imply loss. The great facts of the Saviour's Incarnation, His Divinity, His Atoning Work, His Crucifixion and Resurrection, His abiding presence with us and absolute authority over us, these, in all their practical value, will be unaffected by any change from a literal to a spiritual interpretation of Scripture that we may make, providing only that, in making this change, we are careful to follow the guidance of Scripture itself. Truth may lay aside an outward veil, but she cannot be made to appear less beautiful by fuller light or closer examination. And what if the Saviour passes from Palestine? It is only that He may be known more clearly as the world-wide Saviour, and that He may dwell more fully in human hearts. We are not called upon to leave the old theological paths in which our sainted fathers travelled, but only to come nearer to the spiritual destination to which those paths were ever tending. The great processes of salvation, without any new let or hindrance, and with a closer personal application to human need, will still be carried on within men. Christ will be formed in us, and we shall bear about in our bodies His dying, and then rise with Him and in Him to heavenly places. We break away, in some measure, from literalism, but we do not break away from Christ. We rather show, in a fuller and better sense, the faith of those who have not seen Him, and yet believe. Moreover, that Apostles and Evangelists should have been inspired to describe for us such a life as the life of Christ, is not less wonderful than would be the literal out-living of that life. We may also infer, and that with strict reasonableness, that God would not have inspired these men to portray such a life for us, had not the portrayal, in all its essential features, been a true representation of what Christ evermore is as respects His Purity, Wisdom, Divinity, and Redeeming Love. Hence the Gospels, regarded as Moral History, do not honour Christ less, while they honour Inspiration more. Further, if we lose from the surface of things some of our literal traditions, we yet gain much. When men read the Gospels as Moral History, one result, and that of great value, will be the rolling away of a reproach from the Jewish people. In regard to the suffering Saviour, we ourselves, just as much as the Jews, will then have to say: 'We are verily guilty concerning our Brother.' This will tend to strengthen feelings of mutual kindness between Jews and Gentiles. Then, also, the Verbal Inspiration of Scripture will be seen to be a demonstrable, and therefore an undeniable fact. The Gradal Laws that pervade Genesis, and that, generally speaking, will enable us to decide between various readings of any text, have their embodiment in the Four Gospels. Even some early Christian writings contain evidence that their writers had some knowledge of Grades and Grade Words, and of the Sinaitic and Seed Processes. The table prefixed to Grabè's Edition of 'Irenaeus,' showing the relation of the Aeons to the Pleroma, or Spiritual Realm, to the Intermediate Place below it, and to the still lower realm of things made by the Demiurgus, is essentially a plan of the Grades. If this Gradal

System, accepted by thousands of Gnostic Christians in the first and second centuries, had any foundation in Scripture, it is inferentially certain that every grade must have had some distinguishing marks or tokens. Equally certain is it that those tokens must have consisted of special words. Both in 'Hermas,' and in the Theodotian Epitome appended to the works of Clemens Alexandrinus, we find indications of the Gradal system, the latter work sometimes using the word 'place' according to its Gradal meaning. The references in this same work and in 'Irenaeus' to Seed-process action are very clear. This Gradal System, which is but an eduction from Scripture, will show us that the apparent discrepancies of the Gospels are not discrepancies at all. It will be found that the apparent variations, as where Matthew speaks of two demoniacs amongst the tombs, while Mark and Luke only speak of one demoniac; as in the references to the cock-crowing and to Peter's denial of Christ; as in the allusions to the day of Christ's Crucifixion and the Passover; as in the narratives of the actions of the women and the appearances of the Angels at the Resurrection; that these, and all similar variations, are caused either by Gradal transitions, or by transitions between the Sinaitic and Seed Processes. In prayerful dependence on Divine help, the writer has endeavoured, in the three remaining volumes, and on pp. 491-626 of the present volume, to show that these things are so. After an examination of Scripture extending through many years, he is convinced that those parts of the Gospels, as well as of the other Scriptures, which men have most assailed, will be proved to be just the parts that most effectually establish the Inspiration and the Truthfulness of God's Word.

'So discord oft in Music makes the sweeter lay.'

Whatever may befall our literalism, and however faint hearts may dread to let that literalism go, Scriptural Truth, with all its wealth of blessing, must abide for ever. Salvation will still be found in Jesu's name, and in that alone. As Troy had but one gate, so Christ will be, for all the world, the One Way to heaven. A mist that lay on God's hills may vanish in the light of brightening day; but those hills are everlasting, and from their serene heights all our help will still continue to come.

E. GOUGH.

AUBURN HOUSE, BARROWFORD.
September, 1890.

CONTENTS.

CHAPTER	PAGE
I. ELIJAH LEAVING FATHER AND MOTHER : I KINGS XIX. 20 .	I
II. ELIJAH'S DESTRUCTION OF THE TWO FIFTIES : I KINGS I .	18
III. ELIJAH'S ASCENT INTO HEAVEN : 2 KINGS II.	44
IV. THE BOOK OF ESTHER : ESTHER I.	88
V. THE BOOK OF ESTHER : ESTHER II.	133
VI. THE BOOK OF ESTHER : ESTHER III.	157
VII. THE BOOK OF ESTHER : ESTHER IV.	176
VIII. THE BOOK OF ESTHER : ESTHER V.	190
IX. THE BOOK OF ESTHER : ESTHER VI.	206
X. THE BOOK OF ESTHER : ESTHER VII.	224
XI. THE BOOK OF ESTHER : ESTHER VIII.	236
XII. THE BOOK OF ESTHER : ESTHER IX.	271
XIII. THE BOOK OF ESTHER : ESTHER X.	308
XIV. THE IMPRECATORY PSALMS	313
XV. EZEKIEL XL.	329
XVI. HOSEA I.	375
XVII. HOSEA II.	390
XVIII. HOSEA III.	404
XIX. JONAH I.	409
XX. JONAH II.	439
XXI. JONAH III.	454
XXII. JONAH IV.	472

PART II.

ON PORTIONS OF THE NEW TESTAMENT.

XXIII. THE INCARNATION OR SOULICAL BIRTH OF JESUS : MATTHEW I.	491
XXIV. THE INCARNATION OR SOULICAL BIRTH OF JESUS : MATTHEW II.	587

PASSAGES OF SCRIPTURE SPECIALLY CONSIDERED,
APART FROM CHAPTERS EXPOUNDED.

GENESIS.				PROVERBS.						
i.	26	...	...	524	iv.	25-27	...	...	...	367
ii.	23	...	...	108	ISAIAH.					
iii.	17	...	...	582	i.	19	...	...	...	528
xv.	18	...	...	593	ii.	3	...	...	...	98
xxx.	24	...	...	555	ii.	13	...	...	...	562
xxxi.	35	...	...	110	vii.	8-22	...	...	...	558
xli.	5	...	...	600	vii.	14	...	...	...	585
xlii.	38	...	...	444	vii.	16	...	...	...	624
EXODUS.				xxiv.	21	...	...	...	...	522
xx.	25	...	...	362	xl.	2	...	...	...	66
LEVITICUS.				xlii.	3	...	...	...	...	351
xii.	8	...	...	529	xliv.	18	...	...	...	561
NUMBERS.				liii.	9	...	...	...	...	420
xxiv.	7	...	...	161	liv.	10	...	...	...	106
JUDGES.				lxi.	7	...	...	...	...	66
viii.	18	...	...	601	JEREMIAH.					
2 SAMUEL.				iii.	4	...	...	...	...	79
x.	5	...	...	83	vii.	29	...	...	...	82
1 KINGS.				xiv.	8	...	...	...	...	151
ix.	26	...	...	427	xx.	12	...	...	...	312
2 KINGS.				xxv.	17	...	...	...	...	375
ii.	24	...	...	553	xxxi.	15	...	...	...	600, 622
iii.	1	...	...	42	xxxi.	20-22	...	...	...	567
vi.	17	...	...	79	xxxi.	33	...	...	...	174
1 CHRONICLES.				EZEKIEL.						
xxix.	5	...	...	230	viii.	16	...	...	...	594
JOB.				xvi.	26	...	...	...	...	592
xi.	5, 6	...	...	66	xliii.	7-9	...	...	...	164
xi.	14	...	...	437	xliv.	1	...	...	...	330
xiv.	20-22	...	...	503	DANIEL.					
xlii.	10	...	...	66	vii.	13	...	...	...	536
PSALMS.				ix.	27	...	...	...	...	156
vi.	7	...	...	316	HOSEA.					
viii.	8	...	...	72	v.	11	...	...	...	571
xxiv.	9	...	...	22	xi.	9-II	...	...	...	347
xxx.	5	...	...	151	xii.	10	...	...	...	410
xlvi.	7	...	...	431	AMOS.					
lxxviii.	49	...	...	146	v.	26	...	...	...	599
lxxx.	6	...	...	316	MICAH.					
xcvi.	12	...	...	86	v.	2, 3	...	...	...	607, 608
cv.	19	...	...	600	ZEPHANIAH.					
cix.	21	...	...	322	iii.	9	...	...	...	201
cxxv.	3	...	...	233						

ZECHARIAH.

i. 8-10	...	...	140
ii. 4, 5	...	...	301
iii. 4	...	...	179
viii. 20-23	...	...	595
ix. 12	...	...	67
xiv. 8	...	...	348

MALACHI.

ii. 11, 15	...	...	14
------------	-----	-----	----

MATTHEW.

i. 23	...	...	278
iii. 10	...	...	563
v. 1-4	...	...	580
v. 25	...	...	173
vi. 10	...	...	74
vii. 15	...	...	72
vii. 24	...	...	126
x. 27	...	...	131
xii. 39, 40	...	...	418, 419
xiii. 55	...	...	562
xvi. 18	...	...	7
xvi. 22, 23	...	...	327
xvii. 9	...	...	527
xviii. 3	...	...	351
xviii. 8, 10	...	...	28
xix. 6	...	...	12
xix. 11	...	...	5
xxiii. 9	...	...	7
xxiii. 34	...	...	112
xxiv. 6-31	...	...	257-262
xxv. 1-10	...	...	278, 279
xxv. 14-30	...	...	30, 279
xxv. 46	...	...	544

MARK.

ix. 49, 50	...	...	84, 432
------------	-----	-----	---------

LUKE.

i. 31-34	...	...	564
i. 57	...	...	554
i. 78	...	...	596
ii. 3-11	...	...	546
ii. 24	...	...	529
ii. 21-39	...	...	497
xi. 30	...	...	415-417
xiv. 26	...	...	327
xvi. 12	...	...	453
xvii. 37	...	...	278
xix. 11-27	...	...	280-282

JOHN.

i. 11	...	...	75
i. 14	...	...	76
i. 18	...	...	547
ii. 14	...	...	617
iii. 16	...	...	546
vi. 66	...	...	588
viii. 57	...	...	501
xix. 27	...	...	557
xx. 29	...	...	539

ACTS.

vii. 20	...	...	456
---------	-----	-----	-----

ROMANS.

i. 20	...	...	560
ii. 15	...	...	582
ii. 28	...	...	592
iii. 21-26	...	...	584
iv. 11-18	...	...	561
v. 13, 14	...	...	582
v. 15-20	...	...	583
vii. 3, 4	...	...	407
vii. 4	...	...	15
vii. 5-8	...	...	533
viii. 15, 16	...	...	79
viii. 23	...	...	611
xvi. 5	...	...	129

I CORINTHIANS.

ii. 6	...	...	209
iii. 1	...	...	209
v. 5	...	...	26
vi. 4, 5	...	...	112
vii. 37	...	...	108-144
ix. 20-23	...	...	187
x. 15	...	...	112
xi. 1-16	...	...	112-118
xiv. 34-38	...	...	127-133
xv. 3, 4	...	...	501
xv. 13-19	...	...	264, 265
xv. 29	...	...	256
xv. 44	...	...	289

2 CORINTHIANS.

i. 5	...	...	539
iv. 10	...	...	581
iv. 18	...	...	339
v. 16	...	...	505
x. 7	...	...	339
xi. 2	...	...	139

GALATIANS.

i. 12, 13	...	...	501
ii. 9	...	...	372
iii. 10	...	...	582
iii. 13	...	...	584
iii. 28	...	...	133
iv. 4-6	...	...	548
v. 22, 23	...	...	259
vi. 1	...	...	254
vi. 4	...	...	281

EPHESIANS.

ii. 13	...	...	202
ii. 21	...	...	331
iii. 2, 9	...	...	616
iii. 4-9	...	...	580
iv. 9	...	...	20
v. 31, 32	...	...	5, 12, 136, 144
vi. 12	...	...	231

PHILIPPIANS.

ii. 2	...	...	443
iii. 9	...	...	276
iii. 21	...	...	71

COLOSSIANS.

i. 5, 6	...	...	263, 559
i. 25	...	...	292, 616
ii. 14	...	...	156
ii. 23	...	...	231
iv. 15	...	...	130

I THESSALONIANS.

iv. 13-17	...	...	265-267
-----------	-----	-----	---------

2 THESSALONIANS.

ii. 3-8	...	...	143
ii. 11-12	...	...	317

I TIMOTHY.

i. 4	...	...	519
i. 15	...	...	470
i. 20	...	...	450
ii. 5	...	...	550
ii. 11-15	...	...	108-110

PHILEMON.

2	...	...	129
---	-----	-----	-----

HEBREWS.

i. 5, 6	...	...	546
ii. 8	...	...	71
v. 14	...	...	78
vi. 1-8	...	...	568-571
viii. 9-13	...	...	306

HEBREWS (*continued*).

x. 26, 27	...	...	325
xi. 24	...	...	70

JAMES.

i. 5-8	...	...	201
iii. 5	...	...	112, 231

I PETER.

iii. 18	...	...	585
iii. 19	...	...	21
iv. 6	...	...	22
v. 5	...	...	118

2 PETER.

i. 19	...	...	482
i. 21	...	...	45
ii. 5	...	...	337

I JOHN.

iii. 9	...	...	221, 318
iv. 2, 3	...	...	505
v. 18	...	...	322

REVELATION.

ii. 10	...	...	341
ix. 7	...	...	216
xi. 11, 12	...	...	48
xxi. 16	...	...	344
xxii. 16	...	...	596

The Bible True from the Beginning.

FIRST BOOK OF THE KINGS:

CONTINUED.

ELIJAH LEAVING FATHER AND MOTHER.

CHAPTER I.

I KINGS XIX. 20.

THERE is one part of Elijah's history which is very much misused by enemies of Christianity. It is that part which tells how he called down fire from heaven to consume two companies of fifty each and their captains (2 Kings i. 9-12). Hence we may examine that record. But other purposes may be kept in view than the refutation of Sceptics. For example, the narrative of the Ascent of Elijah has a certain connection with the narrative of the Transfiguration. Hence we may also consider this portion of Elijah's history. Again, what is said of Elijah leaving his father and mother throws light, as the writer thinks, upon certain portions of the New Testament. Hence he will, in this chapter, examine what appear to be the principles embodied in this portion of Scripture. It is a general, rather than detailed, examination that he purposes making. Although it is not within his purpose to examine the whole of Elijah's history, it is certain that Scripture must be consistent with itself. The principles which hold good in respect to a part will be likely to hold good in respect to the whole.

The Angel Gabriel said that John the Baptist would go before Christ in the spirit and power of Elijah (Luke i. 17). The same character is assigned to John by Malachi (iv. 5), by Zacharias (Luke i. 76), and by Jesus Himself (Matt. xvii. 11). Hence the lives of John the Baptist and of Elijah must have a close moral connection with each other. Many features of Elijah's history appear to foreshadow John and his work in a way that can hardly be accounted for by laws of coincidence. Some of these resembling features may here be noted :

1. Elijah wore a girdle of leather (2 Kings i. 8). As Clem. Alex. expresses it (Pæd., Lib. II., p. 203, B.): *μηλωτῇ δὲ ἐχρήτο Ἡλίας ἐνδύματι,*

καὶ ζώνη μηλωτὴν κατέσφιγεν ἐκ τριχῶν πεποιμένη—‘Elias wore a sheep-skin clothing, and a girdle made of hair, which fastened the skin.’ So John the Baptist had clothing of camel’s hair, and a leathern girdle around his loins.

2. Elijah filled the office of a forerunner. He girded up his loins, and ran before Ahab (1 Kings xviii. 46). John went before Christ to prepare His way (Is. xl. 3).

3. John and Elijah were both dwellers in a wilderness.

4. Elijah foretold the coming of rain, as John foretold the coming of the heavenly baptism.

5. Elijah poured water on the flesh of the bullock before the fire fell from heaven to consume it (1 Kings xviii. 32). John also baptized with water as a preparation for the baptism of fire shortly to come from above.

6. A wicked woman, the wife of a wicked king, was Elijah’s implacable enemy. She is used to symbolize a moral adultery (Rev. ii. 20-22), and her whoredoms and witchcrafts are said to be many (2 Kings ix. 22). So it was an adulterous woman, the wife of a wicked king, who caused John to be put to death.

7. Elijah brought Baal’s prophets to a brook to destroy them (1 Kings xviii. 40). John baptized unto repentance at the Jordan a generation of vipers, that baptism being a symbol of the putting away of a corrupt seed.

8. John was to turn hearts of fathers to children (Mal. iv. 6). Elijah prays: ‘Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again’ (xviii. 37).

The name ‘Elijah’ means ‘God is Jehovah.’ He is spoken of as Elijah the Prophet (Mal. iv. 5). As Moses is in close connection with Law, so Elijah is the great representative of Prophecy. His name passes on to John the Baptist, whom Jesus speaks of as ‘Elijah’ (Matt. xi. 14). The Saviour speaks of John as the greatest Prophet born of woman (Luke vii. 28). The writer thinks that the history will be found to justify the conclusion that Elijah is a symbol of the Prophetic Class in an earthly realm. Jesus Himself has a connection with that class, in so far as He is after the flesh. But He has a higher and more spiritual aspect. His Spirit was in the ancient Prophets. In the spiritual realm, and as acting from the spiritual realm—that is, coming down to Humble Service—He is greater than as a Prophet in fleshly union with earthly Prophets. Although John was the greatest Prophet, Jesus said that he who was least in the kingdom of heaven was greater than he (Matt. xi. 11). The writer thinks that it will be found that Elisha is the representative of Jesus as the Divine Prophet, acting from heaven, or the Grade of Tongues. The name ‘Elisha’ means ‘God saves.’ Thus Elijah is regarded by the writer as the Adamic Prophet in the earthly realm, and in a fleshly aspect. He includes all the Prophets, but He is pre-eminently Jesus as a Prophet according to the flesh. On the other hand, Elisha is Jesus as a Divine Prophet. In spirit He was even in the ancient Prophets of the earthly realm, but as the Divine Prophet He specially pertains to the heavenly kingdom, and to action therefrom. Elisha is greater than Elijah, even

though at first He ministers to him, and though Elijah is spoken of as his Master (2 Kings ii. 3). Elijah pertains more to what is Jewish and earthly, Elisha to what is Christian and heavenly. Some of the miracles of Elisha, especially the feeding with the barley loaves (2 Kings iv. 42), the opening of blind eyes (2 Kings vi. 17, 20), and the cleansing of the leper (2 Kings v. 10), have a very Christian aspect. The most important watchword of Israel is virtually embodied in the name 'Elijah.' 'Hear, O Israel, the Lord our God is one Lord' (Deut. vi. 4). The triumph of the true Prophet over the false prophet has been gained when the people are led to cry: 'The Lord, He is the God; the Lord, He is the God' (1 Kings xviii. 39).

Elisha's name embodies an allusion to Salvation. 'God saves.' Salvation is pre-eminently associated with the spiritual realm (Rom. xiii. 11). Even in the gradal features of the portion relating to Elisha leaving His Father and Mother, we have evidence that He represents Christ acting as a Spiritual and Divine Prophet. The grades are as follow:

(a) 1 Kings xix. 15-18 appears to be on the Heathen Grade. The word 'come' conjoins with 'Israel,' twice used.

(b) Verses 19, 20, appear to be on the Servants' Grade. We have the words 'there,' 'find,' and 'do.' But in addition to these words we have the word הוּא, 'He,' twice applied to Elisha. Hence some might think that this portion is on the Heathen Grade, and has conjoined idioms. The writer believes that this is one more of the many instances already noted in which, by the Law of Divine Pre-eminence of Grade, when the Divine Being is acting with those on the Servants' Grade, He is sometimes represented, or spoken of, by a word of the Young Men's Grade. The fact that the previous verses are on the Heathen Grade, and that the following verse is on the Young Men's Grade, having the word 'people,' tends to show that this portion is on the Servants' Grade. Even the act of ploughing well befits service to what is fleshly. But if this be so, then the word הוּא, 'He,' as found on the Servants' Grade, is evidence that Elisha is a Divine Being. He is here in the form of a Servant, following what is fleshly, or the oxen, that are breaking up the fallow ground. We will notice more fully, presently, what appears to be the teaching of these verses, and how that teaching shows that both Elijah and Elisha, but especially the latter, are symbols of Christ Himself. Elijah symbolizes Him as a Prophet according to the flesh, and in union with Prophets in a like fleshly aspect. Elisha symbolizes Him as the Divine Prophet, who is according to the spirit.

(c) Verse 21 is on the Young Men's Grade, as 'people' shows.

The reader may be ready to ask: Are we, then, to deny that there ever lived a literal man called Elijah, who was a Prophet? While the writer holds that these histories are moral histories, he believes that he would be acting contrary to what is taught in the early chapters of Genesis, if he were to allege that there was no literal basis underlying the history. What is said by Josephus and Manetho of the Shepherd Kings, tends to show that it is possible that the Jews did at one time sojourn in Egypt. Canon Rawlinson, however, thinks that the Shep-

herd Kings were Hittites. But even if the Hyksos, or Shepherds, were Jews, that does not alter the fact that the history of Israel, as given in Genesis and Exodus, is moral, and not literal, history. It is moral history, which probably has a literal element underlying it. But that literal element is all resolved into what is moral, so far as the history is concerned. Hence, practically, it has ceased to be literal. We cannot identify what is literal apart from what is moral, for all has been made moral. We should not be morally benefited, perhaps, if we could tell how much of the history once had a literal embodiment. But it is profitable to us to know that the history is all Divinely inspired, and that it is giving us the moral history of the race through all time; in our time as much as in patriarchal times; in the heavenly realm as much as in this earthly state. In fact, the more the moral meaning of Scripture is understood, the more will Time come to be regarded as a moral succession, and not as a mere product of rolling seasons. We shall judge of it by a vertical, rather than by a horizontal, standard of measurement. Plato, speaking of the origin of Time, says that God *εἰκόνα δὲ ἐπινοεῖ κινήτῳ τῖνα αἰῶνος ποιῆσαι* (Tim. Ficin., p. 1051)—‘Determined to make a moveable image of the *Æon*.’ Even that conception of time had an aspect towards things above, which is too much lacking from modern conceptions. In regard to David, the chapters we have considered respecting the numbering of Israel show that his name is used as a moral symbol. It will be said: Peter says of David, ‘His tomb is with us unto this day’ (Acts ii. 29). Nicolaus of Damascus, as quoted by Josephus, says of Herod: *ἀνοίξας τὸν Δαυίδου τάφον, ἀργυρίου λάβει τρισχίλια τάλαντα* (Lib. XVI., Ant., c. vii.)—‘Having opened the tomb of David, he took out three thousand talents of silver.’ As to the quotation from Nicolaus there is little difficulty. David is said to have died more than a thousand years before the time of Christ. It is not very likely that all this wealth would ever have been buried with David at all. Still less is it likely that it would have remained undisturbed until the days of Herod. But the objection from Peter’s speech is more powerful. The writer believes that what is not of faith is sin. If he believed that, even to a degree of probability, what he had written contravened Scripture, he hopes and prays that he might be at once found ready to burn what he had written. But on this subject the writer would ask the reader to remember that the result of an examination of parts of the New Testament has yet to be stated. Hence he would ask the reader to suspend judgement for a time. Further, we have seen how such expressions as ‘this day’ have sometimes a moral meaning. Moreover, such words as ‘tomb,’ and the figures of death and burial, have also a moral application in parts of the New Testament (Matt. xxvii. 52; John v. 28; Rev. xi. 9, etc.). In regard to Elijah, the writer would say, He has an Adamic embodiment. He is pre-eminently Jesus after the flesh, and as having the Prophets, in their fleshly aspect, embodied in Him as members. He is the Prophet in whom all the Prophets inhere. It is not impossible that one, or many, literal Elijahs may have been in that Prophetic line, but the history is not showing us this fact. It is showing us Jesus, as representing Prophets in a fleshly aspect, and in relation to the earthly grades.

We may now proceed to consider what is implied in the statement that Elisha kissed his father and mother when about to follow Elijah. We read in Ephes. v. 31: 'For this cause shall a man leave his father and mother, and shall cleave to his wife, and the twain shall become one flesh.' It is generally taken for granted that the Apostle is here referring to a man leaving his parents when he marries a wife, and begins to be a householder. But the context of the passage shows that Paul is not speaking of such wedlock. He says: 'This mystery is great, but I speak in regard of Christ and the Church' (verse 32). How, then, can he be speaking of literal wedlock? Jesus also, after quoting the same passage, gives us an indication that the words have a hidden meaning. We read: 'The disciples say unto Him, If the case of the man is so with his wife, it is not expedient to marry. But He said unto them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs which were so born from their mother's womb; and there are eunuchs which were made eunuchs by men; and there are eunuchs which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it' (Matt. xix. 11, 12). The reference to being able to receive this saying, shows that the Saviour is not speaking of human wedlock. Would he pass from such a theme to speak of men making themselves eunuchs for the kingdom of heaven's sake? What connection is there between the two subjects? Origen, with mistaken but heroic conscientiousness, acted on the supposition that this verse was commending bodily mutilation. The writer holds that the reference to becoming eunuchs for the kingdom of heaven's sake, is but another form of expression given to the truth stated by Paul: 'This mystery is great, but I speak in regard of Christ and of the Church' (verse 32).

The primeval race of men, begotten in God's image, and after God's likeness (Gen. i. 26), are spoken of as sons of God (Luke iii. 38; Gen. vi. 2). The image pertains to the spirit of a man, which is from Him who is the Father of our spirits, and who 'put wisdom in the inward parts' (Job xxxviii. 36). The likeness pertains to the soul of a man, which is from Christ, who is our Life. Scriptural reasons have already been given for this view. The writer may here add that the same distinction is virtually recognised in the Valentinian system. The writer attaches importance to the following passage, wherein Irenæus is telling what views the Valentinians held. This Gnostic sect is essentially in harmony with Scripture, so far as what is said of them in this passage is concerned: *δημιουργήσαντα δὲ τὸν κόσμον, πεποιηκέναι καὶ τὸν Ἄνθρωπον τὸν χοϊκόν, οὐκ ἀπὸ ταύτης δὲ τῆς ξηρᾶς γῆς, ἀλλ' ἀπὸ τῆς ἀοράτου οὐσίας, ἀπὸ τοῦ κεχυμένου καὶ ῥευστοῦ τῆς ὕλης λαβόντα· καὶ εἰς τοῦτον ἐμφυσῆσαι τὸν ψυχικὸν διορίζονται. καὶ τοῦτον εἶναι τὸν κατ' εἰκόνα καὶ ὁμοίωσιν γεγόνота. κατ' εἰκόνα μὲν τὸν ὑλικὸν ὑπάρχειν, παραπλήσιον μὲν, ἀλλ' οὐχ ὁμοῦσιον τῷ Θεῷ. κατ' ὁμοίωσιν δὲ τὸν ψυχικόν, etc.* (Lib. I., c. i., § 10)—'That, having made the world, he made also the earthy Man, but not from this dry earth, but from an invisible substance, taking from the outpoured stream of matter. They lay down that into this he breathed the Soulical [man]. And that this [man] is according to the image and the likeness. That according to the image he is material, very near, but not

of the same substance with God ; but according to the likeness he is soulical.' The reader will notice that this passage associates the image with the Hylic or material nature. But there is a Soulical Body which enswathes the mind that bears the image. So far, the Valentinian system may be said to reflect Scripture in what it says of the *εικὼν*, or image. It reflects it still more closely when it says that man is soulical according to the likeness. In saying that man, according to the image, is very near God, it also reflects the truth that it is according to the image that we are all from the Father of spirits. It is not needful to argue at length to show that man is duplicate in that he has an Intellectual and an Emotional nature. A man, blinded by passion, may commit a crime, such as poisoning a wife to be free to marry some other woman ; but, if the crime be discovered, what an awakening comes to the Intellectual nature ! How the man will cry out, What a fool I have been ! How clear will be his apprehension of the nature of his crime when passion no longer blinds judgement. The same might be said of a woman.

The primeval race, being in God's image and likeness, were all sons of God. The image pertains to the Spirit or Masculine Side, and the likeness to the Soul or Feminine Side ; but this distinction is not to be confounded with our distinction into sexes. Every man and every woman in that primeval race was created Male and Female, for they were all in the image and likeness. Even the females amongst them were sons of God, just as sanctified women now, as well as sanctified men, are sons of God. These sons of God, male and female alike, are such because they have the image of Him who is the ' Firstborn among many brethren.' They are again in God's image and likeness. Thus, of sons of God, it may be said, that God, as the Father of spirits, is their Father ; while Jesus, as the Divine Fountain of Life, is their Mother of Life. But as those who bear God's image and likeness are thus God's sons and daughters (2 Cor. vi. 18), to all of whom the generic title ' sons of God ' pertains, so all who bear Adam's image and likeness are Adam's sons and daughters. Here, again, the Valentinian system very closely reflects Scripture. In that system it is a woman, *Σοφία*, or Wisdom, who, like Eve, begets sinful Passion. Moreover, her offspring are pre-eminently a Seed of Woman : *περίηλατο δὲ πολὺ ὁ τελευταῖος καὶ νεώτατος τὸ δαδενάδος, τὸ ὑπὸ τοῦ Ἀνθρώπου καὶ τῆς Εκκλησίας προβεβλημένος Αἰὼν, τοῦτέστι ἡ Σοφία, καὶ ἔπαθε πάθος ἀνεν τῆς ἐπιπολῆς τοῦ ζυγοῦ τοῦ Θελητου* (Lib. I., c. i., § 2)—' And there pushed about greatly the last and youngest and twelfth [Æon], the Æon emitted by Anthropus and Ecclesia, that is Sophia, and she suffered a certain Passion without intercourse with her partner Theletos.' (Willed.) In regard to the Enthymesis or Thought of this daring Sophia, and the Passion attending it, we read : *καρπὸν ἀσθενῆ καὶ θηλυν αὐτὸν λέγουσι*—' They say that it is a weak and feminine fruit.' Some read : ' They say that its fruit is weak and feminine.' The Latin has this latter reading.

If, because sons of God are in God's image and God's likeness, they are God's sons and daughters, then, in so far as men are in Adam's image and in Adam's likeness (Gen. v. 3), they are Adam's sons and daughters. But to all in God's image and likeness the designation

'sons of God' pertains. So to all in Adam's image and likeness the generic designation 'daughters of Adam' pertains (Gen. vi. 2). But this sinful Adam, by the law of his creation, is Male and Female, that is, he has a Spirit and a Soul. Hence he is conjoined Man and Woman, Adam and Eve. In so far, also, as this duplicate Adam has a Seed of Sin, coming by the Spiritual Nature, he is a father, and in so far as he has a Seed of Sin coming by the Soulical Nature, this same Adam is a mother. But since, in his entirety, he is of the earth earthy, and constitutes 'the Soulical Man' (2 Cor. ii. 14), his offspring, as the Valentinians describe it, is womanly. That which is pre-eminently Soulical is pre-eminently womanly. The very Mind has become fleshly and carnal, so that the Soulical may be said to have given character to the Spiritual Side. Thus the Soulical Womanly Adam, being Male and Female, is the father and mother of all the daughters of Adam, that is, of all unspiritual people, whether men or women. The designation, the 'Soulical Man,' can be applied to what is in sinful women, just as the designation 'sons of God' can be applied to a sanctified nature in holy women. When the primeval sons of God left the image and likeness of God for the image and likeness of Adam, they were leaving their own Father (God) and Mother (Christ, our Life) for a new father (Adam) and mother (Eve). On the other hand, when a man leaves the image and likeness of Adam in order to become a son of God, he is leaving his father and mother. As Paul expresses it, he is putting off the old man and putting on the new man. The word 'father' is used in the Bible in this Adamic sense. 'Thy first father hath sinned' (Is. xliii. 27). Jesus appears to be alluding to the Soulical Womanly Adam who is of the earth earthy, when He says: 'And do not call [him] on the earth your father' (Matt. xxiii. 9). Jesus does not use the words 'no man,' as our Version suggests: *καὶ πατέρα μη καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ οὐράνιος*—'For One is your Father, the Heavenly.' The emphatic 'heavenly' suggests the earthly by contrast. The Saviour could not mean that a literal man was not to honour his literal father and mother. He is evidently referring to the earthy Adam, whose image we have all borne (1 Cor. xv. 49). This is 'that man through whom the occasion cometh' (Matt. xviii. 7), and who had better not have been born. Thus the words 'on the earth' must have a moral meaning. As in other passages, the word 'earth' denotes the Soulical realm as in contrast with the Spiritual realm 'in the heaven,' where the Father of all sons of God dwells. It is only in this moral earth that the disciples can bind and loose. 'What things soever ye shall bind on earth' (Matt. xvi. 18). They may change ordinances pertaining to this earthy Soulical realm. So far as we can apply the terms 'earth' or 'land' to the Spiritual realm, it can only be as Socrates speaks of that upper earth where the very stones are pure: *οἱ λίθοι εἰσὶ καθαροὶ* (Phædo, c. lix.).

When we are born from above, and become sons of God, we leave the earthy father and mother for the Heavenly Father. No man, however, will say that when Paul speaks of leaving our father and mother he is referring to what we shall do in death. Evidently we can leave this Adamic Head while we are living on earth. If so, then it is certain

that Paul is speaking of a present duty, and not of something to be done in death, when he says, as many ancient authorities express his words : 'As we have borne the image of the earthy, let us also bear the image of the heavenly' (1 Cor. xv. 49).

Of these two Fathers and Mothers, the Divine and the human, it is certain that Christ can never leave the earthy father and mother. He never bore Adam's sinful image. Hence He never can leave him. On the view that Elisha is Christ according to the spirit, acting in the process of Human Salvation, the Father and Mother whom He leaves must be the Divine Father and Christ as the Mother of Life. Just as some Chinese Christians to-day speak of God as 'the great Father-Mother,' so Orpheus calls God 'the immortal Mother-Father'—'Αφθίτε μητροπατέρ. Clem. Alex. quotes these words, and says : 'By that title, "Mother-Father," he not only suggests generation, but he has given countenance to those (*i.e.*, Valentinians) who think that there is a Syzygia (*i.e.*, a fellowship like that between respective pairs of Æons) of God' (Strom., Lib. V., p. 609). It will be said, How can Christ leave Christ? By the same law according to which it is said : 'Thou sendest forth Thy Spirit' (Ps. civ. 30). By the law according to which the Sun both has sunshine and emits sunshine. Hengstenberg, alluding to the expression, 'Seven spirits which are before the throne' (Rev. i. 4), says : 'The Spirit here comes into consideration not according to His transcendence, but according to His imminence' ('Nicht nach seiner Transscendenz, sondern nach seiner Immanenz'), 'not according to His inner connection with the Father and the Son, but according to His mission. . . . The septuple form makes no break in the unity' (Die Siebenfältigkeit thut der Einheit keinen Abbruch), 'but only alludes, like the plural form of God's name, "Elohim," to the fulness and diversity of the power which is comprehended in the unity' (Offenbar., p. 89). We can think of Christ as a Spirit acting in Prophets, and serving man even while we think of Him as exalted at God's right hand. These are two aspects of one Divine Christ.

The writer regards the portion of history we are considering thus : A charge is given to Elijah respecting certain persons or forces that Elijah is to anoint as kings. This charge begins on the Heathen Grade. Hence these forces are beginning to work in Heathenism.

1. He will find these forces on the way to Damascus, the city of Blood and Sackcloth. We have seen from Gen. xv. 2, Acts ix. 2, etc., that this city is probably a symbol of Repentance. Good moral kings will be found in this wilderness of trial in which Repentance begins to have its evolution. 'And Jehovah said to Him, Go, return to Thy way by the wilderness of Damascus' (verse 15).

2. The first whom Elijah is to anoint king is Hazael. He is to be King of Aram—that is, Syria, or the morally high land. The name 'Hazael' probably means 'Vision of God.' Some would render 'God sees,' or 'God divides.' The writer thinks that it is not improbable that this king is a symbol of the knowledge of God. This is as a Damascus blade to destroy evil. This may appear to conflict with what is said of Hazael ripping up women with child (2 Kings viii. 12). It is evident, however, that Hazael must have a good aspect, or God would not have

directed Elijah to anoint him king. In Hosea xiii. 16 we have reference to what appears to be a moral up-ripping. 'And when thou comest thou shalt anoint Hazael to be king over Syria' (verse 15).

3. Next he is to anoint Jehu to be king over Israel. 'Jehu' means 'the existing one,' 'the living one.' He is the son of 'Nimshi,' or 'the Discloser.' The writer thinks that it is probable that this king is a symbol of what is revealed in word, as Hazael was a symbol of what was revealed in vision. The word of life is as arrows, and rides on as a chariot rides on. It is noticeable how Jehu shoots down what is fleshly and sinful by arrows shot from his chariot. This living Word will be more searching than visions of Heathen seers. Those who escape Hazael's sword are to be shot by Jehu's arrows, or slain by his Sword. Of Jehu's shooting exploits, etc., we read in 2 Kings ix. 24, 27; x. 13, 14, etc. In x. 29 he is represented in an evil aspect, but, as Paul shows, the Word of God may be corrupted by wicked men (2 Cor. ii. 17), and turned to a fleshly aspect. 'And Jehu, the son of Nimshi, shalt thou anoint to be king over Israel' (verse 16).

4. Having referred to the Truth in a lower and a higher aspect, the narrative then appears to pass to Him by whom the Truth is to be made known, that is to Jesus, according to what is spiritual. He is to succeed Elijah as one greater. Virtually Elijah is as a Prophet until Elisha takes His place. This is implied in the words 'in Thy room.' Elisha is the son of Shaphat, or 'Judge.' This title is given to the Almighty in Gen. xviii. 25, as well as here. He is connected with Abel-Meholah, a place that has been considered in connection with Judges vii. 22. The truth, as seen in Vision, or Hazael, may be mighty, the Word of Life, or Jehu, may be still more powerful, but Christ, as the Divine Spirit working to men's salvation, is still more mighty. Hence those who escape the sword of Hazael, and even the sword of Jehu, will yet fall before Elisha's sword. Of this sword the Psalmist speaks when he says: 'Gird Thy sword upon Thy thigh, O Mighty One' (Ps. xlv. 3). 'And Elisha, the son of Shaphat, of Abel-Meholah, shalt Thou anoint to be prophet in Thy room. And it shall come to pass that him that escapeth from the sword of Hazael shall Jehu slay, and him that escapeth from the sword of Jehu shall Elisha slay' (verses 16, 17). This is a moral slaying, a death to sinful flesh, to be followed by newness of life.

5. Even on the Heathen Grade, on which Hazael, or the Vision of God, slays, there is a remnant that lives to God, and bows not to idolatry. There are some who, like the man of whom Persius speaks, think that a handful of meal and well-doing are a more acceptable sacrifice to the gods than many rites without righteousness. 'Yet will I leave Me seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him' (verse 18). Hazael may kill sinful flesh, but there is a sinless part which is kept for God.

6. With verse 19 the Servants' Grade comes in. Elijah now goes 'from there,' that is on the Servants' Grade. We are now shown how Christ, as a Prophet after the flesh, comes into union of Service on the Servants' Grade with Christ after the Spirit. Even amid a system of

animal sacrifices, the Divine Saviour has a part. The writer believes that the twelve yoke of oxen are symbols of literal sacrifices, which are manifold. That the aspect is here Sinaitic is manifest from the words 'before Him' in verse 19. Behind those many oxen, which are acting upon the moral earth in man's nature Sinaitically, there comes the Divine Christ, who gives efficacy to them all. He is with the twelfth yoke, the Consummator of them all. He causes them to move on in this process of moral reform. 'And He departed from thence, and He found Elisha, the Son of Shaphat, who was ploughing with twelve yoke [of oxen] before Him, and He with the twelfth' (verse 19).

7. Elijah, or Jesus serving according to the flesh, is now represented as coming into union with Jesus the Divine, as serving according to the Spirit. And this union is effected in two Processes. First there is a vital union according to the Seed Process. We have the word 'pass through,' which betokens this Process. 'And Elijah passed through unto Him' (verse 19).

8. Next we are shown that there is a union according to the Sinaitic Process. Elijah, or the Divine Prophet according to the flesh, casts on Him a mantle. A covering is often a symbol of Propitiation or Propitiatory Righteousness. The Divine Christ, having this covering from Christ according to the flesh, can now make full reconciliation for the sins of the people. 'And He cast His mantle to Him' (verse 19).

9. Now that the Divine Christ has come into union with Christ after the flesh, and the perfect covering of Propitiatory Righteousness, He leaves all animal sacrifices, to act in conjunction with Christ after the flesh, for man's salvation. He, Elisha or Christ as Divine, thus becomes as a Servant to Christ after the flesh, following Him, but only for man's good. 'And He left the oxen, and ran after Elijah, and said.' The running shows with what readiness the Divine Christ turns to a work of humility and sacrifice on man's behalf.

10. We are given to see that when the Divine Christ thus became a Servant to Christ according to the flesh, God was pleased with what was being done. Christ, thus acting in humility, could give His Divine Father and His Divine Mother the kiss of peace. Yea, God would be in Christ, in this work of reconciliation. Well then might the condescending Christ speak of kissing the Father of spirits, and Christ as the Mother of Life. And even Elijah, or Jesus after the flesh, as being sinless, had not brought any defilement to this Divine Christ that had come into union with Him, to make that kiss of reconciliation and peace impracticable. He could say: 'What have I done to Thee?' 'Let Me, I pray Thee, kiss My Father and My Mother, and I will follow after Thee. And He said unto Him, Go, return, for what have I done to Thee' (verse 20). It was as if, after this union, the Divine Christ was going up from the Servants' Grade to the Grade of Tongues to give the kiss of peace in heaven. Then He would return, and go on with this Propitiatory Service.

11. With verse 21 a new grade comes in, that of Young Men. This is the Grade of Faith. On this grade there are not literal sacrifices. Hence the oxen said to be given are not those spoken of in verse 19. In the opening of verse 21 Elisha is said to return from after Him.

This shows that after giving the kiss of peace in heaven, He has again come to follow Elijah on the Servants' Grade. On that grade He suffers unto death for sin. Then verse 21 shows how He goes up to the Young Men's Grade, and on that grade gives His flesh that He has assumed, for the life of the believing people. The oxen appear to symbolize Christ's own flesh. Virtually it is as if Elijah were becoming Life to these people, though He continues to be Elijah. So Christ gives His flesh, and yet to some He continues to be known after the flesh. 'And He returned from after Him, and took a yoke of oxen, and slew them, and boiled the flesh with the instruments of the oxen, and gave unto the people, and they did eat' (verse 21). The idea prominent here is that of eating the flesh of Christ by faith as the soul's food.

12. The closing sentence probably has a Seed Process aspect, denoting how Christ, as the Divine Spirit, ministers to Christ after the flesh, aiding and strengthening Him. 'And He arose, and went after Elijah, and ministered unto Him' (verse 21). This does not appear to have respect to a ministry on behalf of the people.

13. The reader may deem it strange to speak of the Divine Christ as in heaven, and yet acting on earth, and of being united to an Inferior Christ. But these features are very prominently set forth in ancient Christian teaching. Origen asserts that Christ does not leave His place in heaven empty by coming down to us. οὐκ ἔξεδρος γίνεται, οὐδε καταλείπει τὴν ἑαυτοῦ ἔδραν (Cont. Cels., Lib. IV., c. v.)—'He does not become absent, nor does He leave His own abode.' Hippolytus says: Οὐκοῦν ἔνσαρκον Λόγον θεωροῦμεν (Cont. Hær. Noët., c. xii.)—'Accordingly we behold the Logos in flesh.' The creeds recognise to the full this Duality in Christ, as when the Antiochan creed speaks of Him as from Mary, κατὰ τὴν ἀνθρωπότητα, 'according to the humanity,' and like the Father, κατὰ τὴν θεότητα, 'according to the Divinity.' They represent Him as human in more than body, being ἀνθρωπον τέλειον τὴν φύσιν, ἐκ ψυχῆς τε νοεῖρας καὶ σαρκὸς συνεστῶτα ἀνθρωπίνης (Theodorus Mops.)—'Perfect Man as respects His nature, consisting of rational soul and human flesh.' There are few of the ancient Christian writers from which passages to a like effect might not be quoted. They represent the faith of the Church. Hence it should not be deemed strange that Scripture should give an allegorical representation of the union of this Higher and Lower Christ in the outworking of man's salvation.

We may now return to the subject of the leaving of Father and Mother. The writer regards it as one evidence of the large element of Truth in Gnosticism, that the Gnostics, or a considerable proportion of them, regarded the early inhabitants of the world as androgynous, that is double-sexed. Ueberweg, in his 'History of Philosophy,' Vol. I., p. 285, says: 'The first man Adam was, according to the Naasenes or Ophites, ἀρσενιοθήλυς, androgynous, uniting in himself the Spiritual, the Soulical, and the Material, τὸ νοερόν, τὸ ψυχικόν, τὸ χοϊκόν, and the same character descended on Jesus the Son of Man. Embracing the principle of tradition, these Gnostics traced their doctrine back to James, the brother of the Lord.' In respect to what is now to be said respecting cleaving to the wife, the writer would commend to the reader's notice

the closing chapters in Clement's Second Epistle, which give much countenance to what is about to be stated.

We may now consider what the Apostle means when he says, 'And shall cleave unto his wife, and the twain shall become one flesh.' Who is this Wife to whom the man is to cleave? It is said that, in the beginning, the Woman, or Isha, was taken out of the Man, or Ish. Because she was thus taken out of man, it is said that man should leave father and mother to cleave to her. The writer has contended that the taking of a rib from Adam, and the closing up of his flesh, signifies that fleshly increase began then to come by woman. Thus the fleshly nature of every man is from the man's mother. By fleshly nature the writer means the Soulical Body of Flesh. Now, just as the woman was taken out of the Fleshly Nature of the Adamic Man, who was in God's image, having no shame (Gen. ii. 25), and as she became his wife so far as he was fleshly, in like manner Jesus, according to the Flesh, and as the Seed of David, is as the Adamic Woman to every man who is in God's image. According to the flesh, He is the Woman's Seed. Thus Jesus, so far as He is after the flesh and has a Soulical Body of Flesh, is the Wife to whom the Spiritual Man is to cleave. But the union between the sinless Adamic Man and the Adamic Woman was only a union in respect to what was fleshly in each. Even after the man had ceased to give a Fleshly Seed, he still had a Soulical Fleshly Nature. But this was to be joined with the Woman that had now been made distinct from him. The fleshly elements in both were thus to become as one flesh, and its offspring was to be by the Woman, or Soulical Side. Adam said: 'This is now bone of my bones, and flesh of my flesh' (Gen. ii. 23). It is said: 'They shall be one flesh.' Jesus does not say: 'Those whom God hath joined together,' but He says: 'What (ð) therefore God hath joined together' (Matt. xix. 6). It is the Soulical Body of Flesh in Jesus that is the Wife to our Soulical Bodies of Flesh. A new Man is being built up in Him. In our sanctification two important changes are needed. First we must leave our Adamic father and mother. We must lose the earthy image from our spirits, and the earthy likeness from our souls. We must be renewed after the image of Him who created us (Col. iii. x.), and we must be like our Saviour (1 John iii. 2). Moreover, our Soulical Body of Flesh is to cleave, as in a marriage union, to the Soulical Body of Flesh in Jesus, which is Woman's Seed. We join this Fleshly Soulical Body of our humiliation to the Body of the Saviour's flesh, that both may become one flesh. He is the Saviour of our Soulical Body of Flesh. It is joined to His body that it may die to sin as His Fleshly body died, and that it may be raised in a Spiritual Form, as His body has been raised. Thus our body and Christ's body become one flesh, and share one destiny. The body of His flesh is as the Woman or Wife to whom, in respect of our Soulical Body of Flesh, we cleave. He is the Wife in this sense to the spiritual man in good women as much as to the same nature in good men. That such is the case, and that the carnal ideas entertained respecting these passages are unscriptural, may be further maintained on the following grounds: 1. Jesus says: 'What therefore God hath joined together let not man put asunder' (Matt. xix. 6). It may be

reasonably and Scripturally said that this is a union in which it is God who joins together. But can it be reasonably and Scripturally maintained that God joins people in literal wedlock? It is not enough to say that the Bible puts honour upon the married state. Scripture is going beyond this when it uses the word 'joined.' Did not Jesus speak in comparative disparagement of the sinful fleshly state in which men marry and are given in marriage? (Luke xvii. 27; xx. 34). The contrast between God and man in the verse corresponds to the difference between our Father in heaven and the earthy Adamic Father. Literally, Jesus forbids men to put away their wives saving for fornication; but this implies that in exceptional cases there may be a putting away. But there is no exception to the rule that what God joins none may put asunder. Not even death can break that union. It is not God who joins people in a literal wedlock, which is so soon over that even they who 'have wives may be as though they had none' (1 Cor. vii. 29). But it is God who unites us with Christ, that we may be both in the likeness of His death and of His resurrection (Rom. vi. 5).

2. The Apostle uses the words: 'For this cause' (Ephes. v. 31). What is the cause, as Paul explains it? It is 'because we are members of His body' (verse 30). Thus this cleaving to the Wife, and the forsaking of father and mother, is not the marrying of a fellow-creature for love, or for money, or for any such cause. On the contrary, it is a union which has its origin in the fact that we are members of Christ's body. While this is a valid reason why we should join our Soulical Fleshly Body to the Body of Christ's flesh, what application can it have to literal marriage?

3. Paul writes as if it were the duty of every man thus to leave father and mother, and to cleave to his Wife. It is natural, on the theory here urged, that he should do so, for the precept is equivalent to a command to us all to seek to be found in Christ. But it is not likely that the same Apostle who deems it better for the unmarried to abide as himself (1 Cor. vii. 8) would have given a universal recommendation to men and women to marry. His term 'man' includes women.

4. Paul repeatedly uses the figure of Christians being as a part of the body of Christ. He has just said: 'We are members of His body.' This statement accords with such passages as the following: 'Head over all things to the Church, which is His body' (i. 22); 'Grow up in all things into Him, which is the Head, even Christ, from whom all the building fitly framed and knit together, through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love' (iv. 15, 16). The same imagery underlies such expressions as 'our old man was crucified with Him, that the body of sin might be done away' (Rom. vi. 6); 'I have been crucified with Christ' (Gal. ii. 20). The Apostolic fathers also frequently speak of Christians as 'members of Christ,' 'His own body,' 'members of God's Son,' etc. (Clem. Epis. I., c. xlv. ; Ignatius ad Eph., c. iv. ; Ad Tral., c. xi.).

5. The following passage shows that the idea of a marriage to Christ was not strange to Paul: 'Ye also were made dead to the law through the body of Christ, that ye should be joined to Another, even to Him who was raised from the dead, that we might

bring forth fruit unto God' (Rom. vii. 4). 6. That the usual explanation of this passage is erroneous may be seen from the fact that a man is said to forsake (*καταλείψει*) the father and mother when he forms this union. This implies a veritable forsaking, as when men leave a town (Matt. xvi. 4), or a wife, etc. (Mark xii. 19). Clement says: 'Let us forsake (*καταλείψωμεν*) Wickedness' (Epis. 2, c. x.). We are doing this when we leave the Adamic father and mother. But a young man would be committing sin if, when he entered the married state, he forsook his literal parents in this sense. We are to honour our parents as long as they live. We are not even required to leave their home. Tennyson writes of Princess Beatrice:

' But Thou,
True daughter, whose all-faithful, filial eyes
Have seen the loneliness of earthly thrones,
Wilt neither quit the widow'd Crown, nor let
This later light of Love have risen in vain,
But moving thro' the Mother's home, between
The two that love thee, lead a summer life,
Sway'd by each Love, and swaying to each Love,
Like some conjectured planet in mid-heaven,
Between two suns, and drawing down from both
The light and genial warmth of double day.'

We are not called upon, in any hard sense of the word, to leave our parents on our marriage. But we have to forsake the sinful image and likeness of the Adamic Man. We have to make a moral reversion as to the time when the Adamic Woman was joined to an Adam who knew neither sin nor shame. In Jesus we find such an Adamic Woman. While He has come in the likeness of our flesh, He can only be the Wife to those who have renounced the Adamic father and mother, and who, like Himself, being in God's image, know neither sin nor shame. 7. The word *προσκαλληθήσεται*, 'shall cleave to,' with its cognates, does not import casual, but permanent, union, as when men cleave to a leader (Acts v. 36). The word, in its simple form, is very common in the writings of the Apostolic fathers, but they use it of a permanent moral union, not in a carnal sense. 'Love fastens (*κολλάῃ*) us to God' (Clem., Epis. 1, c. xlix.). 'To such examples, brethren, it behoves us to be united (*κολληθῆναι*), for it is written: "Cleave to the saints, because those who cleave to them shall be sanctified"' (c. xlii.). The Shepherd of Hermas is using the word in a similar sense to that in which Paul is speaking when he says: 'Be joined, therefore, with the Lord' (*κολληθήτε οὖν τοῦ Κυρίου*, Lib. II., Man. 10, § 2). 8. A similar figure to that used by Paul is used in Malachi (ii. 11, 15), where, also, Christ is compared to a Wife. We read: 'For Judah hath profaned the Holy Thing' (Lev. x. 10) 'of Jehovah which he loved, and hath married the daughter of a strange God.' Then the Prophet adds: 'For Jehovah hath been the Witness between thee and the Wife of thy youth, against whom thou hast dealt treacherously, and This One (*זאת*) was thy Joined-Companion, and the Wife of thy covenant. And did not He make one? And what was left of the Spirit was His. And wherefore one? That He might seek a Seed of God. Therefore take heed to your spirit, and against the Wife of thy youth do not act treacher-

ously.' We cannot think that there is a reference here to a literal woman. Judah is not a literal man. Here, then, we have an illustration of God joining together what man must not put asunder. Moreover, this joining is that there may be a Seed of God. Hence Paul is probably alluding to this verse when he says: 'That ye should be joined to Another, even to Him who was raised from the dead, that we might bring forth fruit unto God' (Rom. vii. 4). 9. In this case, also, the Valentinian teaching seems to reflect truth. As Paul says that Christ is the Saviour of the body (Ephes. v. 23)—that is, the Soulical Body of Flesh which is joined with the body of His flesh, or Soulical Body of Flesh, as in wedlock—so the Valentinians teach thus: *καὶ τὸν Σωτῆρα δὲ ἐπὶ τοῦτο παραγεγονέναι τὸ ψυχικὸν ἐπεὶ καὶ αὐτεξούσιον ἐστίν, αὐτὸ σώσει* (Iren., Lib. I., c. xi.)—'And that the Saviour came to this, the Soulical part, since it is under His authority, that He might save it.' Lardner, in Vol. VIII., impugns the truthfulness of many of the charges brought against the ancient heretics. He well says: 'In all bodies of men which are numerous, there will be some lewd and profligate persons; but that whole sects and parties should practise and teach wickedness is very unlikely, and ought to be well attested before it is believed' (Hist. of Heret., § 8). There were never-dying slanders perpetuated through the former generations even as now. Such were the charges of eating the flesh of murdered children, and the charge which Clemens Alexandrinus (Strom. 3) makes against the Carpocratians: 'Ad cœnas convenient viros simul et mulieres, lumine amoto, commisceri, quomodo et cum quibus voluissent.' It was common, in the last century, for Calvinists to be charged with the practice of all the evils which their opponents imagined might be justified by their doctrines. All Calvinists were supposed to believe that there were children in hell a span long, and that, whatever crime a man might commit, if he was elect, he would go to heaven. Long before, Lucian, in his ΖΕΥΣ ἙΛΕΙ, with a strange mingling of Impudence, Humour, and Logical Skill, had turned these Calvinistic Inferences against Jupiter himself. Irenæus rails against the Valentinians; but it is probable that, apart from isolated cases of impurity, his charges against them are based on mistaken inferences from their teaching rather than on facts of actual life. It is difficult to believe that men claiming to be spiritual should be so utterly abandoned. Even from Irenæus himself we may infer that the teaching of the Valentinians had respect to a moral realm, not to a carnal realm. Concerning the Syzygia, or joining of a pair, he says that the Valentinians held that this was taught by Christ: *τὸν μὲν γὰρ Χριστὸν διδάσσει αὐτοὺς συζυγίας φῦσιν* (Lib. I., c. iv.)—'Moreover, that Christ taught them the nature of the Syzygia.' They could not think that Christ taught anything carnal. More probably this Syzygia is such a moral union as Paul describes. So the following passage is probably based on a wrong inference drawn from Valentinian teaching, the latter being virtually Scriptural and spiritual in its meaning in this case. It may be needful to add that, from certain expressions in John's Gospel, the phrase 'in the world' is supposed to mean to be in it, but not of it; while the phrase 'of the world' means to be worldly and unspiritual. Irenæus represents them as believing and speaking thus: *διὸ καὶ ἐκ*

παντὸς τρόπου δεῖν αὐτοὺς ἀεὶ τὸ τῆς συζυγίας μελετᾶν μυστήριον. καὶ τοῦτο πείθουσι τοῦς ἀνοήτους, αὐταῖς λέξεσι λέγοντες οὕτως· ὅς ἂν ἐν κόσμῳ γενόμενος γυναῖκα οὐκ ἐφίλησεν, ὥστε αὐτὴν κρατηθῆναι, οὐκ ἔστιν ἔξ ἀληθείας, καὶ οὐ χωρήσει εἰς ἀλήθειαν. ὁ δὲ ἀπὸ κόσμου γενόμενος, μὴ κρατηθεῖς γυναικί, οὐ χωρήσει εἰς ἀλήθειαν, διὰ τὸ μὴ ἐν ἐπιθυμίᾳ κρατηθῆναι γυναικός (Lib. I., c. xii.)—‘Wherefore, also, that it behoves them in every way, and always, to meditate the mystery of the Syzygia. And they teach the foolish so, speaking in these speeches thus, Whoever being in the world has not loved a Woman so as that she has been overcome is not of the Truth, and will not go forward into the Truth. But he who is of the world, not having been overcome by a Woman, will not advance into the Truth, because he has not been overcome by desire of a Woman.’ Billius thinks that the first and last ‘not’ of the three ‘nots’ in this last clause ought to be omitted. Still, he says he is unwilling thus to alter the MSS. : ‘Nolui tamen voculam μὴ citra MS. Codicis auctoritatem omittere.’ He appears to think that the passage applies to the love of a literal woman, and to the notion that the spiritual men who had in them a spiritual seed, whatever lust they practised, could not be overcome by it. From the fact that Christ teaches the Syzygia, or joining, that they speak of it as a mystery, as does Paul (Ephes. v. 32)—from the fact, also, that every man is to thus practise it, and that it is closely connected with advance in Truth—the writer believes that the passage, as uttered by the Valentinians, has no carnal meaning at all. It is rather of a union to Christ as the Divine Woman that they are speaking. The spiritual do prevail over Christ by love, and are joined to Him. But they who are fleshly, not having been themselves overcome by a desire after Christ, much less having advanced so far as to have conquered by love, will not advance into Truth. If we apply to Christ the word ‘Woman,’ there is a moral appropriateness in the teaching, and there is no need to alter the text. Irenæus proceeds to charge the Valentinians with teaching that while continence may be needful for the *ψυχικοῖ*, who are going to the middle place (*εἰς τὸν τῆς μεσότητος τόπον*), it is not needful for them, the *πνευματικοῖ* and *τελείοι*, who are not brought into the Pleroma by works, but by the Divine Seed in them. He also alludes to the verse we are considering, and in such a way as to show that they considered a moral aspect to be connected with it, even if they applied it to literal wedlock : καὶ τὰς συζυγίας δὲ τὰς ἐντὸς πληρώματος τὸν Παῦλον εἰρηκέναι φάσκουσιν ἐπὶ ἐνὸς δεῖξαντα. περὶ γὰρ τῆς περὶ τὸν βίον συζυγίας γράφων ἔφη· τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ τὴν Ἐκκλησίαν (Lib. I., c. xvii.)—‘And they say that Paul mentions the Syzygias within the Pleroma, showing them by one [illustration?]. For writing concerning the Syzygia pertaining to [this] life, he said, This mystery is great, but I speak concerning Christ and the Church.’ Thus the writer would maintain that to leave father and mother is to leave the sinful Adamic image and likeness, while the being joined to the Wife is the union, effected by God, of our Soulical Bodies of Flesh to the Soulical Body of Flesh in Christ, to die with Him in a fellowship of suffering, and to be raised with Him in a spiritual uprising. It may also be added that it is difficult to read what Irenæus has written, and to notice how the term ‘soulical’ is used by him, without regarding it

as singular that the word 'body,' as used in the New Testament, should be so commonly regarded as applicable to the earthy body. It is the more difficult to account for this since the New Testament so clearly applies it to what is in a moral realm, as when it speaks of a body being destroyed in Gehenna (Matt. x. 28). It will be seen how the application of the terms 'Father' and 'Mother' to God proves a Divine Duality. So the application of the terms to the Adām proves that the Mind is Man, and the Soul Woman. On the literal theory, what is said of Elisha giving the people meat is unworthy of record, compared with the important moral fact that this is Christ giving His flesh for our life.

ELIJAH'S DESTRUCTION OF THE TWO FIFTIES.

CHAPTER II.

2 KINGS I.

THE more these histories are considered, the more will they be seen to be moral, and not literal. The Persian proverb bids us look into the sky to find the moon, and not into the pool. Probably we all need to lift our eyes to a higher range in seeking to contemplate the glorious realities which God has caused to shine forth from His Word.

1. It conflicts with literal history that the moral character of the nation always seems to accord with the moral character of the king. In the reign of wicked Ahab, Elijah says: 'I, even I only, am left; and they seek my life, to take it away' (1 Kings xix. 14). When a righteous David reigns, the people offer to the Lord with a perfect heart (1 Chron. xxix. 9). While Jeroboam makes Israel sin (1 Kings xxii. 52), Josiah brings the people into God's covenant (2 Kings xxiii. 3). Proverbs tell us that money wants no followers, and that the persuasion of the fortunate sways the doubtful, and that, Like Master, like Man. It is true that examples of kings are powerful for good or evil, but it does not seem probable that a nation having God's truth, as Israel had it, would have been so imitative in respect of the moral customs of the court. After years of oppression there was still a reliable following (*zuverlässigen Anhang*) of the Protestant party in the lands of the Catholic princes of Germany (Schil., *Dreis. Krieg*, p. 119). Kings have not, in the worst times, absolute lordship over men's consciences. It is more likely that this king represents some ruling Moral Principle, good or evil, than that he is a literal man. In a moral realm, as in Cupid's realm, all classes blend.

'Kings, Queenes, Lords, Ladies, Knights, and Damsels gent,
Were heap'd together with the vulgar sort,
And mingled with the raskall rabblement,
Without respect of person or of port.'

(*'Faerie Queene,' Bk. III., cant. xi.*)

This moral identity of the king with the nation may fittingly be classed with the kindred fact that the patriarchal line includes all the good. Was a literal Abraham the only good man of his time? Why does the writer of Heb. xi. fetch from Abraham's line the representatives of all who die in faith? They are in his line, either before him or after him.

Do not these facts show that Abraham is Adamic, as John Bull is Adamic, and that he is not one literal man?

2. It is singular that Elijah should be so associated with this practice of bringing down fire from heaven. He brought down fire upon Carmel (1 Kings xviii. 38), and in this chapter he is said to bring down fire upon the two fifties and their captains. We read in Rev. xiii. 13: 'And he doeth great signs, that he should even make fire to come down out of heaven, in the sight of men.' So, in xx. 9, it is said: 'Fire came down out of heaven, and devoured them.' No man thinks that this is a literal fire, coming upon literal men. The history in 'Revelation' is regarded as symbolic history. Yet Elijah's history, and the account of him bringing down fire, are read as if they related to literal fire, and to literal men.

3. Can the literalist meet the common objection that Elijah did a very cruel and unjust thing when he called down fire to consume the two fifties? Surely his anger was fierce, and his wrath was cruel. Alba in the Netherlands, or Tilly at Magdeburg, hardly showed more indifference to the destruction of human life. But if there was any injustice or cruelty in Elijah's action, God's honour would be compromised. We cannot plead the fierce spirit of the age in a case like this. No fire could have been brought down from heaven without God's special permission and co-operation. And is it possible that God, who is Love, and whose ways are all equal, would have any part in an act of cruelty and injustice? Hesiod likes to speak of the gods as *δωτῆρες ἐάων*, or 'givers of good things' (Theog., verses 46, 111, 634, 664). Socrates represents Virtue as saying that she is a companion (*σύνειμι*) of gods and of good men (Xen., Lib. II., c. i.). Surely Christians cannot have a less exalted idea of the true God than the heathen had of the Olympian deities! Clem. Alex. says: 'His commands are full of persuasion, not of terror:' *πειθοῦς γὰρ ἀνάπλω, οὐ φόβου τὰ προστάγματα* (Pæd., Lib. I., c. iii., p. 83). In Strom., Lib. VII., p. 740, he writes: 'And, perchance, as we say of God that God is not an Adversary to any man (*οὐδενὶ μὲν ἀντιζέσθαι λέγομεν τὸν Θεόν*), nor is He any man's Enemy, for He is the Creator of all, and nothing has come into existence without His will, and as we say [on the contrary], that they are enemies to Him who are disobedient, and who walk not in His commandments, and who hate His covenant, in the same manner thou wouldest find it to be with the Gnostic. For he is never, in any way, an enemy to any man, but they who turn to an opposite way may be regarded as his enemies.' We should ever keep an exalted idea of God's goodness, even while we uphold the immutability of His justice and righteousness.

'Die Güte des Herren

Ist die Mutter der Freude, des ruhigen Lächens der Unschuld,
Und der erhabnen Entzückung, die bis zum Throne hinaufflammt.'

(Wieland.)

'The Goodness of the Lord is the Mother of Joy, of the quiet Smile of Innocence, and of the sublime Rapture which flames up to the throne.'

We cannot, therefore, think that God would join in doing what was cruel and unjust. But if we teach that these two fifties were literal men,

we cannot well justify their destruction. It is not a very good defence to say that these soldiers knew that they were doing Elijah wrong, and bringing him into danger. It is not proved that they had this knowledge. The fact that so many assumptions of this kind have to be made to establish literalism is enough in itself to make literalism questionable. We know, also, that soldiers are commonly found ready to obey orders, and do not greatly trouble themselves with the ethics of war. If they did concern themselves with such ethics, they would be apt to say with Bates and Williams, in 'King Henry V.'—B. : 'We know enough if we know we are the king's subjects ; if his cause be wrong, our obedience to the king wipes the crime of it out of us.' Will. : 'But if the cause be not good the king himself hath a heavy reckoning to make, when all those legs, and arms, and heads, chopped off in a battle, shall join together at the latter day, and cry all, We died at such a place.' Why did not this fire from heaven fall on the wicked king who sent the messengers, rather than on the messengers who were sent? A rack-renting landlord is more worthy of punishment than his agent.

4. It is evidence that this history is moral, that Ahaziah's mother, Jezebel, has an existence, and acts in moral history, even in Apostolic times. God says of her : 'Behold, I do cast her into a bed, and them that commit adultery with her into great tribulation' (Rev. ii. 22).

5. Even the prominence of the number 'fifty' in Elijah's history has a somewhat unliteral aspect. The Prophets are fed by fifties in a cave. When an expedition sets out to search for Elijah, after his ascent, it consists of 'fifty strong men' (2 Kings ii. 16). In this chapter we read of three fifties.

6. Had the history been literal, it is not very probable that fifty men, who knew that two fifties before them had been destroyed by fire, would have gone into the same position of danger. Neither is it very likely that a literal king would, three times in succession, have sent his men under such circumstances.

We may now proceed to consider what are the truths set forth in this chapter.

1. In considering the first chapter in 1 Kings, and the teaching of 'Hermas,' we saw that the opening chapters had a certain relation of order to the later chapters. They described what was preliminary to the building of the Temple by Solomon. Hence it would not be strange to find that the first chapter in 2 Kings had a relation of order to the second chapter.

2. That second chapter deals very prominently with the ascent of Elijah. But Paul says : 'Now this, He ascended, what is it but that He also descended' (Ephes. iv. 9). Some ancient authorities have the word 'first.' 'He also descended first.' The word 'first' is virtually implied in the added words : 'He that descended is the same also that ascended' (verse 10). Here, then, Paul puts a descent before an ascent. Hence it becomes noticeable that while the second chapter of 1 Kings deals very largely with an ascent of Elijah, who is Jesus according to the flesh, the first chapter also deals prominently with a descent. There is first a violent and painful descent of Ahaziah, and then there is a going down of Elijah, or Jesus according to the flesh, even to Ahaziah's

level. Ahaziah is said to fall down (verse 2), His messengers say to the Man of God, 'Come down' (verse 9), and 'Come down quickly' (verse 11). God says unto Elijah: 'Go down with him' (verse 15), and He 'went down with him unto the king.'

3. But the going down of Jesus, previous to an ascension, has more than one aspect. First of all, in the experience of Godly Men, there is a dying with Christ that precedes an uprising. We are crucified with Him. Then, because we suffer with Him, we reign with Him. Now let the reader apprehend what the writer thinks will be found to be Scriptural, that the second chapter of this book is dealing with the descent and ascent of Jesus in the godly. Even in c. ii. there is a going down previous to an ascent. Elijah goes down to Bethel (verse 2). But, apart from the dying and resurrection of Jesus in His own godly people, there is a going down of Jesus in relation to the ungodly. It was the general opinion of the early Christians that Jesus, after His death, went to those in Hades. Paul, in speaking of the descent, says that 'He also descended into the lower parts of the earth' (Ephes. iv. 9). This expression befits a going down to the ungodly. So, in Rom. x. 7, he says that we have not to say: 'Who shall descend into the abyss?—that is, to bring Christ up from the dead.' In fact, there are three great aspects in which Scripture sets forth this descending of Jesus.

(a) 'He went and preached unto the spirits in prison' (1 Pet. iii. 19). This was, as Peter says, a visit to wicked antediluvians. In iv. 6 he speaks of a preaching to the dead. We have no reason to think, from Peter's words, that any but wicked antediluvians were in this prison. He went to the spirits in prison—that is, to all the spirits, and these were antediluvians, as Peter goes on to show.

(b) There was a going down in relation to the pious but unperfected dead. The Men of Faith, such as Jacob, speak of going down to Sheol. Heb. xi. 39, 40, shows that these Men of Faith had not received the promise. They could not receive it until Christ came to perfect them, and to be the First-Fruits of them that slept. He came to 'take hold' of this seed of Abraham (Heb. ii. 16), who, in Sheol, were, 'through fear of death, through all their living subject to bondage' (verse 15). He became perfect through sufferings to lead these many sons to glory (verse 10). This carrying of the Gospel to the believing dead of the Jewish age is dealt with very prominently in 'Hermas.' Apostles and teachers are said to carry to them the name of the Son of God. 'Prædicaverunt illis qui ante obierunt, et ipsi dederunt eis illud signum. Descenderunt igitur in aquam cum illis, et iterum ascenderunt. Sed hi vivi ascenderunt, at illi qui fuerunt ante defuncti mortui quidem descenderunt, sed vivi ascenderunt. Per hos, igitur, vitam receperunt, et cognoverunt Filium Dei, ideoque ascenderunt cum eis, et convenerunt in structuram Turris' (Lib. III., Sim. 9, c. xvi.)—'They preached to them who before had died, and they themselves gave to them that sign. They went down, therefore, into water with them, and again they ascended. But these [Apostles, etc.] came up alive, and those who before were dead, though they went down dead, came up alive. Through these [Apostles], then, they received life, and came to know the Son of God, and hence they ascended with them, and had their fitting place in

the structure of the Tower.' It is possible that when Peter says that the Gospel was preached unto the dead (1 Pet. iv. 6), he may have in mind this second aspect of Christ's visit to the dead, that is, the preaching to the departed seed of Abraham, rather than to the wicked antediluvians. The Gospel of Nicodemus deals largely with this descent of Christ to the pious dead, though it has still wider aspects. It represents Jesus thundering at the Hadean gates, and saying: 'Lift up your heads, O ye gates.' 'Tunc sanctus David adversus Satan ira succensus proclamavit fortiter, Aperi spurcissime portas tuas ut intret rex gloriæ. Similiter et omnes sancti Dei consurgebant adversus Satan et volebant eum comprehendere et inter se dividere. Et iterum clamatum est intus: Tollite portas principes vestras, et elevamini portæ eternales, et introibit rex gloriæ. Interrogaverunt infernus et Satan ad vocem illam perspicuam dicentes Quis est iste Rex gloriæ? Dictumque est illis a voce illa mirabili Dominus virtutum ipse est Rex gloriæ. Et ecce subito infernus contremuit, et portæ mortis et seræ comminutæ, et vectes ferrei confracti sunt et ceciderunt in terram, et patefacta sunt omnia' (Part II., c. vii., viii.)—'Then holy David, filled with anger against Satan, cried out mightily: Thou most filthy one, open thy gates, that the King of Glory may enter. In like manner, also, all the saints of God rose up against Satan, and would have seized him and torn him in pieces. And again there is the cry within: Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. And again Hades and Satan inquired, in respect to that clear voice, saying: Who is that King of Glory? And it is said to them by that wonderful voice: The Lord of hosts, He is the King of Glory. And behold, suddenly, Hades trembles, and the gates and bolts of death give way, and the iron bars are broken, and fall to the ground, and all things are made manifest,' etc. It goes on to describe the full deliverance of these waiting dead.

(c) But as well as a descending of Christ to wicked antediluvians, and a descending in relation to the pious dead of the seed of Abraham, Jesus was also to come into the realm of the dead in connection with a third class—that is, the wicked of the generations succeeding the Antediluvians. Jesus said that, like Jonah, He would be in the heart of the earth as a Sign given to an evil and adulterous generation (Matt. xii. 39, 40). We have yet to consider the Book of Jonah, and we shall see how it supports the view that Jesus had a portion in Hades, even in respect to the wicked dead. He is, in a measure, in all men, and hence, if the wicked come to Hades, He is in them in a part. He is in them as their abiding Life. The bonds of Hades cannot hold Him as dwelling in them. Hercules calls Hades the 'brother of Zeus'—*Διὸς ἀδελφόν* (Soph., Trach., verse 1041)—and this recognition of the close affinity between the Lord of the world below and the Lord of the world above, reflects the fact that Christ is King both in the celestial and in the infernal worlds. The Gospel of Nicodemus, which is but an apocryphal book, reflects the Christian thought in early times on this subject. It seems to teach that Christ brought help to all in Hades. Christ says to Adam in Hades: 'Pax tibi, Adam, cum filiis tuis, per immensa seculorum secula, Amen' (Part II., c. ix.)—'Peace to thee,

Adam, with all thy sons, through the vast cycles of the ages, Amen.' So in c. vii. we read: 'Tunc infernus suscipiens Satan principem, cum nimia increpatione dixit ad eum: O princeps perditionis et dux exterminationis, Beelzebub, derisio angelorum, sputio justorum, quid hæc facere voluisti? Regem gloriæ crucifigere voluisti in cujus exitu mortis tanta spolia nobis promisisti? Ignorasti ut insipiens quod egisti. Ecce jam iste Jesus suæ divinitatis fulgore fugat omnes tenebras mortis, et firma ima carcerum confregit et ejecit captivos et solvit vinctos, Et omnes qui sub nostris solebant suspirare tormentis insultant nobis et deprecationibus eorum expugnantur imperia nostra et regna nostra vincuntur, et nullum jam nos reveretur genus hominum'—'Then Hades, answering Satan the prince with great sharpness, said to him: O Beelzebub, prince of Perdition, and leader of Extermination, the derision of angels, the abomination of the just, why didst thou will to do these things? Why didst thou will to crucify the King of Glory, in whose departure thou didst promise to us such great spoils of death? Thou didst not know that what thou didst was foolish. Behold, now, that same Jesus, with the lustre of His Divinity, puts to flight all the shadows of death, and He has broken the firm foundations of the prisons, and sent forth the captive, and loosed those that were bound, And all who were wont to pant under our torments deride us, and by their prayers our powers are assaulted, and our kingdoms vanquished, and no race of men now regards us.' Let the reader notice how, in this passage, Beelzebub, spoken of in 2 Kings i. 2, is identical with the king of the Hadean realm. The passage also illustrates the ancient custom of personifying Abstractions or Qualities, as Hades, Perdition, Satan, etc. In Part A, c. vii., Hades says to Satan: 'Et totius mundi noxios impios et injustos perdidisti'—'And thou hast lost the hurtful wicked ones and unrighteous ones of the whole world.' We may give the widest application to Spenser's words:

'And He that harrow'd hell with heavie stowre,
The faulty soules from thence brought to His heavenly bowre.'
(*'Faerie Queene,'* Bk. I., cant. x.)

Here, then, we have three kinds of descent in relation to succeeding ascents. Some further considerations may be noted under this head:

(a) It is clear that this fall of Ahaziah to some low place, to which Elijah goes down, is not a fall of a good man. He is of Ahab's house, being his son. He also sends to Beelzebub, not to the true God (verse 2). Further, this first chapter is not dealing with Israel and Judah, or a seed of faith. It only describes the fall and death of a king, and events pertaining to those who serve that king. The king, whose fall and death are thus described, is a king who is said to have done evil, and to have provoked God (1 Kings xxii. 52, 53). Hence, if this moral history pertain to a descent, it must be in relation to some evil class. If the reader were told that this chapter were unfolding to us the final destiny, and salvation through suffering, of all the wicked, he would probably reply that this was not credible. But this is a case in which 'things are not what they seem.' The writer holds that the more this chapter is considered, and especially if we consider it in relation to the subsequent ascent of Elijah, the more it will be seen that this

narrative is showing us how Christ comes to the ungodly. It is a chapter bright with the light of hope, even for the wicked. But may God forbid that any man should turn that hope to an encouragement to sin. We are to be subject for conscience' sake, as well as for wrath (Rom. xiii. 5). The great lesson here taught is, that, even in Hades, there is to be a burning of the sinful parts before the part that is left can be visited by Elijah, or Christ. Hence, in so far as a man sins through presumption, he is treasuring up wrath for the day of wrath. He is strengthening the fifties upon which God's fire will fall. But while that is true, it is also true that this chapter is teaching how salvation comes to the lost in hell. Gellert says :

‘Gott, deine Güte reicht so weit,
So weit die Wolken reichen.’

‘O God, Thy goodness extends as far as the clouds extend.’

We might add that this goodness reaches to the depths beneath, as well as to the heights above. Theodore Parker, in his *Sermons on Theism*, p. 210, says : ‘Suppose I am the blackest of sinners, that, as Cain, I slew my brother ; as Iscariot, I betrayed Him, and such a Brother ; or, as a New England kidnapper, I sold him to be a slave, and, blackened with such a sin, I come to die. Still, I am a child of God, of the Infinite God. He foresaw the consequences of my faculties, of the freedom He gave me, of the circumstances which girt me around, and do you think that He knows not how to bring me back ? that He has not other circumstances in store to waken other faculties, and to lead me home, compensating my own variable hate with His own constant love ?’ This chapter will be found to contain an answer in the affirmative to these questions of Theodore Parker’s. Clem. Alex. maintains the doctrine that God’s punishments are remedial, rather than merely vindictive. He says : ‘But punishment does not profit the sinner, so as to make his deed undone, but so as to cause him to sin no more, and so as that no other may fall into like sins. Here, then, the good God punishes for these three reasons : First, that he who is punished may be a better man ; next, that those who can be saved by examples may be kept in check, being admonished ; and, thirdly, that he who has been wronged may not be held in contempt as one who may fittingly be treated with injustice. And there are two methods of recovery—one instructive, the other punitive, which we have also spoken of as chastening’ (*παιδευτικόν*. See 1 Tim. i. 20 ; Strom., Lib. IV., p. 536).

(b) The names used accord with this view. The name ‘Ahaziah’ means ‘Jehovah seizes,’ or ‘Jehovah holds.’ We read of the Angel laying hold on the dragon, and binding him (Rev. xx. 2). So Ahaziah appears to represent the Principle of Evil in a man, upon which God takes hold for punitive purposes. He takes it as He takes Satan, for imprisonment and destruction. But this Ahaziah is associated with Moab (verse 1), the symbol of a wickedness that is ‘From a Father,’ or Intellectual. It is this sin which God will be sure to restrain and punish. An animal is fleshly, but it is not sent to hell, for its sin is only Soulical, not Intellectual. Thus the allusion to Moab, in verse 1,

suggests that Ahaziah represents wickedness that is Intellectual in its aspect. This makes it the more likely that the chapter is referring to what is Hadean. This Ahaziah, whom God seizes, is in Samaria. The name 'Samaria' means 'Watching,' 'Guarding.' That is, he is in a probationary realm, in a mortal state, wherein he has responsibility, and has to watch and guard. But in this realm of Watching, he is unwatchful and careless, and, like many careless people, he falls. Goethe tells Reichardt how Haller fell down some stairs, alighting on his head. He immediately rose up, and repeated in order the names of the Chinese emperors, to see if his reason remained. Whatever be the nature and effect of the fall of Ahaziah, it is evident that his reason remained. That is an important and consolatory fact, in view of what is about to be stated. Ahaziah's fall is not a fall from a higher to a lower story in an ordinary house. It is a fall into perdition :

'Where entred in his foot could find no flore,
But all a deepe descent, as darke as hell,
That breathed ever forth a filthie banefull smell.'
(*'Faerie Queene,'* Bk. I., cant. viii.)

There is no figure more commonly used in Scripture to denote moral ruin than that of falling and stumbling. The wicked fall into mischief (Prov. xxiv. 16), into the pit (Is. xxiv. 18), in slippery ways (Jer. xxiii. 12). God keeps His people from falling (Jude, v. 25). If ruin be thus a fall, it is not strange if, in moral history, we have such a fall exhibited as a concrete fact. Ahaziah is said to fall through a *שֶׁבַע*. This word is rendered 'lattice.' It is used of a species of network or fretwork around capitals of pillars (1 Kings vii. 18; Jer. lii. 22, etc.). It is not the word which in Judg. v. 28 is rendered 'lattice.' The root is *שָׁבַע*, 'to interweave.' Thus, as in Job xviii. 8 it comes to have for one of its meanings the snare upon which a man walks, and through which he may, of course, fall. 'For he is cast into a net by his own feet, and he walketh upon a snare.' In other terms, it is added of this wicked man: 'The snare is laid for him in the ground, and a trap for him in the way' (verse 10). 'He shall be driven from light into darkness, and chased out of the world' (verse 18). So Ahaziah's fall through the net, or snare, is a fall from the upper room of mortal life, or Samaria, the realm of Watching and Probation, into the darkness of the nether world. When he has fallen through this snare, he is sick. It is said in Deut. xxix. 22, 23, that God lays sicknesses upon the land of brimstone, and salt, and burning. Ahaziah is here feeling such sickness in the depths into which he has fallen, through having walked upon the snare in the upper chamber. Orestes, in his madness, says to his sister :

*μέθες' μὴ οὔσα τῶν ἐμῶν Ἑρινύων
μέσον μ' ὀχμάζεις. ὥς βάλῃς ἐς Τάρταρον.*
(Eurip. *Orest.*, vv. 264, 265.)

'Let me go: thou art one of my Furies, thou hast seized me by the waist, to cast me into Tartarus.'

So this Ahaziah has been cast down into the lower world by avenging furies. He is a Man of Sin in the ungodly, whom God causes to be taken with his own iniquities, and held with the cords of his sins (Prov. v. 22). In him is fulfilled the words: 'Let his net that he hath

hid catch himself, into that very destruction let him fall' (Ps. xxxv. 8); 'Let the wicked fall into their own nets' (Ps. cxli. 10); 'And many among them shall stumble, and fall, and be broken, and be snared, and be taken' (Is. viii. 15).

Ahaziah is here represented as sending to a god who is associated, in Scripture, with the state of the dead. This is Beelzebub. We have seen how Satan, in Hades, is spoken of in the Gospel of Nicodemus as Beelzebub. Mr. Brodie says of this God: 'The "shard-born beetle," as an English author graphically terms it, and almost every other species of fly, however beautiful their colour, or active their movements, are bred in corruption; and as, in these instances, the Creator brings life out of death, so does He bring immortality out of the tomb. And as the worm, which, in the earlier stages of its being, draws a loathsome length along, and finds its nourishment in decaying vegetables and putrefying flesh, when the season of its change has come, casts off the slough of its infancy, and mounts on wings of delight to bask in the sunshine, and sip the fragrance of the flowers, so, from the dissolution of the body, does the spirit of a man rise to a new and better state—the mortal puts on immortality, and the grovelling pursuits of earth are exchanged for the glories of heaven. The Egyptian lord of Amenthes, with a beetle for his symbol, the Grecian Jupiter Apomuioi, and the Ekronite Beelzebub, were one and the same. They are but different names for the lord of the grave, the ruler of spirits departed. This examination into the meaning and origin of the name 'Beelzebub' points out the reason why the King of Israel sent to inquire at his shrine if he should recover of his disease; for who could be supposed by a heathenish mind so able to answer this question as the Lord of the Dead? It shows, too, the propriety of its application as a title of Satan, of whom the Apostle speaks as "Him that had the power of death, that is the devil" (Heb. ii. 14). And it explains the change made in the name by the Jews, in the time of our Saviour, who did not call him Beelzebub, or lord of the fly, because they did not acknowledge his dominion over the departed spirit, but who termed him Beelzebub, or lord of corruption (Matt. x. 25; xii. 24), because death was his work, and he had power over the mortal and putrefying remains' (Christian Cyclop., art. 'Beelzebub'). The association of this god with corrupt, but invisible, flesh in Hades, and both forms of his name, 'lord of the fly,' or 'lord of corruption,' give support to what the writer is urging; that is, that this chapter relates to that process which Paul calls 'destruction of the flesh' (1 Cor. v. 5), and which takes place in the flesh of the ungodly in Hades. Satan is the being to whom Paul speaks of this wicked one being delivered.

This Beelzebub, or lord of the fly, is said to be 'the god of עֶקְרוֹן,' or 'Ekron.' Observe it does not say, 'the god in Ekron,' but, 'the god of Ekron.' There is a lack of evidence to show that Ekron in Philistia was ever celebrated for the worship of Beelzebub, the god of flies, or lord of corruption. Herodotus mentions the fact that the people of Ascalon worshipped Aphrodite (Lib. I., § 105). The fact that they did thus worship her is evidence that the people of a neighbouring city would not be worshippers of what Josephus calls 'The Fly.' All that is

said in this narrative shows that he is not here regarded as the god who drives flies away. He is rather the lord of the dead. While there was a Jupiter who was supposed to ward off flies, we have no evidence that a Beelzebub was worshipped, either in Egypt or Syria. The writer holds that this name 'Ekron' is a suggestive symbol of the state of the dead. The name is from עֲקָר, 'to pierce,' 'to uproot,' etc. One derivative from it is עֲקָרָה, the ה being an adjectival ending. This word means 'the scorpion,' 'the stinger,' 'the scourge.' In Luke x. 19 Jesus speaks of scorpions as part of the power of the enemy. Thus the phrase 'god of Ekron' means 'god of the stinger,' 'god of the scorpion,' or 'god of the scourge.' It might be 'god of the rooter-up.' In Zeph. ii. 4 there seems to be a play upon the word in this last sense, 'Ekron shall be rooted up.' So Jesus says: 'Every plant which My heavenly Father planted not shall be rooted up' (Matt. xv. 13). The writer believes that this 'Ekron,' which the Sept. writes Ἀχκαρών, is virtually identical, both in name and meaning, with Ἀχέρων, one of the rivers of Hades, wherein the wicked are cast. Scripture itself associates the Fly with a river: 'The Fly that is in the uttermost part of the rivers of Egypt' (Is. vii. 18). Hence there is nothing strange in Beelzebub, or the lord of flies, being associated with one of the Hadean rivers. Sophocles speaks of 'the god who rules in Acheron' ('Electra,' verse 183):

ὁ παρὰ Ἀχέροντα θεὸς ἀνάσσει.

Thus he uses the term 'Acheron' as a name for the Hadean realm. So, when he is speaking of Antigone being lead to death, he says that she is going to be married to Acheron, Ἀχέροντι νυμφεύσω (Antig., verses 812-816). Virgil uses Acheron as a symbol of the gods beneath (Æn., Lib. VII., v. 312):

'Flectere si nequeo superos, Acheronta movebo.'

'If I cannot prevail with the gods above, I will move Acheron.'

In Lib. VII., v. 570, he refers to the Fury, the hateful goddess (Erinnyes, invisum numen), being hid in Acheron. Both in symbol and in name, this Acheron is connected with the Acherusian lake, which is likewise prominent in the symbolism of the Hades of the wicked. Plato, in the 'Phædo,' c. lxii., gives a description of these rivers and lakes. Of Acheron he says: 'And they who may seem to have lived middling sort of lives (μέσως βεβιωκέναι), having been carried over to Acheron, going up to the vessels which are for them, come on these to the lake, and there they dwell; and when they have been purified, and have paid the penalties of their misdeeds, they are released if anyone has done something wrong, and they receive the rewards of their good deeds, everyone according to his desert.' In c. lxi. he speaks of the Acherusian lake as a place to which the souls of many dead come and tarry certain destined periods, some longer, some shorter. Thus 'Ekron,' even as a name allied with 'Acheron,' is a fitting symbol of the realm of the wicked dead. With Hesiod and others, this Tartarean region is supposed to be as far below earth as heaven is above it:

τόσσον ἔνερθ' ὑπὸ γῆς, ὅσον οὐρανός ἐστ' ἀπὸ γαίης.

'As far down under the earth as heaven is from the earth.'

(Theog., v. 720. See also 'Æneid,' Lib. VI., vv. 577-579.)

What is said of the Ekronites in 1 Sam. v. 10-12, when compared with portions of Revelation (c. ix., etc.), has a very Hadean aspect. From the foregoing considerations, it may be maintained that the names used in this chapter give support to the view that it is describing the destruction of the flesh of the wicked dead in Hades.

4. The teaching of Scripture respecting the destruction of the flesh well conforms to what is here said of the three fifties. Dr. Parker has issued three volumes dealing with the Gospel of Matthew. They are entitled, 'These Sayings of Mine,' 'Servant of All,' and 'The Inner Life of Christ.' These works show wonderful insight into the spiritual significance of the Inspired Record, and a power to use the truth apprehended, for the enforcement of practical lessons. In some cases, however, the writer has thought, when reading, that a slight alteration in some of the terms used by Dr. Parker would make his teaching still more Scriptural. For example, in the following passage he would remove such terms as 'others,' 'enemy,' and make the paragraph apply to Christ acting judicially: 'Crucifixion there must be in human life, as it is now debased and corrupted. The question is, whether the crucifixion shall come from the outside, and thus be mere murder, or whether it shall come out of the will, being done by the man himself, and thus be a great sacrifice. Such is the election now open to us, Murder or Sacrifice, to be slain by the enemy, or slay ourselves in Christ's society and on His cross. Suffering you cannot escape, the question is whether you will suffer from the outside, or whether you will suffer, sympathetically, with the Son of God, and knowing the fellowship of His sufferings, afterward enter into the power of His resurrection' (Vol. III., p. 17). On p. 16 he says: 'Crucifixion we must have, our opportunity lies in the grand choice between being crucified by others, or crucifying ourselves.' The writer thinks that the choice lies between our crucifying the flesh on Christ's cross in this life, or having to experience the destruction of that flesh at the hands of Him who is Judge of living and dead—that is, Jesus. The Heathen believed that the wicked dead were judged by Rhadamanthus and other judges. Moreover, it will be noticed how, in the passage quoted from Plato, he speaks of those in Acheron receiving a reward for any good deeds which they may have done. Thus there is a recognition of the fact that, even in the wicked, there is some Element of goodness. The Gospel of Nicodemus seems, also, to distinguish between good and bad Elements, and it writes as if the bad Element were left when the better part was delivered from Hades: 'Tunc Salvator perscrutans de omnibus momordidit infernum, quantocius partem dejecit in Tartarum, partem secum reduxit ad superos' (Part II., c. ix.)—'Then the Saviour, thoroughly examining concerning all things, vexed Hades by how much the more He cast a part into Tartarus, and led back a part with Himself to the celestials.' It is in Scripture, however, that this idea of a destruction of evil fleshly Elements is most prominently set forth. Jesus refers to some who cut off offending parts from the body of flesh, and so become little ones (Matt. xviii. 8-10)—that is, they destroy the two fifties to save the third fifty. And because they do it themselves, the two fifties have not to be destroyed in Hades. This fleshly part is often, as we have seen, com-

pared in Scripture to Earth, or Adamah. It is so in the narrative of the Deluge. Our corrupt members are on this earth (Col. iii. 5). In the history of Jacob getting Isaac's blessing (Gen. xxvii.), the flesh is personified. It is an all-important fact that a destroying process by which earth or flesh is made little is described as a destruction of two-thirds: 'And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried' (Zech. xiii. 8, 9). The destruction of the fifties, and the salvation of the remaining third part, is virtually described in the following passage: 'In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I leave as a remnant' (Jer. i. 20). When God was showing Abram how the land was to be inherited, He first told him to divide the carcasses of beasts, all of which, by the law of Evolution, have their embodiment in man's Soulical Body of Flesh (Gen. xv. 10). A part thus cut off is spoken of as a corpse, and birds devour it. After that division there is again a division, a furnace and burning lamp passing between the pieces (verse 17). Thus there was virtually a cutting off of two parts. All that Paul says of putting off the body of the flesh (Col. ii. 11), destroying the flesh to save the spirit (1 Cor. v. 5), and mortifying the members on earth, involves this idea of the cutting off, from the fleshly Soulical Nature, of the sinful Elements therein. When to this fact we add that many of the chapters we have considered, as well as Malachi iv. 3, etc., prove that Scripture sometimes personifies parts of man's nature, and sometimes personifies sinful Elements in man's nature, we ought not to deem it strange that this chapter should symbolize the destruction of two parts out of three in the fleshly nature of sinful men in Acheron, or Hades, as a destruction of two captains and their fifties out of three captains and their fifties. All these fifties are in the nature of the wicked dead, and are not distinct persons. Some heathen regarded the fires of hell as thus purifying. Clem. Alex. writes of Ephesius: 'For this man, having learned from the barbarian philosophy, knew of the purification by fire (τὴν διὰ πυρὸς κάθαρσιν) of those who had lived wickedly, which the Stoics afterwards called the burning' (ἐκπύρωσιν, Strom., Lib. V., p. 549). The Hebrew is expressive. The first and second fifty are said to be sent to Elijah (verses 9, 11), as if they had been absent from Him, and had no part in Him. Christ has no part in sinful flesh. But the third fifty is only said to be sent away (verse 13), as if these were now gaining liberty. This last fifty is the only fifty that is said to come, or enter, to Elijah. The two former fifties are said to come up, but they are not said to enter to Him. They come up to Him in the name of their evil king. They utter no word of penitence. They show no humility. In the name of their evil king they bid Him come down. Elijah says, If He be a Man of God let fire devour them. As if to say, If I be a Man of God, I shall not suffer such fleshly and corrupt Elements as you to live. But the third fifty shows humility, and the captain offers prayer for himself and friends. In the thirds

spoken of by Zechariah (xiii. 8), it is not the first third, nor the second third, that is said to be spared, and the rest destroyed, but it is the last third that is spared and purified, after the other two thirds have been cut off. So, in these fifties, it is not the first or second fifty, but the last fifty, that is spared. Had they been literal men, the first fifty could have been spared as easily as the third. But, if this be a process of fleshly purification, it is natural that the evil should first be destroyed that the good may become pure. This fact, that the separation is between good and bad Elements, illustrates what is said in Matt. xxv. of the separation between Sheep and Goats. The Goats are the evil fifties. The Sheep are the good fifty. All are in one nature. Hence to destroy the Goats in everlasting fire is simply to doom Sinful Flesh to everlasting torment. But the Sheep-nature, refined and purified, goes into everlasting life. Hence we have no need to seek to limit Matthew's words, 'everlasting punishment,' for fear of shortening the meaning of the contrasted term, 'everlasting life.' We may take both the expressions according to their natural implication of illimitable duration. In Abram's divisions of the Flesh, the second seemed to be more searching than the first. So, in this case, it is only the second fifty that is said to be smitten with the fire of God (verse 12). The whole process is but a removal, by Hadean suffering, of evil parts, that the Essential Man may find his true centre and rest, according to the figure in Coleridge's Ode to the Departing Year :

'Now I recentre my immortal Mind,
In the deep Sabbath of meek self-content,
Cleansed from the vaporous passions that bedim
God's image, sister of the seraphim.'

While we reject the doctrine of the end justifying the means, as it has been taught by Jesuits, we may all regard the salvation of sinners through destruction of the Flesh in Hades as a case in which the pregnant saying of Tertullian's is justified : 'The fruit of the deed excuses its horror'—'Horrorem operis fructus excusat' (Contra Gnost. Scorp., c. v.). Here, if anywhere,

'A dram of sweete is worth a pound of sowre.'
(*'Faerie Queene,'* Bk. I., cant. iii.)

5. Nearly the whole of this chapter is on the grades of Heathen or Servants. The fifteenth verse is an exception. It is on the Young Men's Grade. Moreover, it is an exception of very great importance. It carries in it an implication that those who have been under the judgment of Mosaic Law in Hades, had now come to the Grade of Faith. That is, it shows with great clearness, though symbolically, that, after the fiery destruction of the Flesh, the wicked dead come to a state of salvation. Creon thought that an enemy would never become a friend, not even after death (Soph., *Antig.*, verse 522). His view of Hadean finality is unscriptural. The writer remembers when a sermon by Dr. Parker on the visit to the spirits in prison caused some excitement in the religious world. Men were afraid of opening the dark door of Hades to let a single glimmer of light enter therein, for fear that it should lead living men into presumptuous sins. In his work on the

'Inner Life of Christ' (p. 16), Dr. Parker uses phrases which might be advantageously modified in such a paragraph as the following: 'A soul paid for a month's comfort, eternity ruined at the price of a day's release from pain, heaven paid in exchange for hell. These are the ironies of life. Such things are done every day, by men who lay claim to some measure of intelligence.' Joseph Cook writes: 'There is to be a day of which no man or angel knoweth the time, after which the unholy will continue to be unholy, and the holy will continue to be holy. On the last page of the New, as in many another page of the New and Old, and of the Newest and Oldest Testament, the law is proclaimed that all character tends to a final permanence, good as well as bad, and bad as well as good' (Pop. and Schol. Theology). The above extract very greatly errs concerning Scripture; it confounds 'character' with 'essential being'; it ignores the Scriptural custom of personifying parts of the nature; it assumes that because the sinful unholy Elements in man's members are ever to retain their sinfulness, therefore the essential man is to be everlastingly sinful; it forgets the lesson taught by such phrases as: 'Putting off the old man with his deeds'; it leaves out of sight the truth that Christ has fiery judgements, whereby, in Hades, He can separate between the Sheep and the Goats, between the two fifties that are evermore corrupt, and the fifty that lives on, little and good, when the fire has eaten up the other parts (Amos vii. 1-6). In hell, as on earth, Christ can deliver from the body of death. It is the last fifty that is the Essential Man. Hence to talk of permanence of character is unwise, unless we first settle what we mean by the word 'character.' Every man, as a mixture of good and evil, has two permanent characters, one permanently good, and the other permanently bad. But in moral processes, either on earth or in Hades, these two characters are being separated. The evil will be destroyed in everlasting destruction, but the good will abide. There was a time when the writer had a great regard for the description given by Pollok of the undying worm, even as he still admires the poetic charm of what that young and gifted poet wrote, though he has ceased to believe in the theology of the poem, as it respects future punishment.

'Dire sights I saw, dire sounds
I heard, and, suddenly, before my eye
A wall of fiery adamant sprung up,
Wall mountainous, tremendous, flaming, high
Above all flight of hope. I paused, and looked;
And saw, where'er I looked upon that mound,
Sad figures traced in fire, not motionless,
But imitating life. One I remarked
Attentively; but how shall I describe
What nought resembles else my eye hath seen?
Of worm or serpent kind it something looked,
But monstrous, with a thousand snaky heads,
Eyed each with double orbs of glaring wrath,
And with as many tails, that twisted out
In horrid revolution tipped with stings,
And all its mouths, that wide and darkly gaped,
And breathed most poisonous breath, had each a sting,
Forked, and long, and venomous, and sharp,
And in its writhings infinite, it grasped

Malignantly, what seemed a heart, swollen, black,
 And quivering with torture most intense,
 And still the heart, with anguish throbbing high,
 Made effort to escape, but could not, for
 Howe'er it turned, and oft it vainly turned,
 These complicated foldings held it fast.
 And still the monstrous beast, with sting of head
 Or tail, transpierced it, bleeding evermore.
 What this could image, much I searched to know,
 And while I stood, and gazed, and wondered long,
 A voice, from whence I knew not, for no one
 I saw, distinctly whispered in my ear
 These words : "This is the worm that never dies."

Plutarch says : ' It is least of all becoming that God should be easy-tempered (*εὐαθύμων*) towards the wicked who are not themselves easy-tempered, nor lazy in respect of doing wickedly, but with keenest impulses are borne along by lusts towards wickednesses ' (De Sera Num., c. ii.). We may fully accept this teaching of Plutarch's without accepting the doctrine of everlasting punishment.

The fifteenth verse not only shows that the third fifty has been exalted to the Grade of Faith, or the Young Men's Grade : it directly teaches another truth. It is, that they who in Hades are saved from one grade, are used to make known the Gospel to those of another grade in Hades. While the heathen are not under Mosaic Law, the more enlightened heathen, such as were Greeks and Romans, have some knowledge of duty, and hence are responsible. Thus this chapter represents some in hell who are on the Heathen Grade. But others are under Mosaic Law. They have had the truth, and sinned against it. These are in hell on the Servants' Grade. Now follows the important fact which goes very far in itself to establish the gradal theory, while it also shows the equity of the judicial dealings of Christ. It is this : In this chapter, the part that pertains to the Heathen Grade says nothing of the dividing of the fifties, and the sending to Elijah, but only of the sending to Beelzebub, and the dying on a bed. On the other hand, those parts of the chapter which are on the Servants' Grade say nothing of a sending to Beelzebub, or a dying on a bed, but only of the dividing into fifties, and the burning of two fifties. It is because those on the Heathen Grade have less guilt than those on the Servants' Grade. Adam was in heathenism when God said that if he ate the fruit he should surely die. So Ahaziah is on the Heathen Grade, though in Hades, when Elijah says that he shall surely die. It may be added, however, that, in this case, there is no condition preceding, upon which the sentence depends. The chapter has nothing in it to show a probationary aspect. Probation is past. The king has fallen down from Samaria, the Watchful Realm. There is no warning, no conditional promise, but a declaration of inevitable death. Ahaziah is surely to die. Now, it is those who have been brought up from the Servants' Grade to the Young Men's Grade, who are sent down with Elijah, or Christ according to the flesh, to those on the Heathen Grade. But in all the chapters we have seen, God never sends men to a lower grade except in Godly Service, or for the good of those on that lower grade. Hence this charge in verse 15 shows that those saved from the

Servants' Grade to the Young Men's Grade, are sent down in Godly Service to make the truth known to those on the Heathen Grade in Hades. Inasmuch, however, as they only go down from the Grade of Young Men, and not from the Grade of Tongues, or the Spiritual Realm, and as they only go down with Elijah, or Christ according to the flesh, and not with Elisha, or Christ according to the Spirit, the Gospel they go down to make known must have an unspiritual and earthly aspect. Thus the fifteenth verse of this chapter is as a window through which we are permitted to see what ministries of mercy Christ, and those saved from the Servants' Grade in hell, carry on for the good of the sinners in Hades who have come from the Heathen Grade. As we look through that window we can no longer retain our old faith in the everlasting torment of any of God's creatures. It is only Sinful Flesh, which God never created, that is to be everlastingly burnt in fire. As Isaiah says, it is the carcasses (lxvi. 24).

6. The gradal distinctions in this chapter are very important. They are as follow :

(a) Verses 1-8, inclusive, are on the Heathen Grade. The word 'Israel,' in verse 1, conjoins with הַי, 'this,' in verse 2. The word 'Israel,' in verse 3 conjoins with 'there' in verse 4. The word הַי, 'this,' in verse 5, conjoins with 'Israel' in verse 6. The word 'there,' in verse 6, conjoins with הֵי, 'He,' in verse 8.

(b) Verses 9-14, inclusive, are on the Servants' Grade. The grade-words are 'behold' (verses 9, 14), 'come' (verse 13), and 'servants' (verse 13).

(c) Verse 15 is on the Young Men's Grade. We have וְ, 'with,' twice used.

(d) Verses 16-18 are on the Heathen Grade. The word 'there,' in verse 16, conjoins with 'Israel' in the same verse, and the word 'do' in verse 18, conjoins with 'Israel' in the same verse.

It will be seen that here, as in many previous chapters, the grades are arranged in order. We have Heathen, Servants', Young Men, Heathen.

We may now proceed to consider the chapter in detail.

The wicked way of Ahaziah is set forth in the closing verses of the preceding Book, which have a probationary aspect, and manifestly pertain to this life. He is the Adamic representative of evil after the death of Ahab. The name 'Ahab' is compounded of 'Brother' and 'Father.' It may also be 'Brother is Father.' It seems to glance at incestuous mixtures, like those of Lot or Œdipus, which are abomination to the Lord. It also suggests moral confusion and disorder. The name 'Moab,' 'from a father,' is also in relation to a confusion of an incestuous kind. Moab appears to be used in Gen. xix. 37, 38, as a symbol of a wickedness that is Intellectual in its aspect. Such sin is sin against light. God will punish that sin in Hades. It is the rebellion of the wicked Element in the Mind against what is of faith and of Israel, that is indicated in the words: 'And Moab rebelled against Israel after the death of Ahab' (verse 1). The murderer, in King Richard III., says of Conscience: 'Tis a blushing shame-faced spirit, that mutinies in a man's bosom.' So this rebellion of Moab is a rebellion in the

bosom. It is the fleshly-minded Element rising up against the better part. Luther says that two fiends torment men in this world : Sin and a Bad Conscience (Gal. i. 3). Moab is Sin rising in rebellion. But the haughty spirit precedes a fall. In this case the Man of Sin finally falls through the net or snare, down from Samaria, the probationary realm of Watchfulness, into the abyss of hell. 'And Ahaziah fell down through the network in his upper chamber, which was in Samaria, and was sick' (verse 2). It is said by some that this network is a balcony in front of his window. But the Hebrew says that it was in the upper chamber. In that Hadean realm of judgement to which he has fallen, the Man of Sin is sick because God has stricken him (2 Sam. xii. 15). Milton describes the spirits whom God casts down as lying confounded in 'Regions of sorrow, doleful shades.' Because of evils inhering in them, the souls in Hades, according to Virgil,

'Exercetur poenis, veterumque malorum
Supplicia expendunt. Aliæ panduntur inanes
Suspensæ ad ventos : aliis sub gurgite vasto,
Infectum eluitur scelus aut exuritur igni.
Quisque suos patimur manes.'

(Æn., Lib. VI., vv. 739-743.)

'Are tried by punishments, and they pay the penalties of their former misdeeds. Some hang outspread to the light winds ; the wickedness polluting others is washed away under the deep whirling water, or it is burnt out by fire. We all suffer according to our sins.'

It is a sickness of Hadean and judicial suffering, analogous to the foregoing, by which Ahaziah is afflicted. But this Man of Sin, even in Hades, turns to what is evil. 'The wicked shall do wickedly' (Dan. xii. 10). He sends to the lord of corruption, or Beelzebub, to seek recovery through him ; just as Milton represents fallen spirits seeking recovery, not by submission, but by rebellion. 'And he sent messengers, and said to them, Go, and inquire of Baal-zebub, god of Ekron, if I shall live from this sickness' (verse 2).

Even in hell the lost do not seek and find Christ, but He seeks and finds them. When the Man of Sin is sending out his messengers towards the god of corruption, the 'True Prophet, by God's command, turns them back, and so speaks to them as to indicate that still God is in the Israelitish part of the fallen suffering man. The Angel is said to speak to Elijah the Tishbite. The name 'Tishbite' is supposed to be from תִּשְׁבִּי, which has affinity with שָׁבַב, 'to glow,' 'to burn.' Hence שָׁבִיב, 'Flame' (Job xviii. 5). The designation, 'The flaming, the glowing, the fiery,' befits a Prophet so associated with fire as is Elijah. 'And the Angel of Jehovah said to Elijah the Tishbite, Arise, go up to meet the messengers of the King of Samaria, and say unto them.' Then follows a clause which in Hebrew has a double negative. The Authorized Version reads as if Elijah were asking if there were not a God in Israel. The Revised Version does not give any emphasis to the question. The Greek οὐ μὴ, or double negative, is a strengthened negative : οὐ μὴ πειθηται—'He will not at all be persuaded' (Soph., Phil., verse 103). The writer thinks that this double negative in Elijah's question is intended for emphasis. It might be questioned if God was

in Hades, where Ahaziah has his bed. But even when the bed is made in Sheol, God is there. 'Is it because God is not at all in Israel, ye go to inquire of Baal-zebub, the god of Ekron?' Even though the Israelitish Element in these wicked dead was a weak Element, and Ahaziah, the evil Element, had kingly supremacy, still, God was in that weak Israelitish Element. He is working on its behalf, and so He turns back the Elements tending to Satan and moral corruption. Juvenal says that, according to the Tragedians, no people, that is, no people in its entirety, works wickedness. 'Nullus populus facit scelus' (Lib. XV., verse 30). So no man, however depraved, is utterly godless. There are *κεδνὰ*, or 'valuable things,' mingled with *τοῖς κακοῖσι*, or 'evil things' (Æsch., Agam., verse 631). God cannot be blotted out from the children whom He teaches to address Him as 'Our Father.' So far as a wicked man has an Israelitish part in him, he lives even in hell, and God is with that Israelitish part, and will save it by fire. But Ahaziah, the Principle of Evil, must utterly die. No terms of mercy are proposed to him. Philo, as we have seen, lays stress on this phrase, 'Thou shalt surely die,' as spoken to Adam. 'In that He not only says, Thou shalt die, but Thou shalt surely die, He signifies not the common death, but the death which is special and by pre-eminence, which is the entombment of the soul in all lusts and wickednesses' (Leg. Al., Lib. I., c. xxxiii.). 'When, therefore, He says, Thou shalt surely die, He means that he shall experience the death which is by penalty (*ἐπὶ τιμωρίᾳ*), not that which is by nature' (Id.). What is said of Adam's fall proves the truth of these words of Philo. It is, therefore, the more significant that in every case where Elijah threatens Ahaziah, He uses the same emphatic formula: 'Thou shalt surely die' (verses 4, 6, 16). This indicates that the dying of Ahaziah is a dying in a Soulical sphere. He represents what is evil. His dying will not be followed by an uprising. From the bed to which he has gone up, he is never to come down. God is even in hell, so that there is no need to turn to Baal-zebub, but He is in the Israelitish part of sinful men. He is not the God of Ahaziah, or the Principle of Evil. No terms of mercy are proposed to him. No repentance or prayer can avert his extinction. 'And now, thus saith Jehovah, Thou shalt not come down from the bed whither thou art gone up, for thou shalt surely die. And Elijah went' (verse 4). His bed will be a bed of suffering, as was the Procrustean bed to travellers stretched thereupon. Pluto is spoken of as having a bed.

'Hi dominam Ditis thalamo deducere adorti.'

(Æn., Lib. VI., v. 397.)

'These attempt to lead the queen from Pluto's bed.'

It was a common idiom to speak of ascending the bed. *ἱερὸν λέχος εἰσαναβαίνειν* (Hesiod, Theog., verse 57). The word 'bed,' in Greek, also means 'bier.' It may be said that this bed is the bier of the Evil Principle, which is to be blotted out of existence. Lucian, in a sarcastic passage, seems to teach that what is good cannot live in Hades, just as Jesus could not be held of death. Moreover, he has something like personification of parts of a man, such as we have in this chapter. In

his 'Nekrikoi Dialogoi,' No. 3, he represents Menippus and Trophimus, who designated himself a hero, conversing in Hades thus :

MEN. 'What, then, is a hero? for I do not know.'

TROP. 'It is a combination of man and of god' (ἐξ ἀνθρώπου τι καὶ θεοῦ σύνθετον).

MEN. 'What is neither man—as thou sayest—nor god, is, then, a conjunction of both. Now, therefore, where is that half of thee' (ἡμίτομον) 'which is of the gods gone?'

TROP. 'It gives oracles, O Menippus, in Bœotia.'

MEN. 'I know not, O Trophimus, what thou sayest; I see clearly that thou art dead in thine entirety' (ὅλος εἶ νεκρός).

These messengers return at Christ's command, and deliver His message. 'And the messengers returned unto him, and he said unto them, Why is it that ye are returned?' (verse 5). The servants give the message faithfully. Had they been literal servants of a literal kingly despot, they would have endangered their lives by bringing to their master such an ominous message. They would have been likely to act according to the proverb, 'All truths are not to be told.' Doctors do not always tell patients that they cannot recover, even when hopes of recovery have gone. 'And they said to him, A Man came up to meet us, and He said unto us, Go, return to the king which sent you, and ye shall say unto him, Thus saith Jehovah, Is it that there is not at all a God in Israel, that thou art sending to enquire of Baal-zebub, god of Ekron? therefore thou shalt not come down from the bed whither thou art gone up, for thou shalt surely die' (verse 6).

The evil Principle inquires concerning this Being who thus shows prophetic knowledge, and foretells his doom. 'And he said to them, What was the manner of the Man who came up to meet you, and spake to you these words?' The Revised Version renders verse 8: 'And they answered him, He was a hairy Man, and girt with a girdle of leather about His loins.' As a marginal reading it has: 'Or a man with a garment of hair.' Clem. Alex. takes this latter meaning, and speaks of Elijah as wearing ἀγλωτὴν καὶ ζώνην δερματίνην (Strom., Lib. III., p. 448)—'a sheepskin and a leathern girdle.' John the Baptist had a garment of camel's hair (Matt. iii. 4). The writer thinks that, in this case, the Hebrew is not teaching either that Elijah was a hairy man, or that He wore a hairy garment. The words are, אִישׁ בַּעַל שֵׁעַר. Literally, 'a Man, a Lord of hair.' Esau is said to be אִישׁ שֵׁעַר, 'a man of hair' (Gen. xxvii. 11), but the word 'lord' is not used in his case. Its use in respect of Elijah imports an additional idea. The word בַּעַל may imply possession, as when used with 'house.' 'Master of the house' (Judg. xix. 22). So we have 'Master of the wife,' or 'husband' (Exod. xxi. 3). But such possession implies a measure of control and lordship. Joseph is a lord of dreams (Gen. xxxvii. 19). So we read of 'lords of the nations' (Is. xvi. 8). As in all these cases there are two distinct subjects, so is it here. 'Hair' is distinct from 'Lord.' The writer thinks that the customary use of the term shows that the idea of rule and mastership is in the phrase. Joseph is lord of dreams, because he can interpret them. The phrase tells us that Elijah is Lord of Hair. In several previous chapters the writer has tried to show that Hair is a symbol of what is fleshly. As the grass and the field are

fleshly symbols, so the hair, which is as the grass from the human field, or Adamah, betokens animalism. It is thus far a mark of the beast. To have lordship over hair is to have lordship over what is fleshly. Demons and souls of evil men are symbolized by what is hairy, as goats and satyrs. The Sept. renders 'he-goats,' or 'satyrs,' as *δαιμόνια* (Is. xiii. 21). The hair was, by some, regarded as sacred to the infernal deities. Euripides represents Death coming to Alcestis, and saying :

ἡ δ' οὖν γυνὴ κάτεισιν εἰς "Αἰδου δόμον.
στείχω δ' ἐπ' αὐτὴν ὡς κατάρξωμαι ξίφει.
ἱερός γάρ οὗτος τῶν κατὰ χθονὸς θεῶν
δούτου τόδ' ἔγχος κρατὸς ἀγνίστη τρίχα.

(Alcest., vv. 73-76.)

'The woman, therefore, goes down into the dwellings of Hades. But I come to her that I may begin the sacred rites with the sword, for he is sacred to the gods beneath the earth, of whose head soever this weapon consecrates the hair.'

It was common to cast the hair upon the graves of the dead, or to burn it on the funeral pile. It was an ancient opinion that hair betokened fleshliness. Juvenal says :

'Hispidamembra quidem, et duræ per brachia setæ
Promittunt atrocem animum.'

(Lib. II., vv. 11, 12.)

'Shaggy limbs, indeed, and stiff bristles about the arms, indicate an atrocious mind.'

Philo regards the nails and hair as plants of the human body : καὶ ἐν ἡμῖν δὲ εἰσὶν ἐοικότα φυτοῖς, ὀνυχέες τε καὶ τρίχες (Leg. Al., Lib. II., c. vii.). Socrates classes the hair with the nails as parts which men cut off and disregard (Xenop., Mem., Lib. I., c. ii., § 54). If, as the writer alleges, the Bible teaches, both in Samson's history and other histories, that the hair is a symbol of fleshliness, it is not strange that Egyptian priests should have shaved the hair every third day, that nothing corrupt (μήτε φθεῖρ) should attach to them (Herod., Lib. II., § 37), or that they should have pronounced curses over the head of the victim, and then have cut off the head and cast it into the river (Plut., De Is. et Os., c. xxxi.), or that hair should have been burnt with dead bodies, and offered to infernal deities. Hence the writer thinks that when these messengers speak of Elijah as 'Lord of the hair,' their meaning is that He is master of what is fleshly. It is as if they said : He is Master of such satyrs as we are. It was because they had been turned back by such a Master that they had returned so early to their own king.

As the statement that He is Lord of the hair probably imports an actual and Seed Process mastership over what is fleshly, so the reference to the skin girdle may glance at the Sacrificial and Sinaitic righteousness by which He obtained a Sinaitic mastership over hair, or the fleshly Principle. He had this Righteousness as a girdle for His loins (Is. xi. 5). Adam was covered with coats of skin. The word 'manner,' in verse 7, also means 'judgement,' 'sentence,' etc. 'And they said to him, He is a Man who is Lord of hair, and girt with a girdle of skin about His loins, and he said, This is Elijah the Tishbite' (verse 8). Thus the Principle of Evil is coming to a knowledge of Jesus according

to the flesh, the glowing or fiery One. He will be a consuming Fire to this Man of Sin.

We now come to a transition. The narrative passes to the Servants' Grade. They who are on that grade have knowledge of Law. Their guilt is greater than the guilt of those on the Heathen Grade. Ahaziah does not send now to Baal-zebub. He sends to Elijah. Elijah is said to be sitting on the mount. This is a mountain on the Servants' Grade. Hence it is a mount that can be touched, as all that is on the Servants' Grade can be touched. It is evidently the Sinaitic mountain on which Jesus sits in judgement. This mountain burns with fire against sin. But although this mountain is a Sinaitic mountain, the reference to the fifties shows that the two first companies are not coming Sinaitically, as the Sinaitic mountain ought to be approached. They come in the name of their own wicked king, and hence the fire devours them. But after the two fifties have been consumed the third fifty comes Sinaitically. Only the sinless Saviour could have come to that mountain in His own righteousness without danger. The third fifty bow to the front of Elijah (verse 13). It is in reference to them that we read for the first time of what is 'in the eyes' (verse 13). The two fleshly thirds act as if they could come to this Sinaitic mountain in a Seed Process fashion, without any Sinaitic Saviour to be their Perfecter of Righteousness. But they pay the penalty. The fire consumes these sinful Elements. Thus Ahaziah sins by sending this fleshly portion in a Seed Process way, and in his own name, and without any recognition of a need of coming to Jesus Sinaitically. Sinful Flesh thus asks Jesus to come down to it, but He obeys not such a command. We are not told that the king is asking for any healing. He seems only to be wishful to get free from his bed of pain.

'And he sent unto Him a captain of fifty and his fifty, and he came up to Him; and behold He sat upon the top of the mountain, and he said unto Him, O Man of God, the king hath said, 'Come down.' The captain of the third fifty does not call Ahaziah king. This first captain does not act as a servant before Elijah, for he serves what is fleshly. But Elijah shows how the Man of God will have help from heaven him against such lusts as he commands. 'And Elijah answered and said to the captain of the fifty, If I be a Man of God, let fire come down from heaven, and eat up thee and thy fifty.' Now we see how the 'fierceness of fire' devours the adversaries (Heb. x. 27). These fleshly Elements, which rise up against Christ, are the adversaries that the fire eats up: 'And fire came down from heaven and ate up him and his fifty' (verse 10). What Elijah binds on earth is thus bound in heaven.

A second third of the Sinful Flesh is likewise to be cut off and die. This second third is even more imperative in addressing Elijah. It shows no humility. It has no Sinaitic Helper. It owns Ahaziah as king. It bids Elijah hasten down. 'And he again sent unto Him another captain of fifty and his fifty, and he answered and said unto Him, O Man of God, thus saith the king, Make haste and come down' (verse 11). The phrase, 'captains,' as used of Pharaoh's soldiers, imports a fleshly seed pertaining to the Mind (Exod. xv. 4). So the captain of each fifty probably indicates an Intellectual Element, ruling

amid these Elements of Sinful Flesh. It is Carnality of Mind. God's fire eats up this second third-part: 'And Elijah answered and said unto them, If I be a Man of God, let fire come down from heaven and eat thee and thy fifty. And the fire of God came down from heaven, and ate up him and his fifty' (verse 12). The very intensity of such an imprecation as this that is uttered by Elijah, as well as of ecclesiastical curses generally, indicates relation to something wholly bad, even though cursing ecclesiastics have not always kept any such fact in mind. Schiller says that to the Papacy nothing was more dear than the destruction of Protestants—'als die Protestanten vertilgt' (Dreis. Krieg., p. 126). That was surely a base desire, and one in which no distinction was made between men themselves and any evil Element inhering in them. So, in general, intense curses against sin have come to be applied to men in their entirety. Others have imitated priests, and so it has come to pass that imprecations which allude to hell are often unqualified in their violence. Tieck represents the Magier, or Wizard, as saying to Marlowe and Green, who had mocked him: 'Now laugh on, then, ye unhappy ones; enjoy your wit! The night is yet long; until that everlasting ('ewige') night hide you in its dark mantles, from which night there is no escape, and in which no morning-red of Frolicsomeness and Pleasure, of Wit and Raillery, ever again dawns!' Elijah's curse does not thus refer to men in their entirety. Evidently these two fifties are of the wood, and hay, and stubble, which will not be able to endure the fire, when, as Joseph says, 'the waves of the fiery sea' ('Fluctus maris ignei') submerge the soul ('Historia Josephi,' c. xiii.).

Now, however, we read of the last and best fifty. These are said to be sent, but they are not said to be sent 'to Him.' Virtually Elijah is already with them as their Sinaitic Perfection. He is going with them to the judgement seat to stand before Him as Judge. 'And again he sent the captain of a third fifty.' The words 'second,' 'third,' indicate that these fifties have a relation to each other. They are parts of what has hitherto been one whole, but which Christ is now separating, 'as a Shepherd divideth his sheep from the goats.' 'And his fifty; And the third captain of fifty went up, and he came and fell on his knees at the front of Elijah.' The word 'front' is פָּנֵי. In Gen. ii. 18 it is applied to Eve as Adam's help-meet. It is not improbable that the word, as here used, has reference to Elijah's Mediatorial Aspect. That is as the Front to the Elijah who is Judge upon the throne. In bowing to Elijah's Front, it is as if this third captain were owning his need of a Perfecter of Sinaitic Righteousness, before he could face Elijah, the Judge sitting on the fiery Sinaitic mountain. 'And he made supplication to Him, and said unto Him, O Man of God, I pray Thee, let my soul, and the soul of these fifty, Thy servants, be precious in Thine eyes' (verse 13). The whole fifty are thus classed as Elijah's servants. Such they are. They represent the saved third, that which is left, and which is small, after the other parts have been eaten up (Amos vii. 2, 5). What is said in verse 14 shows that this last captain knew of the destruction of the two former companies. He expresses no regret concerning them. He pays them no tribute of respect. He even seems to be using their destruction as a plea why he should be spared. As if to

say, I might have been condemned had those two fifties still inhered in me. but, now that the sinful flesh has gone from me, be gracious to the better part that is left. 'Behold, there came down fire from heaven and ate up the two former captains of fifty with their fifties, and now, let my soul be precious in Thine eyes' (verse 14).

We have now a transition to the Young Men's Grade. The very fact that there is this transition, and that reference is still made to this third captain, shows that his plea must have been accepted. God has been gracious to him. Thus, even in Hades :

'Zu der Freude Sonnenhöhn
Führen stürmisch dunkle Pfade.'
(Mahlman.)

'Dark and stormy paths lead to sunny heights of gladness.'

His soul has been counted precious. Hence he has been exalted to the Grade of Faith, the Young Men's Grade. But, having come personally to the Grade of Faith, this captain must now go down, officially, with Christ to the Heathen Grade. God would never send a man to a lower grade in respect of personal character. That would be to encourage sin. If He sends a man to a lower grade it will be for the good of those on that low grade. We have seen much to illustrate this truth, and shall see more. And although the saved man, being sent down, is but a man saved from hell, Elijah must not fear because He has only such a poor instrument. The word עָלָיו, as in Is. x. 27, seems to mean here 'because of.' It evidently applies to the captain. Elijah would not fear that feeble instrument, but He might well fear that His mission might fail because of this preacher's feebleness. 'And the Angel of Jehovah said to Elijah, Go down with him; do not fear because of him. And He arose, and went down with him to the king' (verse 15).

This is a going down from the Young Men's Grade to the Heathen Grade. The rest of the chapter is on that grade. As in the previous Heathen Grade portion, so here, reference is made to the bed on which the king lies. He has been tending to Baal-zebub, and turning from the true God in the Israelitish nature, and now Elijah, face to face, tells him of his coming doom. 'And He said unto him, Thus saith Jehovah, Forasmuch as thou has sent messengers to inquire of Baal-zebub, god of Ekron, is it that there is not at all a God in Israel to inquire of His word? therefore thou shalt not come down from the bed whither thou art gone up, but shalt surely die' (verse 16). Even in hell this Principle of Evil has tended to evil. But Elijah's word is to him a savour of death, a sentence which leaves no place of repentance. 'And he died, according to the word which Elijah spake' (verse 17).

When, however, this evil Principle dies in these Heathen in Hades, there must be a good part left, as there was a good third left when the two evil thirds were destroyed. In both cases the evil is destroyed before the good is exalted. In both cases the good is left when the evil is destroyed.

The reader will notice some singular coincidences between this chapter, as thus explained, and the following narrative from Plutarch

(De Sera Num. Vind., c. xxii.)—‘The wonderful Soleus, the man who was a relation and friend of that Protogenes who has been here with us, when, in the beginning, he had lived in much dissoluteness, and so had speedily lost his substance, and then, for awhile, had become wicked by necessity, and, on his repentance, pursuing after wealth, suffered a like affection with those dissolute ones who, having wives, do not take care of them, but forsaking them, forthwith try again unjustly to corrupt them, when these wives have got married to others. This man, then, refraining from nothing base that tended to enjoyment or profit, gathered great substance and much notoriety of wickedness in a little time. But a certain prophecy brought back from Amphilochus especially deceived him. For having sent, as it seems, he asked the god if he shall live better for the rest of his life. (*ἤρώτα τὸν θεὸν εἰ βέλτιον βίωσεται τὸν ἐπίλοιπον βίον.*) And he answered that he will do better when he has died. And, indeed, this, in a certain fashion, shortly after befell him. For having fallen down from a certain height on his neck, without having any wound, from the shock only, he died (*ἐξέθανε*), and on the third day, when already about the tombs, he rose up, and having speedily gained strength, and coming to himself, he made an incredible change in his life. For the Cilicians never knew any other man more just in his contracts in those times, nor more holy towards the Divinity, nor more grievous to enemies, or more constant to friends. Thus those who met with him were desirous of hearing the cause of the change, thinking that it was not from a light cause that he had come to such a well-ordered habit, which was true, as he told to Protogenes, and to like suitable friends. For when his mind fell from his body, as any steersman, having been cast from the ship into the deep, might at first suffer, so was he affected by the change. Then, having been raised up a little, he seemed to breathe safely again, and to look around on every side as by the single eye of the open soul. Of former things he saw nothing, but only stars of a great size, even an immense multitude distant from one another, emitting a radiance wonderful in colour and intense, so that the soul was borne along gently, in the light, as in calm weather, everywhere and quickly being borne through with ease. He said that, having left most of these sights behind, [there were] the souls of the dead beneath, in distress, who caused a fiery bubble, the air parting, and then the bubble having gently burst, there came forth [souls] having a human form, and well arrayed as respects bulk. And that they were not all moved alike, but that some sprang forth with wonderful lightness, going straight up, while others were whirled round in a circle like spindles, so that, at one time inclining downwards, and at another upwards, there was a certain mixed and confused movement, which, after a long time, and with difficulty, was restored.’ He goes on to describe at length the condition of departed souls. The writer thinks that it is noticeable how here we have the figure of a wicked man, a sending to a god, a fall, and then a description of remedial changes amongst souls in Hades.

In regard to the third fifty, we see, from verse 15, that it was exalted to the Young Men’s Grade. In regard to those on the Heathen Grade there is first a destruction of Ahaziah. He dies. His name means

'Jehovah seizes.' Jehovah seized him to cast him down. He fell down through the snare (verse 2). But, after he has died, there comes into his place 'Jehoram,' whose name means 'Jehovah exalts,' or 'Jehovah is high.' The moral history shows that the former is probably the true meaning. The name glances at the fact that when the evil Principle dies, that which is left begins to receive exaltation from Jehovah. It is a change analogous to that which the ancients speak of as a dying in word, but a salvation in deed: *λόγω θανάτων ἔργοις σωθῶ* (Soph., Elec., verse 59). This Jehoram has the same name as the son of Jehoshaphat, whose name means 'Jehovah judges.' The latter Jehoram is King of Judah, or in the realm of Praise. Very significantly it is stated that Ahaziah has no son (verse 17). This statement is setting forth the grand truth that sin is to be utterly exterminated. When God destroys the evil Principle in hell He destroys it utterly, so that its throne becomes vacant. It has no evil successor. Christ will make a full end of sin, and subdue all things to Himself.

One important objection will perhaps be made to what the writer has urged. In iii. 2 we read of Jehoram being evil. Hence it will be said, How can he represent this good exaltation? We have seen from the histories of Lot, and others, how what at first sight seems one man and one history, may be two men and two histories. So was it with Joab and Shimei. Thus the reader must not assume that because the name is the same that the man, and the grade, and the aspect, are all the same. Now, there is evidence in the history that this Jehoram is simply to be regarded according to his place in this history, and that he is not thus to be identified with the Jehoram who does evil. This fact is probably the reason why we have such apparent incongruities in the history when we read it literally. In 1 Kings xxii. 42 Jehoshaphat is said to have reigned twenty-five years in Jerusalem. In verse 51 of the same chapter Ahaziah is said to have begun to reign in the seventeenth year of Jehoshaphat. It is also said that he reigned two years over Israel. Hence we should have expected that his successor, Jehoram, would have been said to have begun to reign in the nineteenth year of Jehoshaphat. Instead of that he is not said to have begun to reign in the time of Jehoshaphat at all, but in the time of Jehoshaphat's son, who was also called Jehoram (2 Kings i. 17). It may be alleged that between the death of Ahaziah, in the nineteenth year of Jehoshaphat, and until the second year of his son, there was an interregnum in Israel. But as Ahaziah left no son, there was no need to wait until a son became old enough to reign. Moreover, in iii. 1, Jehoram is said to have begun to reign in the eighteenth year of Jehoshaphat. On the principle that we may have two Sundays in a little over a week, Ahaziah may have been said to reign two years, without assuming that the years were completed. In such case, Jehoram might be said to have begun to reign in the eighteenth year of Jehoshaphat (iii. 1). But how can the Jehoram who began to reign in the eighteenth year of Jehoshaphat (iii. 1) be identical with the Jehoram who began to reign in the second year of Jehoshaphat's son? Both are reigning in Israel. The writer holds that this discrepancy tends to show that they are not identical. The Ahaziah and Jehoram whose history we have been noting have a

Hadean aspect. The other allusions, in the later chapters, may pertain to a probationary state. When, in verse 18, we read of the rest of the acts of Ahaziah written in the chronicles of kings of Israel, the reference is probably to an Ahaziah as acting in a probationary state. The Jehoram of iii. 1 is said to be a son of Ahab. This Hadean Jehoram is not associated with Ahab. He has a good aspect. He is a symbol of Jehovah's exaltation of saved Heathen from Hades. What Proclus says of the literal Sun, or ἩΛΙΟΣ, may with still more appropriateness be applied to the Sun of Righteousness:

ἀλλὰ θεῶν πανάριστε, πυριστεφεῖς, ὀλβιε δαῖμον
εἰκῶν παγγενέταο θεοῦ, ψυχῶν ἀναγωγεῦ
κέκλυθι, καὶ με κάθηρον ἀμαρτάδος αἰὲν ἀπάσης.

'But give ear, O best of all the gods, thou who art crowned with fire, blessed divinity, image of God the universal Father, Leader-up of souls, and ever cleanse me from all sin.'

We read: 'And Jehoram began to reign instead of him in the second year of Jehoram, the son of Jehoshaphat, King of Judah, for he had no son. And the rest of the acts of Ahaziah which he did, are they not written in the book of the Chronicles of the kings of Israel?' (verse 18). We have a record of the acts of Ahaziah in a probationary state in 1 Kings xxii. 51-53.

That remedial influences may act in Gehenna, and that the Apostle's allusion to 'spirits of just men made perfect' (Heb. xii. 23) may apply to a perfecting process in the unseen state, accord with the fact that it was supposed, in ancient times, that if a betrothed couple both died before marriage, it was their lot to have perfected marriage-rites in Hades. τὰ νυμφικὰ τέλη ἐν Ἀΐδου δόμοις (Soph., Ant., verse 1240).

ELIJAH'S ASCENT INTO HEAVEN.

CHAPTER III.

2 KINGS II.

SIR THOMAS BROWNE, speaking of the Bible, says : ' Men's works have an age like themselves, and, though they outlive their authors, yet have a stint and a period to their duration. This only is a work too hard for the teeth of Time, and cannot perish but in the general flames, when all things shall confess their ashes.' This is not language of exaggeration. The word of God abideth for ever. It is the Truth, and, as Plutarch says (*De Is. et Os.*, c. i.) : ' Man cannot receive, nor God bestow, a greater blessing than Truth.' But the perpetuity of Truth does not imply that our views concerning Truth must be immutable. We may be led by the Divine Spirit into a fuller knowledge of the spiritual things of Truth. The Word cannot pass away, but it may change from a fleshly to a spiritual aspect so far as concerns our apprehension of it. Thus it may have a resurrection, as we have our resurrection. The little Book, as Hermas teaches (*Lib. I.*, *Vis. 2*, c. i.), may be caught up, just as we are caught up : ' De manu mea raptus est libellus.' So the Saviour, as the Divine Prophet according to the flesh, in whom other Prophets inhere, may likewise, as the Embodiment and Representative of Truth, be taken up from a fleshly to a spiritual realm.

That we should cease to regard such a chapter as that before us as literal history may be maintained by such evidences as the following :

1. It will be generally admitted that the power to foretell coming events is a gift that must come from above. Some German writers would not make this admission. Schleiermacher says : ' To no prediction, whatever its contents, or however great its accuracy, or however wonderfully the images of a stimulated power of anticipation may sometimes be confirmed, can a sacred character be attributed ' (*Christl. Glaube*, § 103, p. 134). He so far makes prophecy a human thing as to define it as being ' an inexplicable power of anticipating.' So some English writers resolve prophetic power into mere moods of what Coleridge calls ' Deep self-possession, an intense repose ! ' In this state they are supposed to possess, in great but purely human measure, what Wordsworth speaks of as

' The gleam,
The light that never was on sea or land,
The consecration and the poet's dream.'

Most persons, however, will readily admit that the power to foretell future events is a Divine gift. It is clear, therefore, that Schools of Prophets are an impossibility, if by the term 'Prophet' we understand not merely a teacher, but one who predicts. It is evident that these sons of the Prophets have power to predict, for they tell Elisha that Jehovah will take away His Master. On the literal theory, it is very incongruous that both at Bethel and at Jericho (verses 3, 5) there should be sons of Prophets able to tell Elisha that His Master was about to be taken away. It is usually said that there were Schools of Prophets at these places. But the idea of a School to teach men how to predict does not seem compatible with what is elsewhere taught in Scripture respecting this endowment: 'No prophecy ever came by the will of man, but men spake from God, being moved by the Holy Ghost' (2 Pet. i. 21).

2. Is it not, also, strange, on the literal theory, that men should know that Jehovah was about to take Elijah, and yet that they should doubt whether He might not have cast Him upon some mountain, or into some valley (verses 15, 16)? The first verse also speaks of the time when Elijah is to be taken up, as if that were quite a natural way for Him to leave the world. It is common for writers on Scripture to class Enoch and Elijah together, as the only two men who went to heaven without dying. Thus, in the Gospel of Nicodemus (c. ix.), as Christ brings up the saints from Hades, they meet these two men, and say: 'Qui estis vos qui nobiscum in inferis mortui nondum fuistis et in paradiso corpore collocati estis?' respondens unus ex eis dixit, Ego sum Enoch, qui verbo Domini translatus sum huc; iste autem qui mecum est Elias Thesbites est qui curru igneo assumptus est. Hic et usque nunc non gustavimus mortem, sed in adventum Antichristi reservati sumus, divinis signis et prodigiis præliaturi cum eo, et ab eo occisi in Jerusalem, post triduum et dimidium diei iterum vivi in nubibus assumendi'—'Who are ye who have not yet, as dead, been with us in Hades, and have your place in the body in Paradise? One of them answered and said: I am Enoch, who by the word of the Lord was translated hither, and this one with me is Elijah the Tishbite, who was taken up in a fiery chariot. Here also, until now, we have not tasted death, but are kept unto the coming of Antichrist. When we have contended with him by Divine signs and wonders, and have been slain by him in Jerusalem, after three days and a half, living once more, we shall be taken up into the clouds.' This paragraph alone, when compared with the moral history in the chapter we are considering, is sufficient to show that no claim to Inspiration can be urged on behalf of the Gospel of Nicodemus, such as the writer has urged on behalf of 'Hermas.' It is evidently an Apocryphal Book. It is a mistake to suppose that Elijah does not die, or that He is caught up bodily. Irenæus also maintains that Elijah was taken up in his bodily formation. 'In plasmatis substantia assumptus est' (Lib. V., c. v.). In the same chapter he refers to some who may think that 'Heliam non in carne assumptum, consumptam autem carnem ejus in igneo curru'—'Elias was not taken up in the flesh, but that his flesh was consumed in the fiery chariot.' It is an argument against these views that while

Enoch is said not to see death (Heb. xi. 5), it is nowhere said that Elijah did not see death. It is somewhat strange that even the Apocrypha does not mention these two men in conjunction, in its various allusions to them (Sirach xlviii. 1-12; 1 Mac. ii. 58; Sirach xlv. 16; xlix. 14). It cannot be alleged that Elijah did not see death, or that He would not have appeared in the Mount of Transfiguration. Moses was on that mount, and he is said to have died (Deut. xxxiv. 5). We shall see reasons in this chapter for setting aside the premature conclusion that Elijah did not see death. This conclusion is an important error.

3. The verse before the first mention of Elijah tells us how Hiel, the Bethelite, built Jericho (1 Kings xvi. 34). Does the reader think it literally probable that in two Palestine towns, Bethel and Jericho, one of which was only built up from ruins in Elijah's days, and built by one man, there were living numbers of Prophets who all came out to meet two Prophets passing by, and began to prophesy to one of them? If it be said, The Lord doeth great things, the writer would say, Yes, even greater things than these are within His power. But the question is: Does this narrative, or does the Bible generally, teach us that He wrought these wonders in a literal sphere? Augustine refers to some who think that God is as a Man, or as some Mass endowed with immense power. '*Cogitant Deum quasi Hominem aut quasi aliquam Molem immensa præditam potestate*' (Confes., Lib. XII., c. xxvii.). But he deems such modes of speech and thought to arise '*ex familiaritate carnis*'—'from familiarity with the flesh.' So fleshly familiarity may lead men to read these narratives in too carnal a sense. If the writer thought that the Bible taught that these things were done in a literal realm, he would believe the teaching to be true, for He who cannot lie said that the Scripture could not be broken. But the things of the Spirit are deep things, and a man is not to be charged with dishonouring the Truth because he maintains that her heart is more precious than her face.

4. Elisha said: 'I pray Thee, let a double portion of Thy Spirit be upon Me' (verse 9). It might be asked of the literalist: How could a literal man give to another literal man twice as much as he himself possessed? How could a man give his spirit at all to another man? How is it that the hour of Elijah's departure is the time when this gift has to be bestowed? Why is the gift dependent upon Elisha seeing Elijah? Are these facts in harmony with known psychological laws? Elijah intimates that the request was great, and could not be easily granted. Elisha does not ask for a double portion of the Spirit that was guiding or blessing Elijah, but for a double portion of Elijah's own spirit. 'A double portion in Thy Spirit,' as the Hebrew expresses it.

5. There is force in the common objection that Elisha appears, on the literal theory, to show a harsh and revengeful spirit in turning to curse the children who call him bald-crown. Richard the Lion-hearted, when suffering imprisonment, was 'always serene.' 'Stets heiter' (Wilken.) Elisha seems to lack this patient serenity. The Arabic Gospel of the Infancy does some dishonour to the Infant Saviour by representing

Him as anathematizing or killing children who jostled against Him, or spilt water that He was carrying. Elisha's conduct, on the literal theory, shows like vindictiveness, and is equally dishonourable.

We may now consider what the chapter teaches.

1. The previous chapter showed to us how Christ went down to those who had fallen by sin into Hades, and how, after He had destroyed Sinful Flesh, He upraised the good Element that was left. This was a species of Resurrection. But there are aspects of a similar Resurrection Process pertaining to the righteous, as well as to the wicked. This second chapter is showing us this better Resurrection.

2. The history specially pertains to Elijah and Elisha. Elijah appears, from the history, to be the Divine Prophet, or Jesus according to the Flesh. Elisha is Jesus according to the Spirit. The former pertains to the earthly realm; the latter to the heavenly realm. But as the man is latent in the boy, so Elisha is conjoined with Elijah, even before the earthly has been taken away. 'That is not first which is Spiritual, but that which is Soulical, then that which is Spiritual' (1 Cor. xv. 46). Hence Elisha's history, wherein Truth has a Divine and Spiritual embodiment, follows Elijah's history, wherein Truth has a Divine, but Soulical and earthly embodiment. Until Elijah passes away Elisha is in abeyance. He is the Spirit of Christ in Prophets. He is said to minister to Elijah (1 Kings xix. 21); but the word 'ministered' denotes a dignified ministry, and not bond service. He is only Minister for a time. Moreover, it is evidence that He is the greater Prophet that Elijah never speaks to Him, or of Him, as an Inferior. On the contrary, He speaks as if He were not worthy to be accompanied by Him (verses 2, 6). As the Prophet with a double portion of Elijah's spirit, He must be greater than Elijah. But He Himself, as Spiritual, had been the Spirit in Elijah. Hence, when He asks for a double portion of Elijah's Spirit, He is virtually asking that His own spiritual capacity may be doubled; that instead of being in that limited measure in which it had existed during the time that it was latent in Elijah, it might have its full development according to its native heavenly state. The way in which Elisha thus asks for a double portion of the Spirit that is in Elijah, is an indication that the two are but as one conjoined Individual. Hence the significance of those sentences which speak of their combined action. Elisha goes with Elijah (verse 1), and will no more leave Him than Jehovah or His own soul will leave Him (verse 2). 'They two went on' (verse 6); 'They two stood by Jordan' (verse 7); 'They two went over on dry ground' (verse 8). Elijah is to be taken from upon Elisha's head (verse 3), or from Elisha (verse 9). It is only the fiery chariot that can part them 'both asunder' (verse 11). These expressions all indicate close union, and support the view that Elijah and Elisha represent a lower and a higher aspect of the same Christ, the Embodiment of Truth. It may seem to the reader unlikely that the same Being would have different aspects, with different names, and seeming to be more than one Person. But so far from this being novel, it was very common in the ancient conceptions of Divine existences. Thus it is alleged by some that the Phœbe of heaven, the Diana of earth, and the Hecate of the lower

regions were the same goddess under different aspects. Prometheus says in *Æschylus* (*Des.*, verse 217):

ἔμοι δὲ μήτηρ οὐχ ἅπαζ μόνον Θέμις
καὶ Γαῖα, πολλῶν ὀνομάτων μορφή μιν.

‘But to me not once only is Themis a mother, and Gaia, one form of many names.’

Fire had different personifications, as in *Vulcan* and *Vesta*. So these deities were associated with different spheres, as when *Orpheus* addresses *Hecate* as οὐρανήν, χθονινήν τε (*H.* 1)—‘Heavenly and Earthly.’

3. *Elijah* is not only Divine, He is a Divine Prophet. Thus He has respect to Truth. But Truth has its higher and lower aspects. It may rise to a spiritual realm, as when men cease to read according to the letter, and read according to the Spirit. Moreover the Truth has associations and influence, and these all, like the Truth itself, tend upward. Now, there are three great aspects in which this chapter represents the Truth, or its connections and influences, as changing for good.

(a) There is a change in the Truth Itself. Christ is the Truth. He embodies all Wisdom. Even as the Truth, He has a lower and a higher Embodiment, and belongs to different grades. Thus He has His resurrection. So far as there may be fleshly accretions around the Truth in an earthly aspect, Christ the Truth will die to those aspects as He passes up to the realm in which Truth is spiritual. One great feature of this chapter is that it is representing Christ the Truth as passing through certain inferior stages up to the highest grade of Sons of God. Although the reader may think that it is only *Elijah* who goes up, and that *Elisha* is left behind, the grade-words of verses 10, 12 show that this is not so. *Elisha* sees in *Zion*, and he even comes to the grade of Sons of God. *Elijah*’s ascent is a passing away of the fleshly, as that which is Spiritual comes in. We cannot take without qualification *Gilfillan*’s reference to ‘*Elijah*, whom God testified to* be the greatest of the family (of Prophets) by raising him to heaven’ (‘*Bards of Bible*,’ p. 45). In verse 13 we have the expression: ‘And He returned.’ This is important. It means that, having gone up to the grade of Sons of God, *Elisha* now comes down again to the lower earthly grades in Humble Service. We have seen this same word ‘returned’ used in *Joseph*’s history of a return to Godly Service. This, then, is the first great feature of this chapter. It is showing how Christ, the Truth, goes up from an Earthly to a Heavenly, that is from a Soulical or Fleshly to a Spiritual Form. This is equivalent to a transition from what was Prophetic and Judaistic to what was Christian, when men not merely have the Spirit of Christ in Prophets to teach them, but when there is an ascent to heaven, and then a coming down of the Holy Ghost to make known Truth in a spiritual aspect (1 Pet. i. 11, 12). This is pre-eminently the significance of *Elisha*’s ascent. So, in Rev. xi. 11, 12, He who has power to shut heaven that it rain not in the days of His prophecy (verse 6), as had *Elijah* (*Jas.* v. 17), and who, as the writer alleges, is *Elijah*, or the Truth in a Prophetic and earthly aspect, receives the spirit of life from God, and then He goes up to

heaven in a cloud. The letter is being transformed to Spirit, Elijah is becoming Elisha.

(b) While, however, the Truth itself thus has a change from letter to spirit, from earth to heaven, that Truth has also a connection with an official class who preach it. And as is the Truth, so, virtually, is the Prophetic Class that preaches it. Truth in literal and fleshly form will be preached, as a rule, by fleshly and ritualistic men, but Truth in the Spirit will be preached by spiritual men. Thus, even as the Truth dies to the fleshly and rises to the Spiritual, so the class that preaches the Truth has its resurrection. Apostles are above Prophets. Especially are they above Prophets who have idolatrous or sinful adjuncts cleaving to them. Now, the second great feature of this chapter is, that it shows a dying of the Truth to what is sinful in the Prophetic Class of Teachers. There is, however, this important difference. In regard to Christ as Truth apart from persons, it shows us the Resurrection Process complete. We see Christ rising from the Grade of Servants to the Grade of Sons of God, and then coming down again to Humble Service. But, in regard to Christ the Truth as connected with a professional and teaching class, it does not give a full description of the Resurrection Process. It describes a dying of that class to what is sinful, and a final submission of what is left in the class that is good, to Elisha, or the Truth in a spiritual form, but it does not carry this teaching class above the Servants' Grade, as Elijah and Elisha are carried. In verse 7 the Prophets are said to stand 'afar off.' This expression is showing that from that point Elijah and Elisha are alone. Previously they have been in close connection with the Prophetic Class, though we have been shown changes in them, as well as in the Prophetic Class. But from verse 7 to verse 15 there is a separation between the teaching Class and Elijah and Elisha. All these verses deal simply with Christ the Truth, as apart from the teaching Class. That expression 'afar off' in verse 7 is significant. It is as if it said: Thus far Christ and the Prophetic Class have been in close connection, but now that Christ is going up to yon high grade of Sons of God, these Prophets are not to accompany Him. Even in the uprising of the Truth, Christ is the First-Fruits, the Forerunner. It is as when Jesus said to Peter: 'Thou canst not follow Me now, but thou shalt follow afterwards' (John xiii. 36). Jesus said: 'It is expedient for you that I go away' (John xvi. 7). So the grade-words of this chapter will show to the reader that the teaching Class are not represented as having their uprising along with Jesus. The writer thinks that it is because our Moral Uprising is a personal, rather than official thing, even while the law holds good that Christ will make known spiritual truth through spiritual men.

There is a further feature in this part of the narrative which gives support to what the writer has urged respecting the previous chapter. When a man or a system is passing, by a moral death, from an earthly to a heavenly state, there must be a loss of something fleshly in the process. Some body must be laid down. Of those whose salvation was described in the last chapter, two fifties—that is, two thirds of the fleshly Element—were cut off and died, and only one third was reserved for the blessing of life. And in this chapter, in relation to the prophetic

or teaching Class, we have a virtual destruction of two parts out of three. Here also the destroying process is first recorded, and it is the last third that is saved. It is significant to find that two out of three parts are superseded in this narrative, even though we are not told that the thirds are equal, and although the mode of destruction varies. It only varies according to the variation of the subject. The very nature of Prophecy is to speak, whether by teaching or predicting. To bid Prophets to cease to speak, and to remain in silence, is to bid them to cease to be Prophets. When Elisha said to the Prophets: 'Be ye silent' (verse 3), it was the Lord God making them dumb (Jer. viii. 14). It was an evil Element adhering to prophetic teachers, a fleshly part that was being sent down into everlasting silence. The first contingent thus put to silence is at Bethel (verse 3). When this contingent is sent down into silence, prophetic teaching must, to this extent, have become less fleshly. It has so far died unto sin. The second contingent is at Jericho. They too are sent down into silence (verse 5). These two contingents, thus silenced, are analogous to the two captains and their fifties whom the fire ate up. But, after the two fifties were consumed, a good fifty was left. So, after these two contingents have been silenced, there is a third contingent, and it is noticeable that this third contingent consists of fifty men (verse 7). It is not said to be from Bethel or Jericho. Elisha does not bid these hold their peace. They do not come to Elisha with the irreverent familiarity which the other two contingents displayed. They are the good Element left in the Prophetic System after the two evil parts have been put to silence.

The reader may naturally ask, What right have we to conclude that these two contingents at Bethel and Jericho represent fleshly and perishable Elements in the prophetic teaching Class? In reply to this question the writer would state as follows: First, Elisha is greater than Elijah, just as the Spiritual is greater than the Soulical, just as Elijah was greater than Ahaziah. But when the two captains of the evil fifties came to Elijah, they did not recognise His supremacy. They spake of Ahaziah as their king (verses 9, 11). It was only the good captain of the third fifty who refrained from calling Ahaziah king. So when the evil contingent came from Bethel to Elisha (verse 3), they called Elijah the Master of Elisha. This was to exalt that which was fleshly above that which was spiritual. In like manner the second contingent from Jericho called Elijah 'Master' (verse 5). But the third and good contingent did not so speak. The reader will say, 'This is an error, for in verse 16 the last and good contingent do speak of Elijah as Master.' But the grade-words will show us that while verse 15 is on the Servants' Grade, verse 16 is on the Heathen Grade, and is bringing in a new Class that has not previously been spoken of in the history. It is this Heathen Class that sends to seek the fleshly Elijah, and that calls Him Master.

Secondly, Bethel and Jericho were both associated with some evil adjuncts of Prophecy. Scripture clearly recognises a dying or putting away of these evil adjuncts from the prophetic system. 'I will cause the Prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father

and mother that begat him shall say unto him, Thou shalt not live, for thou speakest lies in the name of the Lord; and his father and mother that begat him shall thrust him through when he prophesieth' (Zech. xiii. 2, 3). 'Thus saith the Lord of hosts, Hearken not unto the words of the Prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord' (Jer. xxiii. 16). Bethel was closely associated with some sinful accretions of Prophecy. 'But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought' (Amos v. 5). 'And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence' (Jer. xlvi. 13). 'Come to Bethel, and transgress' (Amos iv. 4). 'Now there dwelt an old Prophet in Bethel, . . . but he lied' (1 Kings xiii. 11, 18). We have also to bear in mind that the Jericho from which these Prophets came was under a curse. As an accursed city, it had a connection with Bethel, being built by a Bethelite. Joshua said: 'Cursed be the man before the Lord that riseth up and buildeth this city Jericho' (Josh. vi. 26). But in 1 Kings xvi. 34, when Elijah's history is to begin, we read: 'In his days did Hiel, the Bethelite, build Jericho, he laid the foundation thereof in Abiram his firstborn, and set up the gates in his youngest son, Segub, according to the word of the Lord, which He spake by Joshua the son of Nun.' The name 'Jericho' means 'moon.' The writer has maintained that this moon-city, as a city, and with lofty walls, is an emblem of mental darkness. The moon rules the night. Mr. Beaumont, in some lectures on ancient Semitic systems, refers to a symbolic connection of palm-trees with the moon. Indirectly this supports what has been said of Jericho, or the city of palms, being the 'moon town.' In tracing an analogy between a System and a Man we cannot expect identity. The writer has stated how he regards the two thirds consumed by fire at Elijah's word. They are Sinful Flesh. He believes that Bethel is a symbol of a fleshly corrupt Element in the Prophetic system that is Soulical. That is, he thinks that it has this meaning here, but not in all uses in the Bible. Nor has the writer any desire to evade difficulty in so speaking. The Hebrew of verse 3 virtually identifies the Prophets with Bethel. They are the Bethel. Since they are evil, this Bethel must be evil. The word Bethel means 'House of God.' The term 'house' has a Soulical aspect. This corrupt Soulical aspect in Prophetic Teachers is evil, and has to be put to silence. Jericho, or the Mind of Darkness, exalts itself against God, but this city of Abiram and Segub, so far as it is represented by its Prophets, has to be silenced. The name 'Abiram' means 'father of exaltation.' The name 'Segub' means 'to be high.' These names may be indicative of an evil, high-minded Element, whereby the dark mind lifts itself against God. 'Hiel' means 'Life is God,' or 'God liveth.' The writer thinks that this allusion to life and Bethel is indicative of a Soulical and Feshly influence upon the Mind. We shall see in this chapter how Bethel acts upon Jericho, and Jericho upon Bethel for evil. This interblending of the Soulical and Spiritual Sides indicates an evil mixing like that mixing of seed which God abominates. What is said of the bad water and barrenness

(verse 19), and of the cursing children (verse 23), supports the view that the Prophets of Bethel and Jericho are an evil Class. The former is an evil Class in a Soulical aspect. The latter is an evil Class in an Intellectual aspect. One is as the fleshly lust associated with the prophetic Class. The other is as the pride of a dark mind in the same Class. Origen virtually uses Jericho as a symbol of evil in the mind when he writes of the Apostle Paul: 'In quatuordecim epistolarum suarum fulminans tubis, muros Jericho, et omnes idolatriæ machinas, et philosophorum dogmata, usque ad fundamenta dejecit' (Hom. in Lib. Jes., vii.)—'Sounding with the trumpets of his fourteen Epistles, he overthrew, even to the foundations, the walls of Jericho, and all the equipment of idolatry, and dogmas of the philosophers.'

(c) The writer has said that the first great feature of this chapter is that it describes the uprising to a spiritual realm of Prophetic Truth, as that Truth is embodied in Jesus, and apart from persons. The second great feature of the chapter is that it describes the dying to sin of the Prophetic Class, and the beginning of its resurrection-process. It does not, however, describe that process up to its completion in Zion. It only carries it to the Servants' Grade. It ends in verse 15. Verses 16-18, inclusive, are dealing with a like process on the Heathen Grade. This also is left incomplete in so far as we do not read of the exaltation to Zion. The third great feature of the chapter is that it refers to the result of the teaching of this spiritual truth, not upon those who teach, but upon those who are taught. This is the Personal Aspect. The two previous aspects were the Official Aspect and the Divine Aspect. Thus the chapter deals more or less fully with the dying and uprising, first, of the Truth in Jesus, second of the class that teaches Truth, and third of the class that is taught. Thus the narrative is very comprehensive. It is the last part of the chapter, verses 19-25, which deals with the Personal Aspect. The reader will see more clearly the evidence for these statements when we come to consider the chapter.

4. The gradal features of the chapter are as follow:

(a) Verses 1-11, inclusive, are all on the Servants' Grade, with the following qualification. Verse 10 makes a conditional reference to higher grades, and has words of those higher grades, but the speaker is still on the Servants' Grade. His reference to those higher grades is equivalent to a prophetic reference. He is speaking of a state that has not yet come in. In so doing he uses a grade word of the Young Men's Grade, *וְיָ*, 'with,' and a grade word of the Servants' Grade, used spiritually, or in reference to the Grade of Tongues. This is the word 'see.' The fact that this 'seeing' is to be when Elijah is going 'from with,' shows that it is the seeing in Zion, following the Young Men's Grade. It may be said: How can you tell but that 'see' and 'with' are a conjoined idiom? If they were a conjoined idiom, that idiom would apply either to the Heathen Grade, or to the Grade of Tongues. But the very substance of a narrative can sometimes show us that a narrative is not Heathen in its aspect. An ascent into heaven does not bear a heathen aspect. Hence this is not a conjoined idiom applying to the Heathen Grade. Neither can it be an idiom applying to Zion, for Elijah is as fleshly hair on Elisha's head, and though the chariot takes Him up, He must cease to be fleshly Elijah so soon as He comes

to the spiritual realm. Hence the 'with' in verse 10 must be of the Young Men's Grade. And as Elisha's seeing follows this taking 'from with,' it must be a seeing in Zion: hence it follows that Elisha must have an ascent to heaven. He ascends more fully than Elijah. Verse 12 in the Hebrew does not say that Elisha 'saw it.' No word 'it' is used. The meaning is that Elisha saw spiritual things after the fleshly Master had gone from His head. We are told in verse 12 that Elisha did not see Him more. That is, Elijah had no place on the Grade of Tongues. He became Elisha when caught up. The Servants' Grade words of verses 1-11 are, 'come' (verse 4), 'do' (verse 9), עו , 'with' (verse 9), and 'behold' (verse 11).

(b) Verses 12, 13 are on the Spiritual Grades of Tongues and Sons of God. The grade words are הוה , 'He,' 'see,' and 'Israel.' We will consider these words more fully in examining the chapter.

(c) Verses 14, 15 are on the Servants' Grade. We have the words 'see' and 'come.' The word הוה , in verse 15, is one of those many instances in which a Divine Being on the Servants' Grade is indicated by a word of the Young Men's Grade. This illustrates the Law of Divine Pre-eminence of Grade.

(d) Verses 16-20 are on the Heathen Grade. The words 'behold' and הוה , 'with,' in verse 16, conjoin. So 'servants' and הוה , 'He,' in the same verse, conjoin. In like manner 'find,' in verse 17, conjoins with הוה , in verse 18. That this conjoined idiom does not apply to Zion is evident from the evil aspect of the verses, and the allusion to Jericho, or the dark Mind. The word 'men,' in verse 19, conjoins with 'behold' and 'see' in the same verse, and 'there' in verse 20.

(e) Verses 21, 22 are on the Servants' Grade. We have 'there' and הוה , 'this.'

(f) Verses 23, 24 are on the Heathen Grade. The word 'there' conjoins with הוה in verse 23, and 'young men,' in verse 23, conjoins with 'see' in verse 24.

(g) Verse 25 is on the Servants' Grade. We have 'there' twice used.

There are other important aspects of the chapter, especially that which relates to a double portion of Elijah's Spirit. These can be considered in the examination of the chapter, to which we may now turn.

The time has come when Truth, as embodied in the Divine Prophet Jesus, is to be raised from an earthly to a heavenly, from a literal to a spiritual state. It is to have an evolution like the cup from the Potter's wheel, of which Mr. Browning sings in 'Rabbi Ben Ezra':

'What though the earlier grooves
Which ran the laughing loves
Around thy base, no longer pause and press?
What though, about thy rim,
Skull-things, in order grim,
Grow out, in graver mood, obey the sterner stress?
Look not thou down, but up!
To uses of a cup,
The festal board, lamp's flash, and trumpet's peal;
The new wine's foaming flow,
The master's lips aglow,
Thou, heaven's consummate cup, what need'st thou with earth's wheel?'

Clemens Alex. thought that the Truth had four aspects: $\nu\omicron\tilde{\upsilon}\varsigma$, 'Mind'; $\alpha\iota\sigma\theta\eta\sigma\iota\varsigma$, 'Sense-Perception'; $\epsilon\pi\iota\sigma\tau\eta\mu\acute{\eta}\varsigma$, 'Understanding'; and $\psi\acute{\alpha}\lambda\alpha\kappa\tau\iota\varsigma$,

‘Opinion.’ He adds : ἡ πίστις δὲ διὰ τῶν αἰσθητῶν ὁδεύσασα ἀπολείπει τὴν ὑπόληψιν· πρὸς δὲ τὰ ἀψευδῆ σπεύδει, καὶ εἰς τὴν ἀλήθειαν καταμένει (Strom., Lib. II., p. 364)—‘But faith, travelling on through the things of Sense Perception, leaves Opinion, and hastens to the things that are free from what is false, and it abides in the Truth.’ This idea that Truth may have a higher or lower aspect is Scriptural. It is to this spiritualizing of Jesus, as the Prophet embodying Truth in a fleshly aspect, that verse 1 is referring. In Ezekiel’s vision, the rapture of the lower creation into the liberty of the glory of the sons of God has a whirlwind for one of its adjuncts. A whirlwind comes from the north with the enfolding fire (i. 4). The natural tendency of a whirlwind is to catch up, suddenly and invisibly, earthly things, and to bear them whirling towards heaven. Hence, when God is thus taking up either Truth or human beings, from an earthly to a heavenly state, He may well be said to be having His way in the whirlwind. Elisha, the Spirit of Jesus, is latent in Elijah, or Christ according to the flesh. They go together. It is Jehovah who is to take up Elijah. That is, the Truth never becomes known spiritually, until God gives it its exaltation. He, by His power, raised up Christ as our Saviour, and so it is He who raises up Christ as the Embodiment of Truth. The two start from Gilgal. The word is from a root meaning ‘to roll.’ Then it comes to mean ‘wheel.’ It is sometimes used of a threshing-wheel (Is. xxviii. 28). In this aspect it is a fitting symbol of Work and Labour. This portion is on the Grade of Servants. This name ‘Gilgal’ appears to be used here as a symbol of the Servants’ Grade, with its burdensome rites and ceremonies. The Truth, as taught in Leviticus and in Sinaitic precepts, bears this Gilgal aspect. The Word is associated with Sinaitic rites. It was a name given to the place where God rolled away the reproach of fleshly Egypt (Josh. v. 9). Sometimes the place is associated with evil. ‘At Gilgal multiply transgression’ (Amos iv. 4). Elisha came to Gilgal, when there was a dearth in the land (iv. 38). From a fleshly field, a wild vine is brought which causes death, but Elisha heals the deadly substance as He healed the waters of death. Elisha healed with meal, and fed with corn, symbols of the true Bread from heaven. So, after the circumcision at Gilgal, the Israelites did eat of the old corn of the land (Josh. v. 11). The Angel of Jehovah came up from Gilgal to Bochim, or the place of weeping (Judg. ii. 1). From the association of the terms ‘land,’ ‘field,’ ‘circumcision’ with Gilgal, also from the fact that Bethel is as the Soul, and Jericho as the Mind, it is probable that this Gilgal, the place of the wheel, is as the Soulical Body of Flesh to Truth, the most outward aspect. Truth as embodied in outward rites and ceremonies, rather than as spoken in word, may well be said to be to the spoken truth as a body is to soul and mind. This is but a form of the old Platonic idea, thus expressed by Wieland :

‘In der einsamen Ewigkeit standen in geistiger Schönheit
Alle Ideen vor ihm, nur seinem Angesicht sichtbar,
Reizende Nebenbuhler um’s Leben ; und welchen er winkte,
Siehe, die wurden.’

‘In the lonely Eternity, all Ideas stood in spiritual beauty before Him, only visible to His sight, charming rivals for the gift of Life ; and to whichever He nodded, behold, they came into being.’

From this place of toil and suffering on the Servants' Grade, the two Divine Embodiments of Truth set out on their heavenward way. No Prophets come forth from this inferior and outward place. 'And it came to pass, in Jehovah's taking up Elijah in a whirlwind to heaven, that Elijah and Elisha went from Gilgal' (verse 1). The journey is a beginning of the process of taking up.

Elijah speaks to Elisha as One might speak who felt unworthy to be accompanied by Him on this sorrowful way. His mission is to go to Bethel, or God's house. This appears to be used as a symbol of the Truth in a Soulical and imperfect aspect. But Elisha will not shrink back from the humiliation. Helena says :

μη δοῦλῃς σοῖς δούλοις, ἄναξ.
(Eurip. Helen., v. 1428.)

'Do not, O king, serve thy servants.'

But the Divine Christ will thus be a Servant of a Servant. The Spirit of Christ will have a place, even beneath fleshly or Soulical manifestations of Truth. It will hide beneath the letter. It will be as the blade within, of which Michael Angelo speaks :

'For love, that is not love for aught that dies,
Dwells in the soul, where no base passions move.
If then such loveliness upon its own
Should graft new beauties in a mortal birth,
The sheath bespeaks the shining blade within.'

'And Elijah said unto Elisha, Tarry, I pray thee, here, for Jehovah hath sent Me unto Bethel. And Elisha said, As Jehovah liveth, and as Thy soul liveth, I will not leave Thee. And they went down to Bethel' (verse 2). That which was Soulical in prophetic Truth, things that appeared, rather than had essential existence, must have the Spirit of Truth behind and beneath them. They were not to be an empty shell. Ælian wished to have Truth in the soul, rather than as a statue (Var. Hist., Lib. XIV., c. xxxiv.). To this Bethel, or Soulical aspect of Truth, there pertains an evil accretion in a prophetic or Teaching Class. This comes to meet Elisha, but He puts it to everlasting silence. The speech of this evil class is not with grace, for it exalts Elijah above Elisha. Macaulay, in his Essay on Sir William Temple, ridicules a literary confusion in the writings of the latter, and says : 'The manner in which Temple mixes the historical and the fabulous reminds us of those classical dictionaries intended for the use of Schools, in which Narcissus, the lover of himself, and Narcissus, the freedman of Claudius, Pollux, the son of Jupiter and Leda, and Pollux, the author of the "Onomasticon," are ranged under the same headings, and treated as personages equally real.' But moral confusion is worse than historical confusion, and these evil prophets, who are not persons, but personified evil Elements, an evil third in Prophets, show moral confusion when they speak of Elijah as Elisha's Master. They are putting the Flesh above the Spirit. Emerson says : 'A good reader can, in a sort, nestle into Plato's brain, but not into Shakespeare's. We are still out of doors.' So these evil Prophets of Bethel are out of doors in regard to the spirit of the Truth. They only know it according to what is out-

ward and fleshly. Thus their prophecy is mixed with error. But this is the last speech of this evil third. Elisha silences them. The Hebrew would seem to represent these evil Prophets as a Beth-el. We might read: 'And there came forth the sons of the Prophets, which Bethel to Elisha.' There is no word 'at,' though for congruity's sake we may use it. 'And the sons of the Prophets that were at Bethel came forth to Elisha, and said unto Him, Knowest Thou that Jehovah will take away Thy Master from upon Thy head to-day? And He said, Yea, I know; keep ye silence' (verse 3).

This idiom of a Master upon the head is a peculiar one. It is common for Expositors of this passage to illustrate it by references to a certain Greek idiom. The idiom is that wherein the head is used as an equivalent of the whole man. After the same fashion we speak of so many head of cattle. Thus the Greeks say: 'Oh, head of Ismene, my own kindred sister' (Soph., Antig., verse 1). So, in the 'Carmina Olympica' of Pindar (Ol. 6, verse 103, and Ol. 7, verse 124), the phrase *ἐᾷ κεφαλᾷ*, or 'his head,' means 'himself,' as *τεᾷ κεφαλᾷ*, in the 'Aves' of Aristophanes (verse 879), means 'thyself.' Other instances are quoted in Matthiæ's Grammar (§ 430). While there may be some affinity between the two idioms, the writer holds that this Greek idiom is not a full equivalent of the Hebrew מֵעַל רִאשׁוֹ, 'From upon Thy head.' This unique statement of the removal of a Master from upon Elisha's head is more than a figure of speech.

Elijah is to Elisha as Christ the Truth in a Soulical aspect is to Christ the Truth in a Spiritual aspect, using the terms 'Soulical' and 'Spiritual' of what is Earthly and Heavenly respectively. But we have seen from Samson's history, and other histories, that the hair is a symbol of what is fleshly. Shakespeare is indirectly teaching the same truth when, in the 'Comedy of Errors,' he represents Antipholus and Dromio as conversing thus:

ANT. 'Why is time such a niggard of hair, being, as it is, so plentiful an excrement?'
DRO. 'Because it is a blessing that he bestows on beasts.'

Elijah is a Lord of hair (i. 8). But the Fleshly Nature is as a veil to the underlying Spiritual Nature. It is said: 'And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations' (Is. xxv. 7). When Wesley says,

'Veiled in flesh the Godhead see,'

he implies that the flesh is as a veil hiding the Godhead. Just as a fleshly enswathement veils the Divine nature beneath, so, taking the head as the symbol of the man, the fleshly hair may be said to be a veil on the man. Clemens Alex., as we have seen, so regards it (Pæd., Lib. I., c. ii., p. 80). We have yet to examine what is meant by such passages as the following: 'For a man ought not to veil the head, being the image and glory of God' (1 Cor. xi. 7). When a man has become spiritual, especially when he has reached the grade of Sons of God, and is in God's image, it can be said that the veil which darkened him has gone. He has ceased from the flesh. This is simply to say, The hair has gone from the head. Elijah, as representing The Truth in a Fleshly

and Soulical aspect, is as the hair on the head of Elisha, who represents the Truth in a Spiritual aspect. When they say, The Lord will take Thy Master from upon Thy head, they mean, The Lord will take Elijah from upon Thy head; but that, again, is equivalent to saying, The Lord will take the hair from upon Thy head, so that through this loss of hair an evil seed will be able to say, Go up Thou bald crown (verse 23). The Carmelite monks preposterously allege that Elisha founded their order, and took the tonsure; and this, they say, is the reason why he was called 'bald-crown.' While the fleshly veil is on the head, Elisha cannot see; but when the fleshly shrouding has been taken off by the chariot of fire, Elisha will see spiritually (verse 12). This will be to be 'born from above.' The expression used by Jesus, γεννηθῆναι ἄνωθεν (John iii. 3), naturally means 'from above'—that is, 'from the heavenly places.' An unquenchable light is said to come ἄνωθεν ἀπ' οὐρανοῦ (Philo, Lib. de Abra.), 'from heaven above,' and some writers speak of θεὸς ἄνωθεν (Græc. Anthol., Ep., § 47), 'God above.' Sometimes the word is applied to the upper part of anything, and Plutarch speaks of τὸν δὲ ἐγκέφαλον ἄνωθεν (Lib. Perdit. Frag., c. xli.), 'the head above'—that is, above the lower parts of the body. Xenophon has many instances of this application of ἄνωθεν to the upper part of anything (De Re Eques., c. v.; De Vendat., c. iv., §§ 1, 9; c. v., § 30; c. ix., § 14). Sometimes the word means 'from the beginning,' as in Acts xxvi. 5. But the most common and natural use of the phrase is 'from above.' To be born 'from above' is to be born from heaven, so that, as by a new birth, there is a passing up from an earthly to a heavenly state. Moreover, even this passage upward will only attain its full perfection when we reach, not merely Zion, or the Grade of Tongues, but the grade of Sons of God. Elisha will be having a birth from above when Elijah, who is as a Veil of hair on His head, will be taken off, not by Iron, or a polluted thing, but by God's chariot of fire, leaving Elisha with a bald crown. Hair and Wool on the head were sometimes emblems of a species of dishonour. From the way in which the Bible here represents Elijah as a Hairy Veil on Elisha's head, the writer attaches importance to what is said of a crown by Ælian in the following passage: 'In Crete, in Gortyna, one taken in adultery was brought to the rulers, and, having been convicted, was crowned with wool (ἵσπεφανουτο ἐρίῳ). The crown is his accusation that he is unmanly, and womanish, and good for women'—ὅτι ἀνανδρὸς ἐστὶ, καὶ γύναις, καὶ εἰς γυναῖκας καλὸς (Var. Hist., Lib. XII., c. xii.). The passage is not only important on account of its allusion to the woollen crown on the head, but because it shows that this woollen crown was an emblem of what was womanly, or Soulical. In like manner Elijah is as a Hairy Crown on Elisha's head, hiding His spiritual power, doing Him a measure of dishonour; but when God takes away that fleshly veil, Elisha will be spiritual, and, as the children said to Him, will be One having a bald crown.

The narrative next turns to the Intellectual Side. Elijah is not only sent to what is Soulical and Fleshly in its form, He is also sent to a measure of Intellectual darkness. Some of the Prophets did not know the full meaning of what they wrote. This new stage is to Jericho, the emblem of Darkness of Mind. Elijah again speaks as if He were un-

worthy to have Elisha accompanying Him ; but Elisha refuses to depart. Whatever clouds, and darkness, and apparent intellectual confusion there may be about the Truth in its outward aspects, the Divine Spirit of Truth will abide beneath that darkness, and be a secret Power underlying the inferior aspect of Truth. Akenside speaks of

‘Virtue, rising from the awful depth
Of Truth’s mysterious bosom;’

There is an awful depth in Truth, if we have respect to its spiritual nature as embodied in Elisha. He is Christ as the very Spirit of Truth. On this Intellectual Side Elijah calls Elisha by name. This view that Elijah and Elisha represent a lower and a higher aspect of Christ is but as a counterpart of what is taught by the Valentinians. They regard the Spiritual Christ, or the Saviour in the Pleroma, as the Higher Christ, while the lower Christ is Soulical. Speaking of the quaternion embodied in Christ, they say that lastly, *ἐκ τοῦ Σωτῆρος ὃ ἦν κατελθοῦσα εἰς αὐτὸν περιστέρα. καὶ τοῦτον μὲν ἀπαθῆ διαμεμενηέναι οὐ γὰρ ἐνεδέχετο παθεῖν αὐτὸν ἀκράτητον καὶ ἄβρατον ὑπάρχοντα, καὶ διὰ τοῦτο ἦρθαι, προσαγομενοῦ αὐτοῦ τῷ Πίλατῳ, τὸ εἰς αὐτὸν κατατεθεὶν πνεῦμα Χριστοῦ* (Iren., Lib. I., c. i. § 13)—‘He was from the Saviour, who was the Dove descending unto Him. And that This One remained impassible—for it was not possible that He should suffer, being incomprehensible and invisible—and on account of this, the Spirit of Christ which descended to Him was taken away when he was brought to Pilate.’

‘And Elijah said to Him, Elisha, tarry here, I pray Thee, for Jehovah hath sent Me to Jericho.’ Elijah speaks like One addressing a Superior, rather than as a Master addressing a Servant. It is evident, also, that Elisha can refuse to comply with Elijah’s request. ‘And He said, As Jehovah liveth, and as Thy soul liveth, I will not leave Thee. And they came to Jericho’ (verse 4). Both here and at Bethel, after the action of the Truth itself has gone on to a certain extent, the Official Aspect comes in. In regard to Truth, the aspect may be imperfect and fleshly, but it cannot be sinful. But in regard to the official class who preach Truth, there can be sin as well as imperfection. This Prophetic Class at Jericho is as the second third, or the second captain and his fifty. It is an Evil Intellectual Element of darkness, attaching to Prophets, to which the Truth will for ever die. Elisha, or the Spirit of Truth, will send into silence this evil class which exalts fleshly Elijah above Him, as if Elijah were His Master. ‘And the sons of the Prophets which were in Jericho drew near to Elisha.’ While they draw near they cannot touch. That which is spiritual is not in contact with what is earthly and fleshly. ‘And they said unto Him, Knowest Thou that Jehovah will take away Thy Master from upon Thy head to-day? And He said, Yea, I know ; be ye silent.’ They have an idea that fleshly things have to become spiritual. They can predict thus far. But they blunder as they prophesy, inasmuch as they still call Elijah Master. The reason is that they only know in part, and they only prophesy in part (1 Cor. xiii. 9). But that which is perfect and spiritual is now coming ; and, as it comes, that which is in part will be annulled, and sent into silence.

The narrative now comes to the actual death-change. In Rom. vi. 3

Paul speaks of being baptized into Christ's death. He says we are buried with him through baptism into death (verse 4). So in 'Hermas,' the tower, or Spiritual Church, is built above waters, 'Super aquas ædificatur Turris' (Lib. I., Vis. 3. c. iii.), because Life is saved through water. 'Vita vestra per aquam salva facta est.' Thus Peter also speaks of baptism saving (1 Pet. iii. 21). But this baptism, of which the narrative before us speaks, has two great aspects. One is literal and Sinaitic; the other is moral and according to the Seed Process. The man who is literally baptized claims to be dying to sin, and, in an outward and Jewish sense, he may be putting away uncleanness. But this is, as Firmilianus designates Jewish baptism, 'a common and ordinary washing'—'Communi et vulgari lavacro' (Ad Cyp., c. ix.). The true Baptism is a Moral or Spiritual Baptism. It is a washing of regeneration, a putting off of the sins of the flesh. The Heathen apprehended, in some measure, the truth that a baptism into death must precede entrance into life. Œdipus has his purifying baths before dying (Soph., Col., verse 1602). Ajax, when about to die, says:

ἀλλ' εἶμι πρὸς τε λουτρὰ καὶ παρακτίον
 λεμιῶνας, ὥς ἂν λύμαδ' ἀγνίσας ἑμὰ
 μῆνιν βαρεῖαν ἐξαλύξωμαι θεᾶς.

(Soph., Ajax, vv. 654-656.)

'But I go to the washings, and the seaside meadows, in order that, having purged away my defilement, I may escape the heavy wrath of the goddess.'

The practice of washing bodies after death, which has come down to us from immemorial antiquity, is a reflection of the old opinion that it was by a baptism that the departing soul became fitted for a higher life. Now, although the reader may be slow to accept the writer's conclusions, both the study of the chapter, and attention to the terms used, will, at length, the writer thinks, constrain the reader to accept the following view: This chapter is speaking of two baptisms, one literal, one moral. Where the word 'Jordan' is used, it is an emblem of literal Water Baptism. Where the word 'Waters' is used, it is an emblem of the Moral Seed Process Baptism. The chapter does not use the phrase, 'waters of the Jordan.' Moreover, the word עָבַר, 'to pass through,' which, like the verb 'call,' is a word of the Seed Process, is used of the passage through the Waters, not through the Jordan. The Hebrew says that Elijah is sent towards the Jordan (verse 6), that is, Truth, in its dying to what is fleshly, takes up the teaching of Water Baptism as one of its adjuncts, and, in connection with literal Water, or towards it, has a certain Jewish dying. But the Spirit of Truth, or Elisha, is here shown 'passing through' the Waters, not through the Jordan. That is, the death of Elijah to what is fleshly is an inward Seed Process dying to the flesh, or baptism into death, not an outward and ritualistic dying. It is the Waters, not Jordan, that Elisha divides, and that divide before the Two. But, even when Elijah is moving towards Jordan, Elisha will not leave Him. Where Truth is supposed to give countenance to Water Baptism, and where, in a Jewish system, it actually does give countenance to such Baptism, the Spirit of Truth will underlie this outward symbol, and give virtue to it. Christian men bring more than the body and outward acts to Water Baptism. They sometimes come in a devout spirit. In such case, Elisha is with them, even though out-

wardly they are clinging to Elijah in His most fleshly form, and needlessly acting a Soulical and Jewish part. 'And Elijah said to Him: Tarry, I pray Thee, here, for Jehovah hath sent Me towards the Jordan. And He said, As Jehovah liveth, and as Thy soul liveth, I will not leave Thee. And they two went on' (verse 6).

We now read of the third contingent of Prophets, which is the good contingent, from which two evil thirds have been sent into silence. These are not said to call Elijah Elisha's Master. Neither do they come near Him. The two Prophets are now about to be shown in their great change, apart from any personal embodiment. Hence this good contingent is over against them, and far off. But the fact that this good contingent is mentioned when Elijah and Elisha are standing by the Jordan, shows that this class, though a good class, is clinging to literal Water Baptism. In verses 14, 15, however, these good Prophets have a further moral advance. They see Elisha, not at the Jordan, but passing through the Waters in a Seed Process passage, and in this higher aspect they come to Him. They know that He who was the Spirit in Elijah is now with Elisha, and is Elisha. Until they get this vision of Elisha, they are in Jericho, or Mental Darkness (verse 15), clinging to literal Water Baptism. But they come out of this Jericho as they get this knowledge. As it is said: 'They came to meet Him' (verse 15). All who practise literal Water Baptism are in Jericho. They ought to leave it when they begin to pass through the Waters in a Moral Baptism, seeking to put away the filthiness from the inner flesh, as many of them do, even in dark Jericho. This good fifty constitutes the true Prophetic Man in a human aspect, as apart from Jesus. 'And fifty men of the sons of the Prophets walked, and stood over against Them, far off: and They Two stood by the Jordan' (verse 7).

When the Divine Two have thus been associated with Jordan, the symbol of literal Water Baptism, the narrative shows how Elijah, or Christ the Truth according to the flesh, has the better baptism according to the Seed Process. But this better baptism is inseparable from Righteousness. The Mantle was not essential for the Jordan, but it is essential for the Waters. A man can be baptized in literal Water, and yet be unrighteous. But he cannot have the Seed Process Baptism, and put away filthy fleshliness, without righteousness. The righteousness of literal Water Baptism is only the Righteousness of Law, but the righteousness of the Seed Process Baptism is inward.

In this narrative, considerable prominence is given to a mantle. The literalist must assume that this mantle of Elijah's, as well as the clothes rent by Elisha, is a literal garment. Dr. Culross, addressing the Baptist Union at Sheffield, 1887, says: 'The habit also of spiritualizing Scripture was a habit not yet extinct among preachers, which turned God's Word into a kind of clever children's puzzle, and had a demoralizing and baneful influence on reverence and faith, and was responsible for not a little of the infidelity around them.' This is somewhat sweeping. Sir Walter Raleigh wrote on the window:

'I fain would climb, but that I fear to fall.'

Queen Elizabeth saw the line, and added:

'If thy mind fail thee, do not climb at all.'

Dr. Culross's teaching seems like an injunction never to climb because some climbers fall. Has literalism done nothing to promote infidelity? Would not Dr. Culross, like Paul, spiritualize the journeys of the Israelites? Are not the words of the Bible spirit and life, as well as letter? Would it be well for preachers to lay aside the habit of spiritualizing? Would not that be to put out our eyes for fear the sun should injure them? This reference to a mantle is just one of those cases on which the difference between the spiritual and the literalistic may be said to turn. Suppose we take the literal view, are we free from difficulty? Why should this mantle be so prominent? Why should we be told of Elijah rolling it up, and of Elisha taking it up? What does it concern us to know these details? Why should the Prophets smite the Jordan with this mantle? Why not with some other article of clothing? Why not have divided the waters without any article of clothing at all? Clemens Alex. precedes an allegorical reference to the ark, and various parts of the old tabernacle, and high priests' clothing, by words which may serve for our admonition: εἰσὶ δὲ οὗτοι οἱ ἄλλοι οὐδὲν οἰόμενοι εἶναι, ἢ οὐδ' ἂν ἀπριξ τὰν χειρῶν λαβέσθαι δύναιντο· πράξεις δὲ καὶ γενέσεις, καὶ πᾶν τὸ ἀόρατον οὐκ ἀποδεχόμενοι, ὡς ἐν οὐσίᾳς μέρει. τοιούτοι γὰρ οἱ τῇ πεντάδι τῶν αἰσθησέων προσανέχοντες μονή. Ἀβατον δὲ ἀκοαῖς καὶ τοῖς ὁμογενέσιν ἡ νόσις τοῦ θεοῦ (Strom., Lib. V., p. 562)—'These are they who think that nothing exists except what may be tenaciously touched by the hands; but actions, and genesis, and all that is invisible they receive not as in the class of Substance. Such persons attend to the five senses only. But the Divine Intelligence is inaccessible to the ears and kindred sense faculties.' The outcry against spiritual teaching is not to be listened to until it is made clear that those who raise the cry do not mean to shut us up to hard literalism. That would be to leave us a dead carcase from which they had taken life.

In regard to the mantle of Elijah, the writer thinks that the three following particulars are in harmony with Scripture, even though they imply a spiritual apprehension of this narrative.

1. Righteousness is sometimes symbolized in Scripture by Clothing. In this moral sense God clothed Adam with skins (Gen. iii. 21). We read: 'I put on Righteousness, and it clothed Me' (Job xxix. 14). 'Let Thy priests be clothed with Righteousness' (Ps. cxxxii. 9). 'The fine linen is the righteous acts of the saints' (Rev. xix. 8). The unrighteous man was a man without a wedding garment (Matt. xxii. 11). So the writer holds that Elijah's mantle is a symbol of Righteousness, without which there cannot be a moral baptism into death as a prelude to a moral uprising.

2. Righteousness has its evolution, as man has an evolution. They who pass up to higher grades are coming to a better righteousness. Thus there are degrees in righteousness. Our righteousness has to exceed that of the Scribes and Pharisees (Matt. v. 20). In the heavenly kingdom there will be a new heaven and earth, wherein dwelleth righteousness (2 Pet. iii. 13). That is, it will be a new and more exalted righteousness. But this change to the world of a better righteousness is symbolized as a folding up and a changing of a garment. 'As a mantle shalt Thou roll them up, as a garment, and they shall be changed'

(Heb. i. 12). Observe that the garment is not to be burnt or destroyed. It is not to be rolled up and put for ever away. It is only to be rolled up, and to be a symbol of what is changed. That is, it is to be changed or translated into a better and more spiritual righteousness, that is, the righteousness of the kingdom which has a sceptre of uprightness (Heb. i. 8). In like manner, when Elijah is leaving the Jordan for the waters—that is, when He is leaving literal Water Baptism for an inward and Seed Process Baptism—His righteousness is being exalted. He is passing up from righteousness of law to an actual and inward righteousness. Hence it is said of Elijah, when turning from Jordan to the Waters: ‘And Elijah took His mantle, and rolled it up’ (verse 8). That is, His righteousness was being changed to a better type. The verb ‘rolled’ is the exact equivalent of the word used in Heb. i. 12: ‘As a mantle shalt Thou roll them up.’

3. Scripture also makes it clear that Righteousness will be a saving quality to us when we are having our Moral Baptism into death, preparatory to an uprising. Hence it will be as a power smiting the Waters to open us a path through to a new life. In this sense ‘Righteousness delivereth from Death’ (Prov. x. 2). So it is said: ‘In the way of Righteousness is life, And in the pathway thereof there is no death’ (Prov. xii. 28). All the three foregoing features are exemplified symbolically in the words: ‘And Elijah took His mantle, and rolled it up, and He smote the waters, and they were divided hither and thither, and they Two passed over on the dry’ (verse 8).

We are coming now to the account of the actual rapture of Christ the Truth from an Earthly to a Heavenly form. Before passing away, Elijah speaks of doing something for Elisha. The words ‘taken from **Thy** Thee,’ show that Elijah is speaking according to the Servants’ Grade and the realm of works. When God said to Solomon: ‘What shall I give thee?’ (1 Chron. i. 7), Solomon asked for a greater thing than it might have been expected he would have desired. Paul refers to some who were good beyond his hopes (2 Cor. viii. 5). So when Elijah bids Elisha ask what He would have done He seems to say: ‘I am Spiritual; the things pertaining to works and the Servants’ Grade will not suffice for Me; I am not content to be even as Thou art; I want all the Spirit that underlies Thee, which is to want Myself, and I want that Spirit doubling—this is My large and hard request.’ This takes place in the passing through, or Seed Process Baptism. ‘And it came to pass, as they were passing through, that Elijah said to Elisha, Ask what I shall do for Thee before I am taken from with Thee; And Elisha said, And may there be now a double portion of Thy Spirit to Me’ (verse 9). The writer thinks that here, as in many passages, **Now** means ‘now,’ rather than ‘I pray.’ Elijah cannot give this double portion. How can He give twice as much as He possesses? When He says that Elisha has done hard in asking, He does not say, in asking of Him. When foretelling how this double will be given, He does not make the gift depend on Himself, but on Elisha’s seeing. This allusion to the double portion is supposed to refer to the double portion of the firstborn (Deut. xxi. 17). That explanation may not be altogether out of place, since, in a moral realm, there is a Church of the firstborn (Heb. xii. 23). But the writer

thinks that the explanation is inadequate. He regards this reference to 'the double' as of much importance, and as throwing light on Man's Evolution. He may, therefore, be forgiven for digressing here, to consider the subject in this aspect.

1. Professor Dana, in his 'Manual of Geology' (p. 603), makes the following statement: 'In the case of man, the abruptness of transition "from preceding forms" is still more extraordinary, and, especially, because it occurs so near to the present time. In the highest man-ape, the nearest allied of living species has the capacity of the cranium but thirty-four cubic inches, while the skeleton throughout is not fitted for an erect position, and the forelimbs are essential to locomotion; but in the lowest of existing men, the capacity of the cranium is sixty-eight cubic inches.' Professor Huxley, also, in his work on 'Man's Place in Nature,' says: 'So far as I am aware, no human cranium belonging to an adult man has yet been observed with a less capacity than sixty-two cubic inches, the smallest cranium observed in any race of men by Morton measuring sixty-three cubic inches, while, on the other hand, the most capacious gorilla skull yet measured has a content of not more than thirty-four and a half cubic inches. Let us assume, for simplicity's sake, that the lowest man's skull has twice the capacity of the highest gorilla's.' The fact to which special attention may here be called is, that the brain capacity of the lowest man, as thus stated in precise terms by Professor Dana, and in general terms by Professor Huxley, is double the brain capacity of the highest ape.

2. It is admitted, by scientists and Christians alike, that, while outward influences may have some effect in causing variations of organic structure, those variations are to be attributed far more to inward than to outward causes. Mr. Darwin, in his 'Descent of Man' (vol. ii., p. 388), says: 'In the greater number of cases we can only say that the cause of each slight variation, and of each monstrosity, lies much more in the nature or constitution of the organism than in the nature of the surrounding conditions, though new and changed conditions certainly play an important part in exciting organic changes of all kinds.' Plato's doctrine, as stated by Plutarch, is, that matter is everlasting, and that it is put into a form by God by means of the soul: *ἀίδιον δὲ τὴν ὕλην καὶ ὑπὸ τοῦ θεοῦ διὰ τῆς ψυχῆς μορφωθῆναι* (Epit. Comment. De Anim. Proc., c. ii.). This recognition of God puts to shame some modern evolutionists, who, because they have proved that creation is not an effect of miraculous interposition, but of slow and natural processes, think that the Design Argument has been overturned, and God banished from Nature. Such blind sophists would do well to ponder the wise utterance of Longinus: *τότε γὰρ ἡ τέχνη τέλειος, ἡνίκ' ἂν φύσις εἶναι δοκῇ* (De Sublim., § 22)—'For Art is then perfect when it seems to be Nature.' Some earth-formations, as chalk, are also built up through the vital action taking place in certain animate creatures. The Rev. Joseph Cook quotes many scientific men in support of his principle that 'Life is the invisible cause, directing the forces involved in the production and activity of physical organisms' ('Does Death End All?').

3. The immaterial nature within is spoken of as 'seed.' 'Whose seed is in itself' (Gen. i. 11). 'His seed abideth in him' (1 John iii. 9).

The writer has tried to show that in these passages the word 'seed' does not mean that which is yielded by the tree, or the man, but that primary principle of life from which the tree or the man comes. This is the sense in which we read: 'Diogenes, seeing a youth excited and foolish said, O young man, thy father was drunk when he sowed thee'—*ὁ πατήρ σε μεθύων ἐσπεύρε* (Plut. De Lib. Educand., c. iii.). So Longinus speaks of the seed of an oath when he means its primary precedent, or its originating principle (De Sublim., § 16). Irenæus repeatedly uses the word 'seed' in this retrospective sense. Thus in the following passage he writes of the Æons wishing to see their First Father: *καὶ οἱ μὲν Ἰουπτοὶ ὁλοῦνται, Διόνει δὲ ἡνυχθῆ ποιεῖ ἐπιποθεῖν τὸν Προσβολέα τοῦ ἀπέρματος αὐτῶν ἰδεῖν* (Lib. I., c. i., § 2)—'And the rest of the Æons, likewise, in a certain quietness, were longing to see the Emitter of their seed.' Clemens Alex. refers to some who perceived the truth, but followed error, *ὅπου οὐ ἀμικρὴν εἰς αὐτὴν ἡδονὴν φησὶν ἔσθαι ζώοντων ἀναφέρεται ἀπέρμα* (Ad. Gent., p. 14)—'Because no little seed springs up to the kindling of the wisdom of Truth.' From this principle it follows that the seed within a man is according to what he has received, and the source whence he has received it. This fact is confirmed by hereditary laws. An old proverb says: 'The offspring of those that are very young or very old lasts not.' The meaning implied is, that their seed is weak. That which is from the flesh is fleshly, and that which is from the spirit is spiritual. Thistles yield thistles, and grapes yield grapes.

φιλεῖ δὲ τέκνιν ὕβρις μὲν παλαιὰ
 ἢ νεύουσαν ἐν κακοῖς βρωτῶν
 ὕβριν.

(Æsch., Agam., vv. 738-740.)

'But old Insolence loves to beget a new Insolence, amongst wicked men.'

Moreover as it is in kind, so it is in degree. If the seed nature be consumptive, or otherwise feeble, it is apt to produce weak and feeble offspring, while robust seed tends to produce robust offspring. From this law it follows that if the Seed Nature that originates a man were to receive a double measure of strength and vitality in the sowing thereof, it would only be in harmony with the laws of growth and increase if the organism, and the vital and inner nature coming from that seed, both showed a doubling of strength and vitality. Without special prevention, we have a right to expect that a doubling of the cause will produce a doubling of the effect.

4. When God created man He created him in His own image (Gen. i. 27). This image was not in the body. Clem. Alex. says: 'For the being according to the image and likeness, as we have before said, has not a bodily signification, for it is not lawful to liken what is mortal to the immortal, but it is according to the mind and reason'—*κατὰ νοῦν καὶ λογισμὸν* (Strom., Lib. II., p. 405). So in Strom., Lib. III., p. 443, he speaks of God's image arising in the pure mind. Man lost that image when he consciously transgressed a law of God. He then began to beget in his own image (Gen. v. 3). Jesus, the Son of God, came to restore us to God's image, by conforming us to Himself. When we put on Christ, we put on the new man, which is being

'renewed unto knowledge, after the image of Him that created him' (Col. iii. 10). Since this renewal is 'unto knowledge,' it is evident that to have the image of God restored is to regain a knowledge that has been lost by sin. This gnosis, or coming to knowledge of the truth, is more than justifying faith. It is ability to see the kingdom of God through our having been born from above (John iii. 3). But if, when we are born from above, and put on the new man, created after God in righteousness, and holiness of truth (Ephes. iv. 24), we become sons of God, it is fair to infer that this moral process by which we now become sons of God must be analogous, in essential features, to the process by which the primeval men were created sons of God. In that case, also, there would be a birth from above, and a change from a lower to a higher type. The analogy holds good in several particulars.

(a) We who are now created in God's image are called 'sons of God' (Rom. viii. 14). So the primeval men, created in God's image, are designated 'sons of God' (Gen. vi. 2). They were the Adamic Man who was 'the son of God' (Luke iii. 38). Thus our creation in God's image is analogous to the creation of the first men, in so far as they were in God's image, and the two classes have the same designation, 'sons of God.'

(b) Paul speaks of that change by which we become sons of God as a creation, thus causing it to appear analogous to the process by which the primeval men were made sons of God. 'If any man be in Christ there is a new creation' (2 Cor. v. 17).

From these considerations it follows that if Scripture teaches that there is anything like a doubling of spiritual capacity when we are created sons of God, then it is inherently probable that there was a doubling of spiritual capacity when God created man in His own image. One process is a virtual recapitulation, or renewal, of the other. Men are so accustomed to think of the brain and mind in relation to intellect, that they are apt to forget that intellectual knowledge is but one species of knowledge. There is moral knowledge as well as intellectual knowledge, and the former best deserves the name 'knowledge.' It is best to know the Truth so as to be made free thereby. The reader is not justified in assuming that even the literal brain has no relation to moral knowledge, but only to what is called intellectual knowledge. The writer does not believe in much that phrenologists teach, but still he thinks it not unreasonable for them to claim that such qualities as Veneration, Conscientiousness, etc., have some relation even to the physical brain. The writer's whole argument rests on an evolutionary basis, but he has already stated why he believes that the doctrine of Evolution is taught in Scripture.

5. It is clear that in Elijah's ascent there was a doubling of some spiritual power coming to Elisha. It was said to Him that He should have a double portion of the Spirit that was in Elijah, if He saw Elijah taken from Him; and verse 12 tells us that He did see. Moreover, the grade-words show that He only saw as He passed up from the earthly to the heavenly grades, or spiritual realm. Thus this receiving a double portion of the Spirit of Truth that was in Elijah was coincident with Elisha's own ascent to the realm in which men become sons of God.

In other words, Elisha received a double spiritual portion in the Moral Process by which He was renewed to the Divine image, and declared to be the Son of God.

6. Elisha's history is not the only history in which this idea of a doubling of spiritual capacity is associated with a moral exaltation, such as is gained by those who become sons of God. In Job xi. 5, 6 we read: 'And O that God would give a word, and open His lips with thee, And tell unto thee the secrets of Wisdom, that there is a Double (דָּבָר, Is. xl. 2) to sound Wisdom' (xii. 6). The Revised Version renders the word 'Double' as 'manifold,' and 'sound wisdom' as 'effectual working.' The Authorised Version, the writer thinks, gives the better reading. The Dual word clearly means what is double, and not what is manifold. In Job xli. 13 the word, in its simple form, is used of the two rows of teeth, or the double jaw. In connection with this passage, it is noticeable that Job, who in his beginning was a perfect man (i. 1), received in his latter end a doubling. 'And the Lord gave Job twice as much as he had before' (xlii. 10). Isaiah says: 'For your shame ye shall have double, and for confusion they shall rejoice in their portion, therefore in their land they shall possess double, everlasting joy shall be unto them' (Is. lxi. 7). This is to be when they have been named priests of the Lord and ministers of our God (verse 6). There is a shame to be taken away before this double can be possessed. That which is fleshly is, in a sense, a shame to a spiritual man. Hence Paul said that if a man had long hair it was a dishonour (1 Cor. xi. 14), as he was God's image. Thus, to take away the hair or flesh would be a removal of shame from those passing up to God's image, and the double portion of the Spirit of Truth. It is said in Is. xl. 2: 'She hath received of the Lord's hand double for all her sins.' It is questionable if this means double punishment. God would never lay upon His people more punishment than was just. Hence the double is probably a blessing coming to Zion in place of her sin. When Isaiah says: 'For your shame ye shall have double' (lxi. 7), he appears to be referring to what has been habitually and pre-eminently a shame to all whom he is addressing. And is not the fleshly veil which is as hair, and which comes from the Soulical Adam, an habitual shame? The fact that hair is a Scriptural symbol of what is soulical and fleshly is, in itself, evidence in favour of Evolution. It tends to show that the Adam, who became a living soul, must have had a body that was hairy as the bodies of animals, and not comparatively hairless like the bodies of men in God's image. Hairyness is a token of animalism. In a most admirable section (No. 10) of his 'Dialogues of the Dead,' and one well fitted for Christian uses, Lucian shows what things have to be left behind by those who are crossing from Earth in Charon's frail boat. Hermes, or Mercury, guards the boat. He is especially strict with a philosopher who comes, and he requires him to leave his hair behind. Menippus takes a part in the conversation:

HER. 'Who is this man of pompous appearance, and lifting his head so high? the one knitting his eyebrows, and who is looking thoughtful? he who is wearing a bushy beard?'

MEN. 'It is a certain philosopher, O Hermes, or rather a juggler who is full of

imposture. So, then, make this fellow strip, for thou wilt see many laughable things hid under his cloak.'

HER. 'Aye, you! Put away first of all that appearance, and then all these things. O Zeus, what a quantity of boastfulness he carries; what a heap of ignorance, and strife, and vain-glory, and impracticable questions, and thorny speeches, and intricate designs; moreover, very much vain-labour, and nonsense no little, and idle talk, and frivolity, Jupiter! Here is also gold, and luxuriousness, and shamelessness, and anger, and wantonness, and effeminacy. These things do not escape me, though thou keepest them very secret. Now put away lying and conceit, and thinking that thou art better than others. For if thou wert to embark, carrying all these things, what fifty-oared ship could carry thee?'

PHIL. 'Certainly, I will put away these things, since thou dost thus command.'

MEN. 'But let him also put away this beard, O Hermes, which is thick and bushy, as thou seest. There is at least five pounds' weight of hair': *πέντε μναὶ τριχῶν εἰσι τοῦλάχιστον.*

HER. 'Thou speakest well. Put this away!'

PHIL. 'And who will cut it off?'

HER. 'Menippus here, taking a sailor's axe, will cut it off, using the gangway for a chopping-block.'

MEN. 'Not so, O Hermes, but give me a saw, for this will be more laughable.'

HER. 'The axe is sufficient. That is well done. Now thou appearest more manly, having put away thy goatishness': *ἀποθέμενος σαυτοῦ τὴν κινάβραν.*

MEN. 'Dost thou wish me to take a little from his eyebrows?'

HER. 'Certainly, for he has raised these over his forehead, spreading himself to I know not what extent.'

The Prophet Zechariah, speaking of the day when Zion's King would come meek and lowly, says, according to the Revised Version: 'Turn you to the stronghold, ye prisoners of hope, even to-day do I declare that I will render double unto thee' (ix. 12). It may be questioned if the word 'thee' is identical in application with the word 'prisoners.' Moreover, the Hebrew *יָדָע*, 'making known,' does not seem to be fittingly rendered by the words 'do I declare that.' It rather indicates that the rendering of the double will be caused by a giving of knowledge. 'Even to-day, making known, the double I will render unto thee.'

7. Since in our creation in Christ there is a recovery of God's image, lost by man after his creation in that image; since, also, this new creation in Christ appears to be represented in Scripture as a process in which man receives a certain doubling of the Spirit of Truth within him, it follows, as a great analogical probability, that man, in his first creation in God's image, received a double measure of spiritual endowment over that possessed by the beings from whom God evolved this man, thus making him a people when he was not a people. Clemens Alex. says: *τῷ νοῦσαι τὸν θεὸν μετρεῖται καὶ καταλαμβάνεται ἡ ἀλήθεια* (Ad Gent., p. 45) — 'By the understanding of God, the Truth becomes measured and apprehended.' It is true that, as we know God we know the Truth. They who were being made sons of God were coming to know Him. Thus, in the highest sense, they were increasing knowledge. They were getting a knowledge of the invisible, as well as of the visible; and to see spiritual things may well be regarded as a doubling of mental power. Hence it is not to be wondered at that the brain, so associated with all kinds of knowledge, moral as well as intellectual, should show some corresponding advance. If there was what Scripture represents as a doubling when this knowledge began to come in, it is not wonderful if the first beings coming to this knowledge are found to have a brain twice

as large as that possessed by the next order downward of animate beings, who have no such knowledge of God. This knowledge of God in the primeval men is not knowledge of a revelation. It is the possession of faculties of Awe, Reverence, Worship, and similar qualities which betoken that man has some knowledge of a great Father of spirits, and has been made a worshipping, as well as a thinking, being.

8. Since, however, the size of the brain in the human race, and in creatures physically allied thereto, is, in general, proportionate to the amount of spiritual capacity possessed, and since the brain capacity of the lowest species of men is double that possessed by the highest species of anthropoid ape, it becomes a strong probability that it was to some of these apes that God gave the double, thus, by a direct act of creation, making them sons of God who were in His own image.

9. But inasmuch as the species of men whose brain capacity is nearest to the double of that of the highest ape is the lowest species of men, it would follow that the lowest type of man must be the type of man as he was originally created in God's image. This conclusion conflicts with the theory that the primeval men were, as Pollok says, God made man :

‘Of angel-form erect
To hold communion with the heavens above,
And on his soul impressed His image fair,
His own similitude of holiness,
Of virtue, truth, and love ; with reason high
To balance right and wrong, and conscience quick
To choose or to reject, with knowledge great,
Prudence and wisdom, vigilance and strength,
To guard all force or guile.’

So we must renounce Spenser's teaching, where he says (Bk. IV., cant. viii.) :

‘But antique Age, yet in the infancie
Of time, did live then, like an Innocent,
In simple truth, and blamelesse chastitie,
Ne then of guile had made experiment,
But void of vile and treacherous intent,
Held vertue for itself, in soveraine awe.
Then loyall love had royall regiment,
And each unto his lust did make a lawe,
From all forbidden things his liking to withdraw.’

The lowest species of men have not these high, moral and intellectual endowments, except that these high gifts may be latent in their essential manhood. Scriptural evidence thus supports scientific evidence in showing that the primeval men must have been the nearest to the ape-type of any that ever existed. This accords with the Scriptural evidence that the knowledge of God's commandments had not yet come to them, and that both sexes were naked without feeling shame. It may be objected that if man received double spiritual power, and hence double brain capacity, when he was created in God's image, then, when he lost that image, he should have suffered some diminution of brain-capacity. In answer to this objection it may be urged :

(a) That Scripture ever recognises human beings as men, even when speaking of them in their personal and sinful aspect. God created a

race of men, and He created that race of men in His own image. Even when he lost the Divine image, man did not lose his personal humanity. He ceased to be a son of God, but he remained a daughter of the Adam.

(b) While we commonly speak of sinful man as having lost God's image, the Bible does not use this kind of speech. It says man changed God's image (Rom. i. 23). We are taught, also, that man, in his deterioration, began to beget in his own image. But this is rather a marring and transforming of God's image, than its absolute loss.

(c) Even in evil men these marred powers may be latent, and may have physical brain capacity, without that brain being used. A youth of a fine head may be brought up a dunce. He may be in gross ignorance. But we say, He has brain power for something better than this ignorance. The misfortune is that the brain is not well used. And if man misused his powers and sinned, God did not take away the physical structure that had been prepared for a good life. He did not break down the house because the tenant had done wrong, but He began to take means for seeking and saving the tenant. Doubtless many a man's brain is better than the man himself. His powers are not used, or are perverted.

(d) Even when man had sinned, God did not forsake the sinful race. Redemption was promised, and its process commenced in the very beginning of human history. From these considerations the writer believes that there is no missing link between the highest ape and the lowest man. The gulf between thirty-four cubic inches and sixty-eight cubic inches, or between the brain of the highest ape and the brain of the lowest man, is a symbol of the mystery of man's creation in God's image. As to how that gulf was crossed, Scriptural teaching is opposed to the doctrine of Darwinianism, both as respects man's physical and moral development.

10. Ezekiel, or the Adamic Prophet, tells us that the Spirit lifted him up (viii. 3). So he says that the living creatures and the wheels were lifted up (i. 19). Thus we see that when the creation was coming into the liberty of the glory of the sons of God, it did not come into that liberty by its own inherent strength. It was lifted up to it, or, as Paul expresses it, the creation was delivered into this liberty (Rom. viii. 21). So, in our moral uprising, there is an exceeding greatness of Divine power working in us (Ephes. i. 19). God 'raised us up' (ii. 6). This language is used of all who come to the heavenly places. Jehovah takes up Elijah. So all are to be lifted up by God. This fact is in opposition to those theories of Evolution which would deny or ignore God's direct and supernatural action in the evolution of man. Too commonly evolutionists give an overstrained attention to the outward and material face of nature's works. In so doing they are apt to underestimate the potency of the soul that lies beneath, and of the spiritual power which works in all creatures. Mr. Darwin thought that Stuart Mill erred in not taking sufficiently into account the action of hereditary law. Mr. Darwin, in his measure, appears to err in not fully recognising the originating and commanding powers which the inner nature possesses in respect to the outward and material structure. When evolutionists admit, as they

generally do, that life precedes organism, and that it is more than organism, their teaching, so far, justifies the inference that changes in bodily structure and type follow, and are dependent upon, changes in the spiritual nature beneath, which builds up bodily organism. Outward causes may modify details, but there is not evidence that they can change types. It is not the shell which gives form to the snail, but the snail which gives form to the shell. So in higher things. God worketh all in all. It was from the Lord's hand that Jerusalem received the double (Is. xl. 2). God bids the waters to swarm (Gen. i. 20), and the earth to bring forth (verse 24). While this language is in perfect accord with the evolution theory, it as clearly implies God's action in that evolutionary process. There is, however, a very noticeable difference in what is said of man's creation in God's image. Evolution is a process carried on in an earthly, fleshly realm, and amid fleshly conditions. But the image of sons of God is a heavenly image. Thus it pertains to a spiritual realm. Hence the break between an ape and a man in God's image is something more than the break between a fish and a reptile, or a reptile and a bird, or a bird and a mammal. These latter breaks are like the transitions between the Heathen Grade and the Servants' Grade, or between the Servants' Grade and the Young Men's Grade. They are all in a fleshly realm. But the change from an ape to a man, so far as the man is in God's image, is like a change from the Young Men's Grade to the spiritual grades of Tongues and Sons of God. It is a change from the earthly to the heavenly. The former changes are but as a train passing from Station to Station on one line. The latter is like a departure from a line and the ground on which it ran, to launch forth on a boundless sea. The difference between these two processes is indicated in Scripture. When the narrative is about to speak of man's creation in God's image, instead of giving the formula: 'Let the earth bring forth,' 'let the waters swarm,' it tells us that God said: 'Let us make.' Thus the creation of a race of sons of God is a process that passes out of the fleshly sphere, wherein what scientific men call Evolution has its place, and it has its unfolding in a spiritual world. God is a Spirit, and His sons are made spiritual. Thus, when we come to the highest ape, we come to the limit of direct evolutionary action according to God's laws of natural life in an earthly sphere. Beyond that point we pass into a spiritual realm wherein man gets the double of spiritual endowment which is given to him by God's creative and spiritual act. It is only in so far as he is a son of God that he receives this double. If that be marred by sin, he will again be earthy, even in his moral image. It is not until the sixth day that these sons of God are made. On the other hand, as we have tried to show, the Adam-Living-Soul was made on the third day. Hence, although Adam had been made a Living Soul, still, previous to the sixth day, he had not been made in God's image. But on the sixth day he was to receive the double. He was to be made as a being above the firmament, and a son of God, rather than as a being below the firmament, and earthy. This idea of a doubling is virtually involved in such expressions as, 'Like in pattern to the true' (Heb. ix. 24); 'A shadow of the good things to come' (x. 1). It enters

into the Valentinian doctrine, that what is below the Pleroma is typical of something spiritual in the Pleroma: πάντα γὰρ ταῦτα τύπους ἐκείνων εἶναι λέγουσι (Iren., Lib. I., c. i., § 13)—‘For they say that all these things are types of those things.’ The Soulical Man which Adam had hitherto been, and which embodied in itself the lower types of being, was now to be changed into a Spiritual Man. This change is to be wrought by the direct action of God. In all the previous stages of creation, when God gives the command, the result is said to follow. We read: ‘And it was so.’ When He says, ‘Let us make man,’ we find that it is so. Man is made. When He says that He has given the herbs for meat to man and beast, it is added: ‘And it was so.’ But to this rule there is one significant exception.

11. When God bids man have dominion over all creatures it is not added: ‘And it was so.’ How is it that we have here an exception? How was man to have dominion over all these creatures? How is it that Apostles tell us that it is Jesus who has to subdue all things, and that all things are not yet put even under Him? (1 Cor. xv. 27, 28; Heb. ii. 8). Surely it is not the mere fact that a man is a sinner which prevents him ruling animals! Can saints rule beasts of the field better than sinners rule them? The poem ‘Adam’ of Gio. Battista Andreini, translated by Cowper, is well worth studying for the subjective aspect in which it sets forth the fall of man, and for its personification of parts and qualities. But it errs in assuming that man rules outward animals. Eve says:

‘If creatures subject to my will I wish,
Lo! at my side all subject to my will.’

Does the supremacy of Jesus consist in mere mastership over the brute creation? Paul speaks of this supremacy of Jesus as the supremacy which the Head of a body has over that body. He subjects all things ‘unto Himself’ (Phil. iii. 21). He does this by making all things like unto Himself, and so a part of the Body to which He is the Head, and the Fulness filling all in all. But if Christ is thus ‘the Head of all principality and power’ (Colos. ii. 10), if He is the spiritual Man who has come to subject all things, a work which the primeval sons of God failed to accomplish, and which is ‘not yet’ fully accomplished; if His dominion is as the dominion of the Head over the body, then it follows, most conclusively, that the beasts, and fowls, and fishes, over which the primeval sons of God were bidden to have dominion, were not apart from these sons of God, but as their very bodies. It was the Spiritual Nature, or God’s image, in these primeval men, receiving a command to subdue the Soulical Fleshly Nature. Some early writers like to refer to beasts in a somewhat subjective application to man. After referring to the way in which Orpheus and others tamed beasts by music, Clemens Alexandrinus shows how Religion has a like effect on man: *μόνος γοῦν τῶν πώποτε τὰ ἀργαλεώτατα θηρία, τοῦς ἀνθρώπους ἐπιθάσσειεν· πτηνὰ μὲν τοῦς κοῦφους αὐτῶν· ἐρπετὰ δὲ, τοῦς ἀπατεῶνας· καὶ λέοντας μὲν, τοῦς θυμικοῦς· σῶας δὲ τοῦς ἡδονικοῦς· λύκους δὲ τοῦς ἀρπακτικοῦς. λίθι δὲ καὶ ξύλα, οἱ ἄφρονες· πρὸς δὲ καὶ λίθων ἀναιθητότερος ἄνθρωπος ἀγνοίᾳ*

βεβαπτισμένος (Ad. Gent., p. 3)—‘This alone of all things that ever existed has tamed those most troublesome beasts, men. It has tamed the light amongst them or the birds, and the creeping things or the cheaters, and the lions or the fierce, and the swine or lovers of pleasure, and the wolves or robbers. The stones and wood are foolish persons, for a man steeped in ignorance is more senseless than a stone.’ Basilides, as quoted by Clem. Alex. (Strom., Lib. II., p. 408) virtually anticipates evolutionary teaching, saying that certain adulterate natures as of a wolf, an ape, a lion, a goat, are inborn in man’s nature, whose qualities exist in phantasy around the soul, causing it, as respects its lusts, to be like to animals. The beasts that man had to subdue were, as Philo teaches, the animal types of nature, and animal instincts which were all embodied in the Adamic man. Barnabas appears to regard this subjugation of animals as something to be ultimately effected in man’s nature. He says: ‘Who, then, is he that is now able to rule over beasts, or fishes, or birds of heaven? We ought to perceive that ruling signifies authority, so that he who governs has real sway. If, therefore, this has not now come to pass, nevertheless He has promised it to us. When will it be? When we ourselves are so perfected as to be inheritors of the covenant of the Lord.’ *Ὅταν καὶ αὐτοὶ τελειωθῶμεν κληρονόμοι τῆς διαθήκης κυρίου γενέσθαι* (c. vi.). The way in which beasts are used in Scripture, as well as in other writings, as emblems of fierceness and other passions, supports this idea of subjective animalism. ‘Inwardly are ravening wolves’ (Matt. vii. 15). The Greek would bear the exposition that within these men who appear so fair outwardly there are ravening wolves. They have wolves within them. So the animals over which man has to rule have their habitation within him. Andreini, in his ‘Adam,’ not only personifies Vain-glory, Envy, Sloth, etc., but he gives Satan and his compeers animal aspects. Satan says:

‘Though armed with talons keen and eagle beak,
Snaky our tresses, and our aspect fierce,
Cloven our feet, our frames with horror plumed.’

Ignatius says: ‘From Syria even to Rome I fought with beasts (*θηριομαχῶ*) by land and sea, night and day, being bound to ten leopards, that is a band of soldiers’ (Ad Rom., c. v.). Eusebius says of a persecutor torturing a young Christian: ‘He was not a man, but a beast, and, if anything, more savage than a beast’—*Ὁ δ’ οὐκ ἄνθρωπος, ἀλλὰ θῆρ καὶ σὶ τι θηρὸς ἀγριώτερον* (De Martyr. Pal., c. xi.). To subdue animals manifestly means to subdue the entire class, and to have them in perpetual subjection. But these conditions are not fulfilled by our being able to capture, or use, or destroy, some of the class. Man is to subdue all that passeth through the paths of the sea (Ps. viii. 8). How can he do this? Is it by occasionally catching sharks and whales? The Bible says that men are to subdue these creatures passing through the sea, but to kill is not always to subdue. Martyrs died unsubdued. Sharks and whales are not subdued unto man when they are killed by man. ‘Will the wild ox be content to serve thee? Or will he abide by thy crib? Canst thou bind the wild ox with his band in the furrow? Or will he harrow the valleys after thee?’ (Job xxxix. 9, 10). How,

then, can it be said that man has all creatures in subjection? Schiller writes :

‘Wie im Reich der Lüfte
König ist der Weih,
Durch Gebirg und Lüfte
Herrscht der Schütze frei.
Ihm gehört das Weite,
Was sein Pfeil erreicht,
Das ist seine Beute
Was da kreucht und flucht.’

‘As in the empire of the air the hawk is king, so through mountain and air rules the free archer. To him pertains the space over which his arrow ranges. All that creeps and all that flies therein is his spoil.’

But surely such a limited, and temporary, and morally unprofitable lordship is very different from that indicated in Scripture. Does not all that is said of this subjection imply conformity or submission on the part of the subdued to the will of the subduer? Man subdues to himself what passes through the paths of the sea when he subjects the Fish-Element in his own nature to the will of Christ, whose image he bears. This is, in a moral sense, to conquer the dragon that is in the sea—‘that crooked serpent’ (Is. xxvii. 1). But if the animals thus to be subdued by man are the animal types of being, of which he is the Adamic Embodiment, then it follows that the first chapter of Genesis must have a subjective application to man himself, even though it appears to have also a lower application to an outward universe. If the principle be true of the Sixth Day of Creation, it will almost certainly be true as respects the record of all the other Days of Creation. Clem. Alex. is approximating to this view when he writes : ‘The barbarian philosophy recognised one world which is perceived by Intelligence (*νοητόν*), and one that pertains to Sense - Perception (*αἰσθητόν*). . . . The former they assign to unity as being perceived by intelligence, but the sense-perceptive to the number six [symbol of Genesis and days of creation]. . . . And in unity [God] made heaven, the invisible, and a holy earth, and light intellectually perceptible. For in the beginning (he says) God made heaven and earth. But the earth was invisible’ (Strom., Lib. V., p. 593). Is not this view supported by what is said in Gen. ii. of man’s nature? In that chapter man is represented as an earth having rivers, while his passions and sins are spoken of in c. iii. as beasts of the field, and as a serpent. We may infer from the record that God’s will was that man, as made in God’s image, should have subdued all the types of animal existence embodied in the Soulical Adam. That such was God’s will goes far to justify what the writer has alleged, that is, that 666, or the number of Adam’s name (Rev. xiii. 18), over which the sanctified get the victory (xv. 2), represents the various types of animalism in the Soulical Man. God bade man, as made in His image, subdue these inherent beasts, but that law was weak through man’s flesh. Instead of the spiritual man in God’s image, thus subduing the soulical fleshly man, which, as the doctrine of evolution shows, embodied all types of animal existence, the soulical man gained the victory over the spiritual man. The earthy man would not do God’s will as the heavenly or spiritual man would have done it.

So it is now, and Jesus teaches us to pray, saying : 'Thy will be done, as in heaven, so in earth' (Matt. vi. 10). Jesus, the Son of God, is Head of a new race of sons of God, and He is able to subdue all things to Himself. It will be seen that these doctrines imply the destruction of sin, but the ultimate salvation of the sinner. So, in the Valentinian system, the fire does not burn the entire man, but only an evil part of him. After teaching that the Spiritual will enter the Pleroma, and that the souls of the righteous will enter the middle place, the Valentinians add : *μηδὲν γὰρ ψυχικὸν ἐντὸς Πληρώματος χωροῦν. τούτων δὲ γενομένων οὕτως τὸ ἐμφωλεῖον τῷ κοσμῷ πῦρ ἐκλάμψαν καὶ ἐξαφθὲν, καὶ κατεργασάμενον πᾶσαν ὕλην συναναλωθήσεται αὐτῇ καὶ εἰς τὸ μηκέτι εἶναι χωρήσειν διδάσκουσι* (Iren., Lib. I., c. i., § 13), 'For that nothing soulical will enter the Pleroma. Moreover, these things being so done, the fire which is latent in the world, burning and becoming active, will consume all hylic matter, and they teach that it will thereby pass into non-existence.' To this passage Grabe adds in a note : 'The universal matter which the Valentinians say will be destroyed by fire includes, also, human bodies. Hence our author, Lib. II., c. lii., says of them : "They say that souls will continue in the middle place, but that bodies, since they have a material substance when resolved into matter, will be burnt by the fire which is in it."' In reading of these bodies it is needful to remember that the Valentinians believe in a ὕλη or hylic matter that is invisible, and which is not identical with the *δερμάτινον χιτῶνα* (Lib. I., c. i., § 10), or 'skin tunic.' There is a body which is capable of destruction in Gehenna (Matt. x. 28). What has been said not only implies the destruction of sin ; it implies also that the doctrine of Evolution is true. Evolution enforces Scriptural teaching by showing that, according to the laws of heredity, man must have inherited the instincts of the various types of being embodied in himself. The fact of which notice has been taken, that the human brain, in its embryonic state, passes through the forms of brain of fish, reptile, bird, and mammal respectively, helps us to understand what is meant by man subduing all things. We see also that Scripture is in advance of the evolutionists. It is not merely that Scripture can be made to adapt itself to evolutionary teaching ; it is that such teaching alone can be harmonized with Scriptural testimony. Scripture is interpenetrated with these Evolutionary and Adamic doctrines from beginning to end. Origen asserts that all things are to be subdued to Christ (1 Cor. xv. 25-28) with the same subjection with which we desire to be subject unto him, and with which the Apostle, and all His followers, have been subject (De Princip., Lib. II., c. vi., § 1). Origen foresaw that this passage implied the ultimate salvation even of Christ's enemies. Some of the early Evolutionists, in their pride of intellect, having found a new realm of Truth, were inclined to set up their pillar with the inscription : 'God Is Nowhere.' Every humble-minded Christian is free to enter the same new realm of Truth with the Bible in his hand, and he may boldly and justly alter the inscription, so as to make it read : 'God Is Now Here.'

12. The New Testament has some teaching which gives countenance to what is here being urged. The Apostle John, after telling us how the true Light was in the world, and how the world was made by Him,

and yet knew Him not (i. 11), says: 'He came unto His own things (*τὰ ἴδια*), and they that were His own (*οἱ ἴδιοι*) received him not.' It is generally taken for granted that the Apostle is here speaking of Christ coming to the Jews, and of His being rejected by the Jews. The writer believes that this is an error. Where in the Bible are Jews spoken of as Christ's own things? Such writings as the Epistles of Barnabas, and to Diognetus, maintain that Christians, and not literal Jews, are heirs to the covenants. Since Jesus was only commencing His ministry, and was yet to be made manifest unto Israel (verse 31), how could it be said that He had come to them, and that they had not received Him? The word 'us,' in verse 14, which manifestly includes Christian Jews like John, contrasts with the expression 'His own,' in verse 11. The writer holds that the meaning is, that Christ, the Logos, had come to His own image and likeness as borne by the primeval sons of God, but that these sons of God had not received Him. The phrase 'Own things' contrasts with the words 'Our image, after our likeness' (Gen. i. 26). This is probably the reason why the neuter gender is used. At the same time, *τὰ ἴδια* sometimes has an application to persons, as in Acts xxi. 6. It should be remembered that John is speaking of the process of creation. When He had just said that Christ was in the world which He had made, is it not more natural that he should go on to speak of the Logos coming to those who bore His own image and likeness, than that he should begin to speak of Jesus coming to Jews in the latter days? When, also, we bear in mind that He was the Son of God, the phrase 'they that were His own' seems a specially appropriate one to denote those who, like Himself, were sons of God. The fact that in the next verse John speaks of sons of God tends to show that it is of such he is speaking in verse 11. But there never were sons of God who did not receive Christ, save those primeval men who saw the daughters of the Adam, that they were fair (Gen. vi. 2). In the record of the new creation the same words, 'His own,' are used of those who are morally like Him, but not of literal Jews as such. Jesus loved unto the end 'His own that were in the world' (xiii. 1). Thus we have at least three important truths indicated in these verses. First, they set forth most unequivocally the pre-existence of Christ, and so show that the system of Unitarianism is unscriptural. When we consider the distinction between man's mental and emotional natures, it may be affirmed, without exaggeration, that it would be difficult to find a system more unscientific, more opposed to metaphysical teaching, and more antagonistic to the essentially dualistic aspect of writings which Unitarians are apt to quote in their own favour, such as Philo's for example, than the system of Unitarianism. While so speaking, the writer has little sympathy with many fanciful arguments often used in defence of the Trinitarian doctrine. Thus Reynolds, in his 'Mystery of the Universe,' p. 126, writes: 'In every natural process there is an interior nature, a progression in cause, a manifestation in effect, a trinity. And this Trinity is everywhere comprehended in unity.' This may be classed with Spenser's allusion to the Angels:

'Singing before th' eternall Majesty,
In their trinall triplicities on hye.'

('Faerie Queene,' Bk. I., cant. xii.)

Secondly, these verses show that they who, in Gen. vi. 2, are designated 'sons of God,' are the primeval men who were made after God's image and likeness. Thirdly, they prove that these primeval sons of God did not receive Him when He came to them, and hence that they were beings of a low order. When the commandment came, sin, in their fleshly nature, revived, and, as sons of God, they died to the Divine image, and began to bear the image of the earthy Adam. But they who receive the Son of God, and who are born of God's will (verse 12), receive from Him the authority to become children of God. It is difficult to see by what rule of interpretation the common view of this passage can be justified. That view first assumes that Jews are, in a special sense, 'Christ's own.' It then assumes that all these Jews rejected Christ, which is contrary to the teaching of the New Testament. Next, it virtually places all the Jews into contrast with those who believe on the name of the Son of God. In so doing it ignores what is implied in 'us' and 'we.' 'The Word became flesh, and dwelt among us, and we beheld His glory.' The reader will see that the expression 'He came unto His own' (verse 11) precedes the expression 'The Word became flesh' (verse 14), as if the coming to His own were the earlier event, as the writer believes it to be. Many of the seed of Abraham, in the days of the Apostles, were Jews. They believed in Christ, and received Him, and hence it cannot be maintained, with Scriptural consistency, that it was the Jews who were Christ's own, and received Him not. Paul says that they who dwell in Jerusalem, and their rulers, condemned Him (Acts xiii. 27), but he also says that this salvation is sent forth to the stock of Abraham (verse 26).

13. There appear to be, in classic traditions, reflections of some of these Scriptural truths. When we take the truth that flesh and blood cannot inherit the kingdom of heaven, how it finds reflection in the Valentinian teaching, already quoted, that nothing soulical can enter the Pleroma. A satirist like Lucian is virtually teaching the same doctrine in his tenth Dialogue of the Dead, partly quoted, where Hermes, guarding Charon's ship of the dead, converses with Damasias thus :

HERMES. 'And thou, O fat one, great of flesh' (*ὁ παχύς ὁ πολύσαρκος*) 'who dost thou happen to be?'

DAMAS. 'Damasias, the athlete.'

HERMES. 'Verily thou art like him : for I knew thee, having often seen thee in the wrestling schools.'

DAMAS. 'Certainly, O Hermes ; but receive me, as I am naked' (*γυμνὸν* ; that is, 'having nothing').

HERMES. 'Not naked, O most excellent one, being compassed about with so much flesh' (*τοσαύτας σάρκας*). 'So then put it away, else thou wilt sink the boat, having put over only one foot into it. Moreover, throw away these crowns and proclamations.'

DAMAS. 'Lo, I am truly naked for thee, as thou seest, and of like weight with the rest of the dead.'

HERMES. 'It is better to be thus unweighted, so now come on board.'

In like manner the Scriptural teaching that in the passing up to the higher grades there is the taking away of a fleshly hairy covering from the head, so that the man becomes, like Elisha, 'bald crowned,' appears to be reflected in classic writings. It was an ancient opinion that in certain deaths the soul could not get free from the body until a lock of hair was taken from the head. Virgil writes of Dido :

'Nam, quia nec fato, merita nec morte peribat,
Sed misera ante diem, subitoque accensa furore,
Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygioque caput damnaverat Orco.
Ergo Iris croceis per cœlum roscida pennis,
Mille trahens varios adverso Sole colores,
Devolat, et supra caput astitit : Hunc ego Diti
Sacrum jussa fero, teque isto corpore solvo,
Sic ait, et dextra crinem secat, omnis et una
Dilapsus calor, atque in ventos vita recessit.'

(Æn., Lib. IV., vv. 695-705.)

'For since she was not dying a natural death, nor a death by punishment, but, wretched one, was dying before her time, and fired with a sudden passion ; not yet had Proserpine taken away the yellow lock from her crown, and condemned the head to Stygian Pluto. Therefore, dewy Iris, drawing from before the sun a thousand various hues, flies down through the sky on saffron-tinted wings, and stands above her head. "I, by command, offer this sacred lock to Pluto, and free thee from that body." Thus she spake, and she cut off the lock with her right hand, and all the vital heat failed, and the life went away on the winds.'

In this case the lock is taken from the crown. So the hair is evidently taken from Elisha's crown, since, after the Master has gone from His head, they speak of Him, according to the Hebrew, as 'Bald-Crown.' Even the way in which Wisdom, or Minerva, is fabled to have sprung from Jupiter's head, shows how the ancients had the conception of the head being in relation to two beings.

Αὐτὸς δ' ἐκ κεφαλῆς γλαυκώπιδα τριτογένειαν
ὑειήν, ἐγρεκύνδομον, ἀγέστρατον, ἀτρυτώνην,
πότνιαν, ἣ κέλαδοί τε ἄδον πόλεμοί τε μάχαιτε.

(Hesiod, Theog., vv. 924-926.)

'He, himself, from the head [produced] the gleaming-eyed, Triton-born, terrible one, stirring up strife, leading the host, the indefatigable, revered one, whom battle-cries, and wars, and fightings delight.'

In the following passage the exaltation of the beautified head, and the leaving of the body, reflect moral truth : 'The Panebian Lybians, when their king has died, bury the body, but they cut off the head, and, having covered it with gold (χρυσώσαντες), set it up as a votive gift (ἀνατιθέασιν) in the temple' (Nicol. Damas. Hist.).

We may now resume the examination of the chapter. When Elisha, or Christ as the Spirit of Truth, asked for the Double, or that enlarged Spiritual Capacity pertaining to the grade of Sons of God, Elijah, or Christ the Divine Prophet according to the flesh, indicated the mode by which this high blessing must be obtained. If, as Elijah went up from ἡς, 'with,' Him, on the Young Men's Grade, Elisha passed up to the Grade of Tongues, and 'saw'—that is, saw spiritually—then this higher blessing would inevitably follow. It is not that so soon as a man reaches the Grade of Tongues, and 'sees,' he is a son of God. But the spirit was in Elijah, even in the fleshly grades, for Elijah asked for the double of It. The Apostle speaks of 'the first-fruits of the Spirit' (Rom. viii. 23). A man may have an earnest or foretaste of a blessing. So, when Elisha comes to Zion, the higher spiritual power pertaining to the grade of Sons of God will begin to travail in Him unto the birth into the highest grade. The Spirit of Sonship or adoption will begin to cry Abba Father within Him, even before His full manifestation on the

grade of Sons of God, and His full possession of the Double. The reader may be disposed to question the truth of the teaching that there is a distinction between the Grades of Tongues and Sons of God, but the writer is inditing this chapter after examination of many other parts of Scripture yet to be noticed. The reader will have many subsequent opportunities of seeing how Scriptural, and, at the same time, how important, it is to recognise a distinction between the Grade of Tongues and the highest grade of Sons of God. 'And He said, Thou hast done hard in asking: if Thou see Me taken from with Thee, it will be so unto Thee; but if not, it will not be so' (verse 10). Jesus said that if a man was born from above, He would see the Kingdom of God. It is in this sense that Elisha will see when the fleshly Veil has gone from His head. Had He been a Soulical Man, or had He remained on the lower grades, He could not have known these spiritual things, which are spiritually discerned (1 Cor. ii. 14, 15). They would have been hid from His eyes. When Elisha thus arises, like Minerva from Jupiter's head, He will be 'gleaming-eyed,' so that as He looks upon the cursing children there will come judgement and death (verse 24). If Elisha cannot see spiritually, it will be evidence that He has not been born from above, and He will not receive the Double.

We come now to the actual parting asunder of Elijah and Elisha. They were walking and talking in fellowship when the fiery chariot and horses came. Such fiery chariots and horses appear to symbolize God's direct presence and action. 'The chariots of God are twenty thousand, even thousands upon thousands. The Lord is among them, as in Sinai, in the sanctuary' (Ps. lxxviii. 17). 'Thou didst ride upon Thine horses, upon Thy chariots of salvation' (Hab. iii. 8). 'His throne was fiery flames, and the wheels thereof burning fire' (Dan. vii. 9). It is generally assumed that this fiery chariot comes to fetch Elijah. The narrative does not so speak. Elijah, as fleshly, could not have borne the fiery glow of that chariot. But Elisha, as a Spirit, could bear the fiery presence. His subsequent allusion to the chariots and horses gives support to the view that the chariot comes for Him. Elijah goes up in a whirlwind, but that does not necessarily imply that He went up in the fiery chariot. He is being caught away. The fleshly is passing out, and the spiritual is coming in, so that the whole process may well be described as an ascent to heaven. But the fiery chariot is Elisha's vehicle. It parts between them because it bears away Elisha to His native realm, while Elijah only goes up in the whirlwind. The flesh can bear the purifying wind when it cannot bear the fire. 'And it came to pass, as they still went on and talked, that behold, a chariot of fire and horses of fire, and they parted between the two, and Elijah went up by a whirlwind into heaven' (verse 11). In 1 Kings xix. 10, 11, there is a distinction between the wind and the fire. So there appears to be a distinction between the whirlwind and the fiery chariot.

Verse 12 is important. First of all, the grade-words are two conjoined idioms, these conjoined idioms not pertaining to the Heathen Grade, but to the Grade of Tongues. The word 'see' conjoins with רָאָה, 'He,' and 'Israel' and 'see' also conjoin. Further, it is said in our Versions, 'And Elijah saw it.' The Hebrew has no word 'it.' The

insertion of this word makes it appear that Elisha saw this particular event, and not that He saw habitually by a new and Divine vision. Clemens Alex. quotes the lines :

Τίς γὰρ σὰρξ δύναται τὸν ἐπουράνιον καὶ ἀληθῆ
Ὀφθαλμοῖσιν ἰδεῖν Θεὸν ἄμβροτον ὃς πολὺν οἰκεῖ ;
(Ad Gent., p. 47.)

‘What flesh is able to look with the eye on the celestial, and true, and immortal God, who inhabits heaven?’

Elijah, who is according to the flesh, cannot bear that sight. But Elisha can bear it. He sees the fiery horses and chariot, whereby God is bearing Him upward. As Clemens says: ‘It is the Sound Word who is the Sun of the Soul’: ὁ δὲ Λόγος ὁ ὑγιὴς ὃς ἐστὶν Ἥλιος ψυχῆς, ‘and who enlightens the ὄμμα νοῦς, or eye of the mind’ (Ad Gent., p. 45). It is interesting to compare this part of the narrative with what Sophocles says of the death of Œdipus (Œd. Col., verses 1647-1666): King Theseus alone is present when Œdipus dies, though some are watching from afar (ἐξαπαίδομεν τὸν ἄνδρα). The King overshadows his eyes with his hand to see the death of his companion. The latter bows in homage to the earth beneath, and to the Olympus of the gods. How he dies none but Theseus can tell. No thunderbolt smites him. No Tempest carries him away. Either by a messenger of the gods, or the opening of the earth, without a groan, without disease, Œdipus is sent away, passing wonderfully if ever mortal did. Elisha not only sees, He sees for evermore. He has come to the realm where there is a knowledge of the deep things of God. It is generally supposed that when He says ‘My Father! My Father!’ He is watching Elijah ascending, and is calling to Him. The grade-words show that this is an error. Elisha is above Elijah. The latter is not spoken of as on the Grade of Tongues, though He goes up in the whirlwind. Elisha does not see Elijah, or the Hairy Veil any more. But the Spirit of Adoption is in Him. He sees God, who is as the Fiery Chariot and Horses bearing Him up, even beyond the Grade of Tongues, to the Grade of Sons of God. Even before He has fully reached that grade, and got the Double, He begins to act as One who has the earnest of the grade. The word ‘cry’ in the following three passages is itself an indication of the meaning of Elisha’s cry. ‘And Elisha was seeing, and He was crying, My Father, My Father, the Chariot of Israel, and the Horsemen thereof, and He saw Him no more’ (verse 12). ‘Wilt thou not from this time cry unto me, My Father, Thou art the Guide of my youth?’ (Jer. iii. 4). ‘Ye received the Spirit of Adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit that we are children of God’ (Rom. viii. 15, 16). It is not to Elijah, who is beneath Him, that Elisha calls. He is calling to God, who is the true Chariot of Defence to Israel, and who rides upon the heaven for Israel’s help (Deut. xxxiii. 26). In c. vi. 17 we see how Elisha continues to be associated with the Horses and Chariots of Fire, and this fact tends also to show that it was for Elisha, not for Elijah, that the fiery Chariot came.

As Elisha thus begins to call upon God as His Father, showing that He is coming to the grade of Sons of God, He receives the Double.

The following verses most suggestively show how that, in the grades of Sons of God, Tongues, Young Men, and Servants, there is an exaltation of Righteousness. In every case garments are used to symbolize Righteousness.

1. As Elisha comes to the grade of Sons of God, He doubles the garments that He was Himself wearing as one seeing on the Grade of Tongues. Elijah's mantle ceases to be Elijah's in these higher grades. All is Elisha's. Thus the Double appears to be indicated in the allusion to the doubling of the garments, or their rending into two portions: 'And He took hold of His own garments, and rent them into two pieces.'

2. He uplifts the Righteousness, or Mantle, which Elijah had at the moment that He was being taken 'from with' (verse 10) Elisha—that is, on the Young Men's Grade. Elijah had no proper place above that grade. He was according to the Flesh. But Elisha can take hold of that Righteousness, or Mantle, of the Grade of Faith, or Young Men, and He can exalt it to the Grade of Tongues. The word *נִשְׂאָה* specially implies exaltation. Thus, as the rending into two portions implied an exaltation of Righteousness from the Grade of Tongues to the grade of Sons of God, so this uplifting of the Mantle which fell from Elijah implies an exaltation of Righteousness from the grade of Young Men to the Grade of Tongues: 'And He lifted up' (or 'had lifted up') 'a Mantle of Elijah which fell from upon Him' (verse 13).

3. Having thus been personally exalted, Elisha now comes down again in Godly Service to the Servants' Grade. This is indicated in the expression, 'And He returned' (verse 13). Elisha had been exalted after the fashion in which Coleridge speaks of himself as exalted with Mont Blanc:

'Thou, the meanwhile, wast blending with my thought,
Yea, with my life, and life's own secret joy,
Till the dilating soul, enrapt, transfused,
Into the mighty vision passing—there,
As in her natural form, swelled vast to heaven.'

But however we may be exalted personally, it is our duty to come down officially to works of Godly Service. Elisha comes down even to the brink of the Jordan, the symbol of Water Baptism. He stands by the lip of it. The most spiritual of men, and Christ in them, have sometimes come to this imperfect Baptism. But while Elisha condescends to stand by the lip of this Sinaitic stream, He chooses for Himself the better Baptism of a Seed Process passage through the waters: 'And He returned, and stood by the bank of the Jordan' (verse 13).

4. With verse 14 we have a transition to the Servants' Grade. As Elisha had exalted and spiritualized the righteousness of the Young Men's Grade, so He prepares to exalt the Righteousness of the Servants' Grade. On this Servants' Grade is a Mantle of Righteousness of Works which had fallen from Elijah. As He had exalted a Mantle from the Young Men's Grade to heaven, and lifted it up, so He takes a mantle on the Servants' Grade which He will by-and-by lift up. He is not here said to lift up this Mantle. In the name of a greater than Elijah, even

Himself, He divides the waters in a Seed Process Baptism. The Waters are not Jordan. 'And He took a mantle of Elijah which fell from upon Him, and He smote the Waters, and He said, Where is Jehovah, the God of Elijah, even He? and He smote the waters, and they were divided hither and thither, and Elisha passed through' (verse 14). This passing through the Waters appears to import a dying, or a baptism into death, in relation to others. Christ calls us to serve Him unto death, and to give our lives for the brethren. But before the good Prophets join Him in that passage of the Waters, He Himself will pass through. This is an exalted Righteousness of Works. Elisha here is greater than Elijah. He is the Lord God of Elijah. He lays down His life in Humble Service before asking us to lay down our lives.

5. When Christ has thus been represented as having His own baptism unto death in Godly Service, the good prophetic third who had already died to the evil thirds of Bethel and Jericho, and had come to the Water Baptism of Jordan, now begin to share officially with Jesus in a baptism into death in the Waters for the sake of others. The Rev. Ossian Davies, in a Sermon on Temperance, says of Christ: 'In His deep death-groans on the cross we catch the words—for the sake of others. In the five bleeding wounds in His blessed body we see the words—for the sake of others. In the dropping of His precious life-blood to the ground we hear the pathetic whisper—for the sake of others. All for others—from the highest throne in glory to the cross of deepest shame and back again' (*Congregational Abstinence*, June, 1889). Elisha is here in a new character. He is in Godly Service. These Prophets are coming to Him in this new aspect. Hitherto this prophetic band has been in Jericho, or mental darkness; but now they see Jesus, and leave that evil city to have fellowship with Him. 'And the sons of the Prophets, which were in Jericho, over against Him, saw Him, and they said, The Spirit of Elijah doth rest upon Elisha, and they came to meet Him, and bowed themselves to the earth before Him' (verse 15). It is the very spirit of Elijah which is with Elisha. These Prophets are now receiving Christ.

It will seem to the reader very natural to connect verse 16 with verse 15. But verses 16-20 are all on another grade—the Heathen Grade. This is the first time this grade has come into the chapter. The abrupt introduction of the grade, the allusion to the Spirit taking Him up, etc., all seem designed to show that a similar process has been taking place on the Heathen Grade to that which has taken place on the Servants' Grade. To be similar is not always to be identical. There seem to be two classes indicated in the words, 'There be with Thy servants.' It is as if the prophetic class on this grade had not fully died to the evil third in Jericho, the city of darkness. Thus the prophetic class on the Heathen Grade, instead of bowing reverently before Elisha, the Spirit of Truth, as those on the Servants' Grade are said to do, hanker after fleshly Elijah, and wish to find Him. They still call Him Elisha's Master, and this tends to show that the evil Jericho seed has not been silenced in this teaching class. 'And they said unto Him, Behold, now, there are with Thy servants fifty men, sons of strength; let them go, we pray Thee, and seek Thy Master, lest the Spirit of

Jehovah have taken Him up, and cast Him upon one of the mountains, or in one of the valleys. And He said, Ye shall not send' (verse 16). This shows how Heathen teachers, in their most spiritual moods, seek after the Truth in an earthly rather than in a heavenly aspect. Sophocles, the son of Sophillus, illustrates this tending to evil, even when good is known, thus :

Εἷς ταῖς ἀληθείαισιν, εἷς ἐστὶν Θεός,
 Ὃς οὐρανὸν τ' ἔτευξε καὶ γαίαν μακρὴν,
 Πόντον τε χαροπὸν ὄψμα, κἀνέμων βίας·
 Θνητοὶ δὲ πολυκέρδι' αἰπλῶμενοι,
 Ἰδρυσάμεθα πημάτων παραψυχὴν,
 Θεῶν ἀγάμ' ἐκ λίθινων ἢ ξύλων ἢ χαλκέων,
 Ἡ χρυσοτεύκτων, ἢ ἐλεφαντίνων τύπους·
 Θύσιας τε τούτοις καὶ κενὰς πανηγύρεις
 Νέμοντες, οὕτως εὐσεβεῖν νομίζομενοι.

(Clem. Alex., Ad Gent., p. 48.)

'There is unity in Truth, there is One God, who constructed heaven and the wide earth, and the fierce waves of ocean, and the mighty winds. But we mortals, deluded by much covetousness, prepare, as a soothing of our misfortunes, images of gods from stones, or wood, or brass, or forms made of wrought gold or ivory. And to these we assign sacrifices, and vain feasts, and think that thus we are acting religiously.'

Although the Spirit of Truth dissuades them from this fleshly tendency, they persist in it. They are seeking the fleshly hair which the whirlwind has removed. Even animals had the hair plucked from the head for sacrifice. Virgil, speaking of the Sybil offering the four bullocks in sacrifice, says :

'Et summas carpens media inter cornua setas
 Ignibus imponit sacris libamina prima,
 Voce vocans Hecaten, cœloq. Ereboq. potentem.'

(Æn., Lib. VI., vv. 245-247.)

'And plucking the big hairs between the horns, she placed them on the sacred fires as a preparatory offering, calling aloud on Hecate, who is mighty both in heaven and in the lower world.'

In Jer. vii. 29 we read : 'Cut off thine hair (Natsar or Crown), O Jerusalem, and cast it away, and take up a lamentation upon the bare heights.' In an analogous sense a hairy crown has been cut off from Elisha's head. But it has not been taken away by hands, and by polluting iron. God has removed it. Elijah was that crown. Because the Lord has removed it, these men of strength will seek it in vain. It is said in Ps. lxxvi. 5 : 'And none of the men of might have found their hands.' So these men, who are sons of might, with these Prophets, are probably an evil Jericho-seed. They are seeking what they will not find when they are going after the Elijah that God has taken away. Sometimes Angels were spoken of as casting men down from heights. Epiphanius says that Terebinthus, who preceded Mani, was thrown from a house-top by an angel (Hær., p. 621).

It is said : 'And they pressed on Him even to being ashamed, and He said, Send' (verse 17). Our Version makes it appear that it is Elisha who is put to shame, as Samson's soul was straitened by Delilah (Judg. xvi. 14). Dr. Davies takes it to mean that it is these sons of the Prophets, and not Elisha, who are put to shame. The writer thinks

that our Version gives the true meaning. They pressed on Elisha until He consented so far as to act like One who still had on the hairy crown that was a shame to a spiritual man (1 Cor. xi. 14), and as One thus shamed, He said, Send. It was not a sending to sin, but to an imperfect righteousness. These evil seed, thus tending to things behind, were also going a journey from which, like Sennacherib (2 Chron. xxxii. 21), they would return ashamed. They depart a three days' journey from the Spiritual Elisha. This is sometimes a symbol of a complete separation (Gen. xxx. 36). It might seem that this three days' journey, in this case, implies a complete separation from Elisha of the evil Jericho seed, the men of might. While they are with the servants there are two classes. The Servants speak of 'sending' the men of might. They do send. Hence, as the servants are the speakers, it must be the men of might who are sent, and who find not. But, in the return, we only have one class, the speakers or servants, and Elisha does not speak of sending, but of going. Even if the servants send, it is probable that they too tend to what is fleshly, for they return to Elisha. But they appear to return without the evil fifty. After tending to what was fleshly, and dying to a certain evil part, they again tend to Elisha. It is probable, also, that in this return they are coming to Godly Service in Jericho, rather than returning to it personally. The narrative is here dealing with an official class. Elisha cannot have come to Jericho in a personal aspect. He is there seeking the good of those in that dark realm. In returning to Him, the fifty who have left the men of might at three days' distance are coming into fellowship of spiritual labour on behalf of those in Jericho.

That this is so is the more probable from the fact that immediately after their return the narrative begins to deal with the personal aspect. Of the return we read: 'And they returned to Him, and He was dwelling in Jericho, and He said unto them, Did not I say unto you, Go not?' (verse 18). This connection of Jericho with the search for the fleshly or hairy veil has some affinity with the peculiar command: 'Tarry at Jericho until your beards be grown, and then return' (2 Sam. x. 5).

We have had the Divine Aspect in the change from Elijah to Elisha. We have had the Official Aspect in what is said of changes in the sons of the Prophets. Now we come to the personal aspect. All the rest of the chapter pertains to this aspect. It comes in on the Heathen Grade. In Gen. xlv. 4; Jude, verse 6, etc., we have the symbolism of leaving one realm for another. Men can go after strange flesh. They can mind the things of the flesh. This law can act in two ways. First, the fleshly soul can corrupt the mind, and make it a carnal mind. Paul speaks of the 'fleshly mind' (Col. ii. 18). On the other hand, the mind can leave its own place to wander into a fleshly soulful realm. This is like the sons of God going after Adam's daughters. Thus the mind may have a fleshly mode of thinking, or it may mind fleshly lusts. The former is a sin connected closely with pride and vainglory. The latter is a sin of lasciviousness and lust. Now these closing verses are showing us, symbolically, these two evil tendencies, and how Elisha, or Christ as the Spirit of Truth, cures them.

1. We have first a representation of how the fleshly soulical nature, which is as Bethel, or as hurtful Waters, breaks in upon the Mind, or Jericho, in its darkness. But this Mind, in its darkness, is the Mind as having Christ, or the Spirit of Truth, dwelling in it (verse 18). Hence, although in darkness, it is not here sinful. Because it is the Mind, its situation is good. But, inasmuch as the Waters, or soulical part, have broken in to make it fleshly, there is a corrupt Element in the dark city. There were not Waters in the literal Jericho, but there are Waters here. The sinful Flesh has tainted the Mind. It is the men of the city, or the Spiritual Side, that complain against this deadly stream. They call Elisha Master. Hence they must be a Good Seed. 'And the men of the city said to Elisha, Behold, now, the situation of the city is good, according as my Lord is seeing.' This, not improbably, means that the city's excellence is proportionate to the extent in which an enlightened Spirit of Truth is in it. Christ is, more or less, formed in different classes. 'But the Waters are evil, and the land miscarrieth' (verse 19). Waters are common emblems of what is Soulical, and land is a common emblem of the Soulical Body of Flesh. These are having an evil and fleshly influence on these heathen Minds, which have the Spirit of Truth in them. The good Element in the Mind is crying out against these corrupting Elements. The land is a land of Dead Sea Fruit. In Mark ix. 50, Jesus says: 'Have salt in yourselves.' Salt is purifying, and it is the emblem of a covenant of peace. These men are to take to Elisha, as Abram had to take to God (Gen. xv. 9). They are to take a new *עֲלֵהִית*. This word is from *עָלָה*, meaning 'to scoop,' 'to hollow,' 'to cleave,' then 'to prosper.' A form *עֲלֵהִית* is rendered in the Authorised Version 'Bosom.' 'A slothful man hideth his hand in his bosom' (Prov. xix. 24). The Revised Version alters this to: 'The sluggard burieth his hand in the dish.' The word *עֲלֵהִית* is used of what is scooped out, and hence 'dishes' (2 Chron. xxxv. 13). It is probable that in derivation, as well as in meaning, this word has affinity with the Greek *κοιλαια*, 'to scoop out,' from which comes *κοιλια*, 'the hollow of the belly,' also *κοίλος*, 'hollow.' It was specially used of the hollow of ships, but it was also applied to dishes. *κοίλος χρυσός* means 'a gold dish.' The writer thinks that this command to take a new hollow dish, or vessel, betokens a command to have a new enswathement for the Mind. It is as if it said: 'Have a new Body, and a less fleshly Soul. Do not make a god of the hollow belly, or of the Soulical Body of Flesh.' They are to take a new vessel, and into that vessel they are to put the salt of purity, which will both purify, and be a token of a covenant with the Spirit of Truth. This will be to have salt within themselves. 'And He said, Take to Me a new hollow vessel, and put therein salt, and they took to Him' (verse 20).

Thus far the narrative in this Personal Aspect has pertained to the Heathen Grade. But with verse 21 a new grade—that of Servants—comes in. Hence it is not that Elisha is taking the new vessel and the salt out of the city. It is a new class to which reference is now made—a class that has more light. On this higher grade the Truth is more fully made known. Verse 21 says that Elisha went out to a fountain.

That is like saying, On this higher grade He did not content Himself by simply dealing with the fleshly streams that had flown into the Mind and tainted it. He carried the war into the enemy's country. He went to the very fountain, or the Soul, from which these fleshly tendencies had been spreading, and He cast therein the purifying salt of His grace and truth. Thus He healed those Waters in relation to the Mind, so that they might not any more make that Mind carnal. He is the true *ιατρόμαντις*, or Physician-Prophet (Æschylus, Iket., verse 259). On the literal theory, we might ask, Why should Elisha want the salt placing in a new dish when he was about to cast it away? 'And He went forth unto the spring of the waters, and He cast therein salt, and He said, Thus saith Jehovah, I have healed these Waters; there shall not be from hence any more death or miscarrying.' The closing sentence shows that, on the Servants' Grade also, these fleshly Waters had wrought evil in Jericho, or the dark Mind. On this Servants' Grade they had not only wrought miscarrying, but also death. However, Christ has power to heal the Waters in the fleshly soul that have carried death to the Mind. His salt is mighty to heal, and it is the only power that can heal this Soulical Sickness.

*τίς γὰρ αἰοῶδες, τίς ὁ χειροτέχνης
ιατορίας, ὃς τήνδ' ἄτην
χωρίς Ζηνός, κατακλήσει;*

(Soph., Trach., vv. 1003-1005.)

'For who is the bard, who is the surgeon, apart from God, who will charm away this distraction?'

'O Thou that sitt'st in heaven and see'st
My deeds without, my thoughts within;
Be Thou my Prince, be Thou my Priest,
Command my soul, and cure my sin.
How bitter my afflictions be
I care not, so I rise to Thee.'

(Quarles.)

'And the Waters were healed unto this day, according to the word of Elisha which He spake' (verse 22). These Waters are not Jericho's Waters, but Waters that corrupt Jericho.

2. Having shown how the Mind was set free from Fleshly Elements that came from the Soul, the narrative next shows how the Soul is set free from certain Evil Elements that come from the Mind. Elisha is now associated with Bethel, which is used in this chapter as a Soulical emblem, in contrast with Jericho, an Intellectual emblem. He is going up in the Way of Righteousness, in which the pious soul should ever walk. 'And He went up from thence unto Bethel, and He was going up in the way' (verse 23). Now we read of 'young men, little ones,' coming out of the city. This is evidently the city Jericho. They are leaving their own habitation, and going into a Fleshly or Soulical realm. There is an idiom in German which seems based on this Hebrew figure of the Mind being a city. Niebuhr refers to the assertion that the Romans first through Livy 'became within,' 'inne wurden'—that is, came to know their national history. So is it in Latin. Zaccheus, in the Evang. Thom., c. vi., says, when Jesus has perplexed him: 'Dimissus

sum in mentem meam'—'I am dismissed into my mind.' This very act of coming out shows their fleshliness. Their words show a like fleshly aspect. They mock the bald crown from which Elijah, or the Truth in a fleshly aspect, has been taken. If that crown had been hairy instead of bald, they would not have mocked it. They are minding the things of the Flesh, and mocking the things of the Spirit. They are behind, for they are a seed acting for Satan, and are with things that Elisha ever keeps behind. 'And young men, little ones, came forth from the city, and mocked Him, and said to Him, Go up, Thou Bald-Crown! go up, Thou Bald-Crown!' (verse 23). Thus they 'rail at glories' (2 Pet. ii. 10). They are 'children of cursing' (verse 14). But Christ turns, and looks with the eyes of His glory (Is. iii. 8), on this fleshly-minded seed, coming out from its own Intellectual Realm. He looks on this seed of Sin with eyes of fire, as He looked upon the Egyptians (Exod. xiv. 24). Cassius speaks of Cæsar as having an eye

'Whose bend doth awe the world.'

Wallenstein's glance smote men with slavish trembling. 'Dessen Anblick schon ein knechtisches zittern einjagte' (Schil., *Dreis. Krieg*, Part II., p. 199). Southey, in his 'Curse of Kehama,' says:

'Then Sceva opened on the accursed one
His eye of anger—upon him alone
The wrath-beam fell. He shudders, but too late.'

Hæmon said that his father's eye was terrible to the common people (Soph., *Antig.*, verse 690). Christ has an eye that flashes consuming fire on the dark brood of Sin, while, at the same time, like the eye of Hyllus, it is 'full to save'—*ἡμιπλεον σωζειν* (Soph., *Trach.*, verse 1031). Christ also curses, in Jehovah's name, this Evil Seed with the devouring tongue. This is not to curse little children, as we speak of children. It is only to curse the Bad Seed coming out from the Mind towards what is Soulical and Fleshly. The men with the destroying weapons were commanded utterly to slay such children when judgement began at the sanctuary (Ezek. ix. 6). 'And He set His face behind Him, and looked upon them, and cursed them in the name of Jehovah' (verse 24). This *βέλος ὀμμάτων*, or 'dart from the eyes' (*Æsch.*, *Ag.*, verse 719), soon takes effect. Two she-bears come from a wood or forest, and tear forty-and-two of this evil class. The very fact that they can be torn by bears shows their fleshliness. There is a wood, the trees of which rejoice before the Lord (Ps. xcvi. 12). This wood appears to have here an aspect of fertility. It is a prelude to Carmel, in which Christ's flock dwells (Micah vii. 14). There are good and fertile parts in the soul in which Christ dwells, as He is here in Bethel, from which destructive forces rise up against sin. That they are bears tends to show a soulical and fleshly aspect. It is the good Elements in the soul that are here becoming she-bears to the sinful seed that has come into the soulical realm. When Iphigeneia brought the image of the chaste goddess Diana to Brauron, in Attica, that was to become a holy place. Iphigeneia and the virgins were to guard this holy place (Eurip., *Iph. in*

Taur., verse 1463). Diphilus, in Athanæus (Lib. VI., 223), writes of it :

Ὡ τόνδ' ἐποπτεύουσα καὶ κεκτημένη
 Βραυρῶνος ἱοῦ θεοφιλέστατον τόπον
 Λητοῦς Διὸς τε τοξόδαμνε πάρθενε,
 ὥς οἱ τραγικοὶ φάσιν οἷς ἔξουσία
 ἔστιν λέγειν ἅπαντα καὶ ποιεῖν μόνοις.

‘O Thou who watchest over and keepest this place of hallowed Brauron, most beloved of the gods, O Virgin daughter of Latona and Zeus, subduing with the bow, as the tragedians say, to whom alone there is the right to say and do all things.’

Euripides speaks of the flight of steps at this sacred place of Brauron (ζλίμικας). The Athenians celebrated every five years a feast to Braurionian Diana, in which young virgins took the principal part. It is a singular fact that all virgins initiated in this worship of Diana’s heavenly image at Brauron were called ‘she-bears.’ Thus, in Æschines (LXXVII., 19) one says : ‘I acted the bear in the Brauronia’—ἄρκτος ἦ Βραυρῶνιοις. To celebrate the feast was called ‘to act the bear,’ and the virgins were called ἄρκτι, or ‘she-bears.’ The writer believes that this tradition reflects Scriptural truth, as here set forth. From Jericho, or the dark Mind which Christ had left, came Nahareem, or Young Men of an evil aspect. But from the Bethel which Christ is making as a fruitful wood come forth Virgins who are destroyers of this fleshly seed, and hence, like the Braurionian virgins, are called ‘she-bears.’ The bear which gave the name to the Virgins at Brauron had two aspects. First, it was remarkable for gentleness, so that the virgins ate and played with it. Secondly, when a maid ill-treated it, it became fierce, and tore her to pieces. Gentleness and fierceness are not incompatible. We may be gentle in our disposition, and yet fierce against sin, and both the Gentleness and the Fierceness are as destroyers to Sinful Fleshly Elements. Without pressing the analogy to insist on such identification of the two bears with these two qualities, the writer yet believes that they are symbols of pure, sin-destroying Elements, or Virgins, in the Bethel, or Soul, that has Jesus in it to make it fruitful. ‘And there came forth two she-bears from the wood, and tare forty-and-two children of them’ (verse 24). When the evil seed have thus been destroyed, the soul becomes like a Carmel. Christ goes up on His way now, without the children of cursing behind Him, and His way becomes like a garden. The name ‘Carmel’ means ‘garden,’ so that ‘Mount Carmel’ is the ‘garden mountain.’ It is the wood of God’s fruitful field (2 Kings xix. 23). ‘And He went up from thence to Mount Carmel.’ From thence He returns to Samaria, or the realm of watchfulness. ‘And from thence He returned to Samaria’ (verse 25). This closing sentence seems designed to prepare the way for the following chapter and other aspects.

Ovid refers to the ‘geminas Arctos,’ or twin-bears, in the constellation (Metam., Lib. III., verse 45), and calls them the ‘gelidas Arctos’ (Lib. IV., verse 625), or ‘frigid bears.’ It may be a matter for inquiry whether a connection with what is cold in regard to the habitation of bears may not imply what is pure as in contrast with what glows and burns as does Lust.

THE BOOK OF ESTHER.

CHAPTER IV.

ESTHER I.

LIKE the Book of Solomon's Song, the Book of Esther is often spoken of as a Book which has no right to a place in the Canon of inspired Scriptures. The two Books just named have much in common. From both the Divine Name is absent. In both the leading incidents are associated with marriage. There is probably a close connection between the underlying truths which the two Books severally contain.

It is admitted that the Book of Esther was a part of those Scriptures in all of which Jesus found things concerning Himself (Luke xxiv. 27). This is one of the beads in the middle of the necklace, and, if we take it out, we shall have to remove other beads equally precious, or to cut the string on which all the beads hang. Influenced by the prevailing view that these histories must either be literally true or altogether false, Melito of Sardis, Junilius, Gregory of Nazianzen, Athanasius, Luther, De Wette, Bertholdt, Le Clerc, and many modern writers, such as Dr. Davidson, Theodore Parker, etc., have concluded that this Book has no right to a place in the Canon of inspired Scriptures. Athanasius classes it with Books outside the Canon, and uncanonical: *ἐξωθεν ὁὐ καὶ νομιζόμενα* (Epis. Fest., 39). Against this view the writer holds that, although the narrative is not literally true, it is yet an inspired embodiment of moral truth, written in words that are spirit and life.

While disavowing all sympathy with the doctrine of Le Clerc, that the Book is a mere historical romance, the writer yet believes that the history is not literal history. He does so for the following, amongst other reasons:

1. Does the reader suppose that a woman who had submitted to take part in a competition of harlotry, and who was living in the enjoyment of the ill-gotten rewards of success in that competition, would have been crowned by the Almighty with such glory and honour? Would such a woman have had a Book in the Bible named with her name, and devoted so largely to a record of the history of herself and her co-partners in guilt? The writer holds that Esther is no more a literal woman than Hosea's wife of whoredoms was a literal woman. In both cases God is using similitudes (Hos. xii. 10).

2. It is not probable that God would have inspired men to record, without condemnation, and as men record deeds to be admired, acts done in wantonness and drunkenness. It is supposed by many that,

when the king sent for Vashti, he was acting under the influence of intoxicating drink. But his deed is not condemned. Esther's promotion depends upon it. By the Talmud, however, Vashti's banishment is attributed to her sin. 'For her iniquity was she banished, for she compelled the Jewish women to labour upon their holy Sabbath' (Polano's 'Talmudical Selec.,' p. 167). The drinking of wine at the king's banquet, where every man did according to his pleasure (i. 8), must, according to the customary license of feasts of wine, have been little better than an orgie of drunkenness. Clem. Alex. speaks of men 'over-filling themselves and wallowing in drunkenness, as at feasts,' *κατὰ ἐμπράς* (Strom., Lib. VII., p. 713). But this drinking of wine is not censured, directly or indirectly. The principle stated by Cowper in his 'Progress of Error' should be applied to such difficulties as these :

'Whatever shocks, or gives the least offence,
To virtue, delicacy, truth, or sense,
(Try the criterion, 'tis a faithful guide)
Nor has, nor can have, Scripture on its side.'

3. From the beginning to the end of the Book there is no word of condemnation directed against Ahasuerus. Yet, if what is said of him be taken literally, he must have been intemperate, unjust and unchaste. Therein he might be true to Persian customs. Cornelius Nepos speaks of Alcibiades coming to the Persians, who were famed as brave hunters and luxurious livers. 'Ad Persas, apud quos summus laus esset fortiter venari, luxuriosè vivere' (Alcibiad.). It is one of the mysteries of the Book, that a King of Persia, whether he be Xerxes or an Artaxerxes, should be spoken of throughout with such respect and awe. This Ahasuerus is a lord of destiny. Æschylus might well represent the Chorus as saying to Atossa, the widow of Darius, and mother of Xerxes, that she was

Θεοῦ μὲν ἐννύτεια Περσῶν, θεοῦ δὲ καὶ μήτηρ.
(Pers., v. 159.)

'Consort of a god of the Persians, and mother of a god.'

To see the riches of his glorious kingdom, princes are brought from far. For Esther to find favour in his sight is life. It is strange if the Bible should, in all this language of respect, be referring either to the Xerxes who insulted the Spartan dead, or to the Artaxerxes who was guilty of fratricide (Diod. Sic., Lib. XI., p. 278, C.).

4. However Esther might excel in beauty, it does not, on the literal theory, heighten our respect for her moral character, to read of her unwomanly and unrighteous revenge. Haman might have been cruel to her people, but was that a sufficient reason why she should heap indignity on his dead sons after their slaughter, and hang their dead bodies? (ix. 13). Prince Arthur, in the 'Faerie Queene' (Bk. II., cant. viii.), well says :

'But gentle knight
That doth against the dead his hand upreare
His honour staines with rancour and despight,
And great disparagment makes to his former might.'

What kind of revenge is that which follows an enemy as Charles II. followed Cromwell, and will not spare his lifeless remains? Juvenal

says: 'Revenge is ever the pleasure of a weak and narrow mind' (Sat. XIII, verse 190)—

'Semper et infirmi est animi exiguique voluptas
Ultio.'

Esther was so far from agreeing to this sentiment that she wished a second day to be assigned for the slaughter of her enemies.

5. If the king's servants thought it so wrong to transgress the king's commandments (iii. 3), and the king had publicly ordered the Jews to slay those who should assault them (viii. 11), how was it that, in the king's palace, five hundred men should be found so regardless of the king's manifested will as to seek the hurt of the Jews, and so lose their lives? (ix. 2, 12). Does such a slaughter within the sacred precincts of a royal palace accord with the jealous care which would not allow a man to enter the king's gate clothed in sackcloth? (iv. 2).

6. The completeness and condensation of the plot show that there is something more in the narrative than literal history. Where in all history can we find an illustration of the ways of Providence more dramatic than that contained in the sixth chapter of the Book of Esther? As we see therein Pride dogged by Destruction, and the Haughty Spirit tripping for the fall, we say instinctively: 'This is the hand of God.' Nevertheless, the counterplot is so well timed against the plot, and Haman's casting down is brought about with such easy grandeur, that, while we are constrained to say, 'This is the hand of God,' we are equally under constraint to say, 'It is too high for the flat level of literal human history.'

7. There is a contrast, apparently designed, between certain parts of the narrative, both as respects incident and order of statement, which shows that it is a spiritual meaning which is being set forth. The reader may compare the portion from c. iii. 12 to c. iv. 3 with the portion c. viii. 9-17. He will see how the decree of death contrasts with the decree of life; the perplexity of Shushan with its rejoicing; the sackcloth of Mordecai with his fine robes; the mourning of the Jews with their feasting. There is also an evident design in the contrast between Haman's first and second speech to his wife and friends, and their answers to him (v. 10-14; vi. 12-14). On the literal theory, it is not very probable that a man's own wife and intimate friends would predict, in positive language, his coming destruction.

8. The writer thinks that there is force in the objection often urged, that it is unlikely that the king should issue a decree 'that every man should bear rule in his own house' (i. 22). It is strange that an insult to the king in his palace should be thus indirectly published abroad. They who read the decree would wish to know what had given rise to it. The explanation would not be to the king's honour. Considering the supremacy of the man over the woman in Oriental households, it is inexplicable that such a decree should be literally needed.

9. The nations of antiquity, like modern nations, were partial to their own people, and somewhat jealous of foreigners. It was only by conforming to Persian customs, and renouncing the peculiarities of his own nation, that a foreigner could gain any power in Persia. Thus

Pausanias assumed Persian attire and a Persian table (Thucyd., Bk. I., § 130). So Themistocles married a Persian woman, and spent a year in learning the Persian language (Thucyd., Bk. I., § 137, 138; Diod. Sic., Bk. XI., p. 271, D.). Athanæus tells us (Bk. XIV., § 66, 67) that they put on the table of the Persian king products of all the countries of which he was king, but that Xerxes thought that Persian kings needed no meat or drink from a strange country. He says that this precedent became law, and when some dried figs from Attica, which had been bought in the market, were put before the king, he ordered them to be taken away again, until he should have the right to take them at his pleasure without buying them. With this prejudice in favour of Persian persons and products, it is not very likely that the chief place in the court of Persia would have been held in succession, through many years, by Haman, an Amalekite, and Mordecai, a Jew. Even if it be alleged that Palestine, as tributary to Persia, was a part of Persia, it still remains true that, as one of the most distant dependencies, its native chiefs would not have an influence at court equal to that possessed by Persians properly so called. It is not likely that such Persians as were high in military rank would have, for so long a time, acquiesced in the pre-eminence of Mordecai, an obscure Jew, who does not appear to have fought for the Persians, and whose only path to honour was through his relationship to the Queen. In more recent times nations have been jealous of foreigners. The Charter of Holland forbade the appointment of foreigners to office, as did the *Joyeuse Entrée*, or Charter of Brabant. Schiller, in his account of 'Egmont's Life and Death (c. iii.), tells how the Netherlands nobility felt the more hostile to Granvella: 'Da Granvella kein Eingeborner war, und die Constitution der Niederlande ausdrücklich alle Ausländer von allen Bedienungen ausschlieszt?'—'Since Granvella was not a native, and the Constitution of the Netherlands expressly excludes all foreigners from all offices.'

10. The silence of contemporary historians respecting the events recorded in the Book of Esther, and especially respecting the edicts circulated through all the provinces, is not easily harmonized with the literal theory. Ovid describes the spreading of the thousand things of rumours ('*millia rumorum*?' Lib. XII., *Fam. Dom.*). But here we have royal and unalterable edicts published throughout a wide empire, within historic times, of which edicts, nevertheless, no uninspired historian has given a record. So vague is the historical evidence, apart from Scripture, respecting these literal incidents, if such they be, that it cannot even be decided which is the Persian king who is named in Esther 'Ahasuerus.' In Daniel ix. 1, we read of a Darius who is the son of Ahasuerus. This Ahasuerus is regarded as Astyages. The Talmud says: 'Ahasuerus of Persia was the son of Darius of Media' (Polano's *Selec.*, p. 167). Thus Ahasuerus of Persia is here regarded as the grandson of the Ahasuerus spoken of by Daniel. The article on 'Ahasuerus,' in Kitto's *Cyclopædia*, maintains that this king is the Xerxes who invaded Greece. Canon Rawlinson has an article on the 'Book of Esther' ('*Bible Educator*,' vol. iv., p. 254), in which he accepts the general opinion that Ahasuerus 'seems to be Xerxes.' He enters on a defence of this opinion as against certain objections drawn

from the Book itself. Dr. Pusey speaks of 'the sensual Xerxes, who sold to Haman for 10,000 talents of silver the lives of all the Jews in his dominions, as an alien, uncongenial race' ('Daniel,' p. 136). This view is also supported by Michaelis, Jahn, and De Wette. On the other hand, Josephus (Bk. XI., c. vi., § 1), followed by J. H. Michaelis, Eichorn, Bertholdt, and others, says that Ahasuerus was the son of Xerxes, that is, that he was Artaxerxes Longimanus. Canon Rawlinson thinks that the Book of Esther was written in the reign of this king, but, as we have just seen, he does not regard him as Ahasuerus. This Artaxerxes came to the throne about 465 B.C. Clemens Alex. regards Esther as a contemporary of Nehemiah and Artaxerxes (Strom., Lib. I., p. 329). It is wonderful that historians do not give a single fact to show that either of these kings did such actions as are attributed to Ahasuerus in the Book of Esther. This silence is very noteworthy in respect to the account given of Xerxes by Herodotus, and militates against the view urged in Kitto's Cyclopædia, and by Canon Rawlinson. There is an allusion in 2 Maccab. xv. 37, to Mordecai's day, but this is the most important exception to a rule of general silence. Historians leave it doubtful whether these events recorded in Esther occurred in the reign of Xerxes, or of his son Artaxerxes Longimanus, or of the Artaxerxes of a later era, against whom Cyrus his brother fought, as narrated in the 'Anabasis.'

11. A kindred objection to the foregoing is the silence of historians in respect to the existence of the persons so prominently placed in this history. The seven wise men next to the king (i. 14); Haman exalted above all the princes (iii. 1); Mordecai 'next unto King Ahasuerus' (x. 3)—all are unknown to uninspired historians, judging from their silence. This is the more surprising, in that they name many persons in high position, who yet must have been inferior to Haman, Esther, or Mordecai. In some cases, they even name the occupants of the offices said to be held by these persons. Herodotus tells how Xerxes entrusted Egypt to Achæmeneus his brother (Lib. VII., c. vii.), and how Mardonius and Artabanus spake before the king (ix. 10). He names the leaders of the various contingents in the army with which Xerxes invaded Greece, but he nowhere refers to a Haman or Mordecai. Plutarch says that Xerxes made his brother Arimenes the second after himself: ὁ δὲ Ξέρξης ἐκείνῳ τὴν δευτέραν μεθ' ἑαυτὸν ἔδωκε τάξι (Reg. et Imper.). Diodorus Siculus refers to Artabanus as being most powerful with King Xerxes: δυνάμενος καὶ πλεῖστον παρὰ τῷ Βασιλεῖ Ξέρξῃ (Lib. XI., p. 278 A.). He refers to the forty-four years' reign of the son of Xerxes, that is Artaxerxes Longimanus (p. 278); to his appointment of Achæmenes, and then of Artabazus and Megabysus, as leaders of expeditions against Egypt (p. 280). But he nowhere refers to the persons named in the Book of Esther. The queens of these various kings are not called 'Hadassah,' or 'Esther,' although we here read of the king saying: 'What wilt thou, Queen Esther?' (v. 3).

12. Was it ever known that a decree 'to destroy, and to kill, and to cause to perish' (iii. 13), a certain people, was published nearly twelve months before the time for putting it in force? After such a decree had been issued, is it likely that the Jews would have continued to

dwell in the cities and unwall'd villages of Persia, without an effort to escape from a country wherein such a doom had been threatened against them?

13. Xerxes was able, from his Persian subjects, to raise armies, not merely of thousands, but of millions of men. On the other hand, the Jews must have been a people few in number compared with these Persians. Haman speaks of them as a people 'scattered abroad and dispersed' (iii. 8). What more chance of success would the Jews of that day have had in an armed conflict with the Persians than the Jews of Russia now have against the people who illtreat them? What would be the feeling of the Persians if the king did literally allow seventy-five thousand of his people to be destroyed by aliens? (ix. 16). Is it likely that they would have patiently submitted to see one of that alien race appointed to the second office in the kingdom?

14. The numerical aspects of the Book do not well accord with the literal theory. It is strange that in a conflict wherein the contending parties are very unequal in numbers, and in which the more numerous party loses seventy-five thousand men, not the slightest evidence is given that the weaker force loses a single man. The narrative suggests that these Jews are such as can slay, but cannot be slain. In like manner, numerical laws of increase seem to be set aside in the Book. No hint is given that Vashti, Esther, Abasuerus, or Mordecai have any children. Haman's sons, ten in number, are slain and hung, but this number of sons, and the indignity done to their bodies, suggests moral history. The principal persons of the history, apart from Haman, have an Adamic rather than a personal aspect, and they pertain to a people not to families.

15. There is much that is said in the Book of Esther which cannot well be reconciled with what is known of Persian customs. This statement needs to be in some measure guarded. What may be called the local colouring of the narrative is very true to Persian customs, and that in several particulars. (a) Messages from the king are sent by eunuchs (i. 10), some of whom have office near the king (vi. 14). When Sinaites brings a gift to Artaxerxes, the king orders the eunuchs to receive the gift from him (*Æl. Var., Hist., Lib. I., c. xxxii.*). As Esther sent a eunuch with a message (iv. 5), so Xenophon represents a woman as sending a eunuch with a message (*Cyrop., Bk. VI.*). (b) White and purple are colours referred to in this Book (i. 6; viii. 15), and these colours were in great repute with the Persians. Diodorus Siculus shows that the Persian king was distinguished by his white tunic. He says of Alexander imitating Persian manners: 'He put on the Persian diadem and the tunic marked with white (*διάλευκος χιτῶν*), and the girdle used by Persian kings, and other things, as well as Persian trousers and a sleeved garment (*κάνδυς*). He also gave to his friends purple-edged robes (*περιπόρφυρος στολή*), and put Persian adornment on his horses' (*Bk. XVII., p. 603, C.*). The five hundred Persian women who attended upon him were clad in robes of purple and orange: *πορφυρᾶς καὶ μηλίνας* (*Æl. Var., Hist., Bk. IX., c. iii.*). (c) There is verisimilitude in what is said of drinking feasts, etc. Athanæus says: 'They who wait upon the kings of Persia while they are dining must all have been

washed when they serve, and they have on fair garments, and they spend nearly half the day about the meal. Of those who are table-companions of the king, some dine without, whom anyone who likes may see, and some are within with the king. But these do not dine together with him; for there are two chambers opposite each other (*οἰκήματα δύο καταντικρὺ ἀλλήλων*, Esth. v. 1), in one of which the king dines, and in the other the guests. The king sees them through the veil in the door, but they do not see him. Sometimes, however, when there is a feast, all dine in one chamber, in which, also, is the king, in the large house. But when the king makes a drinking feast (*πύπον*), and he makes one frequently, his drinking companions mostly number twelve. When they have dined, the king himself by himself, and the guests by themselves, one of the eunuchs calls these drinking companions (Esth. i. 10). When they enter they drink with him, but they have not the same wine (Esth. i. 7). They sit on the ground, but he reclines on a golden-footed couch. When they have been made exceedingly drunk (*ὑπερμεθυσθέντες*), they depart. Mostly the king dines and sups alone. Sometimes, also, his wife and some of his sons eat with him' (Bk. IV., c. xxvi.). In the examination of the chapters we shall have occasion to notice illustrations of other Persian customs that find literal delineation in the Book of Esther. In other respects, however, the narrative in Scripture appears to be out of conformity with such customs. (a) Where have we evidence, for example, that Persian kings made feasts extending to 180 days? (i. 4). Athanæus, quoting Herodotus (Bk. IX.), says of the Persians: 'The king appointed a royal supper. This is prepared once a year, on the king's birthday' (Lib. IV., § 27). He gives many illustrations of Persian luxury and drunkenness (Bk. IV., 143-5; Bk. XII., cc. viii.-x., etc.), but says nothing of these protracted feasts. His statement that the kings of Persia spent the winter in Susa, the summer in Ecbatana, the autumn in Persepolis, and the rest of the year in Babylon (Bk. XII., c. viii.), somewhat conflicts with the statement that a feast is held for 180 days in Susa. Plutarch describes a seven days' feast, which, from his description, must have been attended with much riot and debauchery (Vit. Alexan., Diod. Sic., Bk. XVII., p. 618, C.). Dr. Kitto quotes a Jesuit Missionary, P. Cibot, in support of the view that similar customs prevailed in China to those detailed in the Book of Esther. He refers to the Chinese 'yen-yen,' or State feasts, and says that mourning for parents is continued in China for three years. But Persian feasts were usually attended by so much drunkenness that it is difficult to conceive how they could have been protracted for six months without entailing ruin upon the feasters and upon the kingdom. (b) In this connection it may be added that the absence of all allusions to drunkenness in the description of the feasts given in the Book of Esther, is out of keeping with what is said by such writers as Athanæus. (c) What is said of the year's preparation for entrance to the king does not well accord with Persian customs. Instead of entering one by one, three hundred women, according to Athanæus (Bk. XII., c. viii.), slept by day, and attended on the Persian king by night. When Alexander began to imitate Persian luxury, he surrounded himself with as many concubines as had attended Darius, who all watched by him

while he slept (Diodorus Sic., Bk. XVII., p. 603, D.). Diodorus adds that these were women excelling in beauty, who had been chosen from all parts of Asia. He makes no reference, however, to their having undergone a year's preparation before introduction to the king. Themistocles got into one of the covered carriages, used for conveying concubines to court, when he wanted to gain access to Artaxerxes, and his device was successful (Diod. Sic., Bk. XI., p. 271, B.). When Amasis sent Nitetis to be the concubine of Cambyses, he decked her in fine raiment and with gold. This seems to imply that the king would see her in this fine array (Herodot., Bk. III., § 1). It is alleged that in feasts women were kept apart from the place where the men assembled. This was not always the case. Plutarch refers to the Bacchic revelry of women in the seven days' feast made by Alexander (Alex.). From the description given by Herodotus of the spoils taken from Xerxes at Plataea, it is evident that the women were not a distinct part of the camp equipment (Bk. IX., c. lxxx.). As Dryden sings to Alexander :

‘Lovely Thais sits beside thee ;
Take the good the gods provide thee.’

Even when the above-named historians are speaking of the marriage of a Persian king, they give no intimation that this long preparation had been undergone by the bride. Other divergencies from Persian customs will be considered as we proceed

16. The Apocryphal additions to the Book of Esther which are found in the Septuagint seem to have been designed, in part, to remove difficulties attaching to the Hebrew Version, as literally understood. These additions are very extensive. Josephus makes some extracts from them. They represent the events which befell Esther and the Jews, as the fulfilment of a dream which Mordecai dreamed. In these additions, as if to make up for the absence of the Divine name from the Hebrew, the word ‘God’ is used twenty-two times, and the word ‘Lord’ is applied to the Almighty eighteen times. It looks like an attempt to explain away the incongruity between Esther’s duty as a Jewess, and her position as the wife of an idolatrous Gentile, when the following words are put into her mouth, as part of her prayer : ‘Thou [Lord] hast all knowledge, and Thou knowest that I have hated the glory of the lawless, and I abominate the bed of the uncircumcised, and of every alien. Thou knowest my necessity, that I abominate the sign of my exaltation, which is upon my head in the days of my manifestation. I abominate it as the rag of a menstruous woman, and I do not bear it in the days of my privacy. Thy servant, also, has not eaten at Haman’s table, and I have not glorified the king’s symposium, nor have I drunk wine offered in libation.’

17. It is an argument against the literal nature of this history that those who maintain the literal theory are obliged to resort to arguments which tend to disparage Inspiration generally. Thus Dr. Henderson, in his work on Inspiration (pp. 481, 482), says : ‘The objections which have been advanced against the Book of Esther, on the ground of the follies, wickedness, and cruelties narrated in it, have been ably refuted by Jahn and other writers, who have shown that these things are not

recorded with approbation, but simply as facts of history, illustrative of the operations of the providence of God, with a view to effect the deliverance of His people.' He adds of the Book: 'It is nothing more than an historical record, extracted, in all probability, from the royal chronicles, and inserted, by direction of the Spirit of Inspiration, in the sacred collection of Hebrew writings.' Other authors maintain this Persian-Chronicle theory. But that theory, and all its concomitants, are unsatisfactory. As Shakespeare borrowed from Plutarch, and from certain Italian and other romances—and as Glaucus says that Æschylus borrowed his 'Persæ,' in part, from Phrynicus—so the compiler of Esther is supposed to have borrowed from Persian Chronicles. To the writer this seems like charging the author of this Book with plagiarism, and the Bible itself with passing off plagiarized histories as inspired. Dr. Henderson intimates that foolish, wicked, and cruel things are narrated in the Book. By whom are these things done? If by Haman, the Book calls him wicked. But what of the apparently wrong things done by Esther and the king? Dr. Henderson says that these things are not mentioned with approbation. No; but why are they not mentioned with censure in an inspired Bible, of which this Book forms a part? Was the Divine Spirit only concerned in directing that this portion of the Chronicle should be put into the Bible? Did not that Spirit inspire the Chronicler? Is the Bible thus made up, in part, of purely human compositions only selected by God? What is to be admired, and what is to be condemned, in these extracts thus taken from national chronicles? Why cannot such Scripture be broken?

The principal argument adduced in support of the literal truthfulness of the Book of Esther is the fact that the Jews, even to this day, keep the feast of Purim as it was ordained in this Book. Canon Rawlinson appeals to this feast ('Bible Educator,' Vol. IV., p. 256). Two remarks, however, may be made in answer to this argument. First, there is evidence that some of the ancient Jews opposed the feast of Purim as an unlicensed novelty (Kitto's Cyclop.: 'Esther'). Secondly, no Protestant Englishman would stand committed to the principle that every event commemorated by an annual feast-day must be therefore literally true. Mere human authority has been sufficient to crowd the calendar with days sacred to mythical saints and their doings. If human authority, speaking in God's name, can thus sway the multitude, it is not strange that a command, given in an inspired Book, should be received and obeyed by believers in that Book. A Jew could not be a consistent believer in the inspiration of the Book of Esther, and at the same time a neglecter of the feast of Purim. His observation of that feast shows his faith in the inspiration of the Book of Esther, and it is upon that belief, not upon a belief in the literal truthfulness of the events recorded in Esther, that his practice is based. Had it not been that this Book was in the Canon of inspired Scripture, the events it records might have literally occurred, and yet no day have been kept in commemoration thereof. The Jewish feasts are not in memory of traditional, or historical, but of Scriptural events.

While thus avowing his conviction that it is not literal history which is recorded in the Book of Esther, the writer is convinced that the Book

contains moral history, which is Divinely inspired, and therefore infallibly true. In humble dependence on the Saviour's help, he will endeavour to give his reasons for this conviction.

In thus passing from the negative to the positive side of his subject, the writer will state certain principles for which he cannot at once give all the evidence. These principles are deduced from the whole Book, and it is only by an examination of the whole Book that they can be fairly judged.

1. In ix. 6-12 we have an account of the first day's slaughter. In these verses the phrase 'Shushan the palace' (שֻׁשָׁן הַמַּלְאָכָה) occurs three times. In verses 12-15 we have an account of the second day's slaughter. In that account we read of 'Shushan,' which is named four times; but in this case the words 'the palace' are omitted. Why should the first slaughter be said to have taken place partly in 'Shushan the palace,' while the second slaughter is said to take place in 'Shushan?' The precision with which the terms are varied for each day shows that the alteration is not meaningless. The word 'Shushan' means 'lily' (1 Kings vii. 19). So Athanasius says: *Κληθῆναι δὲ τὰ Σοῦσά φησιν Ἀριστόβουλος καὶ Χάρης διὰ τὴν ὡραιότητα τοῦ τόπου· σοῦσον γὰρ εἶναι τῇ Ἑλλήνων φωνῇ τὸ κρίνον* (Lib. XII., c. viii.)—'Aristobulus and Chares say that Susa is named from the beauty of the place, for that the name "Susa," in the Greek tongue, means "Lily."' Jesus speaks of the lily as clothed by God with a beauty surpassing that of Solomon in his glory (Matt. vi. 28, 29). The white Lily, an emblem of the clothing God puts upon us, is used, apparently, in this Book of Esther, as an emblem of Righteousness. Tennyson speaks of 'the white flower of a blameless life,' but the Bible here anticipates Tennyson. This 'Lily,' or 'Shushan,' is regarded in two aspects. First, as Shushan the palace, and, secondly, as Shushan the city. The former is the emblem of righteousness in relation to the lower grades of Heathen, Servants, and Young Men, or 'people.' But Shushan the city is the emblem of righteousness in relation to the higher or spiritual grades of Tongues and Sons of God. When Mordecai goes out from the king's presence, the city shouts and is glad (viii. 15). As the higher form of righteousness, it is associated with the conquerors of the second day (ix. 15), not of the first day. The introduction to Ps. lx. speaks of 'The Lily of testimony.' Lily-work formed a prominent part of the adornment of the Temple (1 Kings vii. 19, 22, 26, etc.). Hence it is not surprising that a Lily should here be used as an emblem of the stronghold or palace, and of the city of Righteousness. Jesus is our Righteousness, and He is 'A Lily of the valleys' (Cant. ii. 1). It was not uncommon, in ancient times, to set forth abstract things as buildings or strongholds. So Ovid pictures the House of Fame (Lib. XII.). The Shepherd of Hermas sees the twelve moral mountains. Of the last it is said: 'The twelfth mountain was all white ('candidus erat totus'), and had a most delightful aspect, and it itself afforded to itself the highest grace' (Lib. III., Sim. 9, c. i.). The Shepherd, explaining the symbolism of this white mountain, says: 'They of that twelfth mountain, which is white, are such as have the faith of guileless infants, into whose mind no malice ascends, nor have they known what malice is, but have ever

remained in sincerity. Hence men of this kind, without any doubt, shall inhabit the kingdom of God,' etc. (Lib. III., Sim. 9, c. xxix.). As Hermas thus identifies the kingdom of God with a white mountain, so the Book of Esther identifies it with a white flower, Juno's favourite flower, calling it 'The City Shushan, or the Lily. The distinction between Shushan the Palace and Shushan the City is generally ignored, but there appears to be evidence in the Book that the distinction is important.

2. Upon examination, it will be seen that a noticeable prominence is given in the Book to the principle of subjection and obedience to commandment. We have such expressions as the following: 'Vashti refused to come at the king's commandment' (i. 12). 'She hath not done the bidding of the king' (verse 15). 'Commanded Vashti the queen to be brought in before him; but she came not' (verse 17). 'Let there go forth a royal commandment' (verse 19). 'Every man should bear rule in his own house' (verse 22). 'Esther had not showed her people, nor her kindred, for Mordecai had charged her that she should not show it' (ii. 10). 'Whatsoever she desired (=commanded) was given to her' (verse 13). 'She required nothing' (verse 15). 'Esther did the commandment of Mordecai' (verse 20). 'The king had so commanded concerning him' (iii. 2). 'Why transgressest thou the king's commandment?' (verse 3). 'According to all that Haman commanded' (verse 20). 'Did according to all that Esther had commanded' (iv. 17). So, in the remaining chapters, this idea of commandment and obedience has prominence. It may be considered that these passages have nothing in common. But it will be seen that they affect the question of the woman's subjection to the man. They have a bearing on the phrases, 'feast for the women' (i. 9), 'keeper of the women' (ii. 3), 'the house of the women' (verse 3). The writer believes that the various passages quoted are in relation to one underlying principle, which, as we shall try to show, is related to Paul's teaching respecting the subjection of the woman to the man. In fact, this Book of Esther throws important light on Paul's command that the women are to keep silence in Churches (1 Cor. xiv. 34), and that the woman is not to teach, nor to have dominion over a man (1 Tim. ii. 12). The principle indicated can be best set forth as we examine the chapters.

3. Just as Shushan is set forth in two aspects, a lower and a higher, Shushan the palace, or Righteousness in relation to the lower grades, and Shushan the city, or Righteousness in relation to Zion, or Tongues, so Law is set forth in the Book in relation to these two places. There are decrees given out in Shushan the palace (iii. 15; viii. 14), and there are also decrees given out in Shushan, or the city (iv. 8; ix. 14). It may readily be assumed that the decree mentioned in iv. 8 is identical with the decree spoken of in iii. 15, but the writer thinks that an examination of the text will show that this conclusion is erroneous. The Law as given out in Shushan the Palace is the Sinaitic Law in an earthly realm. In this unspiritual aspect, it is not a Law which altereth not. But the Law as given out in Shushan, or the city, is the Law in a spiritual form, coming forth from Zion (Is. ii. 3). This is the Law as

something not made but written, and which cannot pass away. It answers to the Truth as described by Schlegel ('Das Ewige') :

'Also auch des Menschen Lieder
Schallen, schwinden, kommen wieder,
Jede künstliche Gestalt
Blühet sterblich, welket bald ;
Doch der Wahrheit selig Licht
All' umscheinend altert nicht.
Wie die Zeit das All zermalme,
Grünet dieser Hoffnung Palme.'

'Thus, also, the songs of man sound forth, vanish, come again; every fashion of art has a mortal blooming, and soon withers; but the holy light of Truth, illuminating all on every side, grows not old. Though Time may shatter all else, the palm of this hope still grows green.'

This distinction between the two aspects of Law, the earthly and the heavenly, is analogous to the distinction which Origen makes between the *εἰσαγωγή*, or 'introduction,' and the *προκοπή*, or 'further advance,' in relation to Moses and the Prophets (Cont. Cels., Lib. II., c. iv.). He says of those who make this further advance : *ζητοῦσι τὸ κατὰ ἀποκάλυψιν μυστήριον, χρόνοις αἰώνιαις σεσιγημένον φανερωθέν δε ἰὺν ταῖς προφητικαῖς φωναῖς, καὶ τῇ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπιφανείᾳ*—'They seek the mystery which is according to revelation, which was kept secret through æonian times, but is now made manifest by prophetic utterances, and by the epiphany of our Lord Jesus Christ' (Id.). It will be found, on examination, that it is never a Law or decree from Shushan the palace, but only and always the Law or decree from Shushan, or the city, that is written, and sealed with the King's seal, and that never can pass away. Job associates writing with that which abideth, when he says : 'O that my words were now written, O that they were inscribed in a book, That with an iron pen and lead They were graven in the rock for ever' (xix. 23, 24). So, in the Book of Esther, it is that which is written, and that only, whether it be to destroy or to save, that no man can reverse (viii. 9). But the decree in Shushan the palace is not said to be written. It is the Law as given in an earthly realm, and as waxing old and vanishing away. This distinction in respect to Law will be better seen as we examine the text.

4. From what has been said it will have already been inferred that the writer regards Ahasuerus as Christ. He is the King who reigns in Shushan or Righteousness. Clem. Alex. seems to identify Him with Christ : *μόνην εὐρίσκομεν τὴν Ἑσθήρ δικαίως κοσμουμένην· ἐκαλλωπίζετο μυστικῶς ἡ γυνὴ βασιλεῖ τῷ ἑαυτῆς* (Pæd., Lib. III., c. ii., p. 221)—'We find Esther, alone, righteously adorned. The woman adorned herself, mystically, with her King.' In all the Book He is never found absent either from the Lily Palace or the Lily City. The name 'Ahasuerus' is not regarded as the special name of one individual king, but as a title like 'Pharaoh,' or 'Shah.' It is said that this title was given to the Persian kings. Dr. Davies says that the word means 'king Xerxes.' As a Hebrew word it might mean : 'The Brother who unites,' or 'The Brother who pervades.' It will be said : How can this King be Christ when He commands the people to bow to Haman, a man of spiritual wickedness (iii. 2), and when He gives up the Jews to Haman's power?

(iii. 11). The former strong objection for a long time kept the writer back from the views here stated. When many other evidences led him to think that Ahasuerus must be Christ, the thought that He commanded some to bow to Haman led him away again from this conclusion. The objection will be best considered as we examine the text. Meanwhile, account should be taken of the fact that nothing which Ahasuerus does is spoken of as sinful. His conduct is not named by any name given to a vice. Athanæus writes: 'Darius, who destroyed the magi, had written on his tomb: "I was able to drink much wine, and to carry it well." Ktesias says that, amongst the Indians, it is not lawful for the king to be made drunk. But with the Persians it is permitted to the king to be drunk (*μεθύσκεσθαι*) on the one day in which they sacrifice to Mithre' (Lib. X., c. xlv.). Such a passage clearly ascribes to the king an act of drunkenness. But no act of Ahasuerus is described in the Book of Esther as an act of impurity or drunkenness. Some writers, as we have seen, identify Ahasuerus with Xerxes. The following allusion, which is made by Cicero (Tusc. Disp., Lib. V., c. vii.), suggests that Xerxes was an effeminated roué, a character utterly alien to that in which Ahasuerus appears in the Book of Esther: 'Nam Xerxes, quidem refertus omnibus præmiis donisque fortunæ, non equitatu, non pedestriis copiis, non navium multitudine, non infinito pondere auri contentus, præmium proposuit, qui invenisset novam voluptatem. Qua ipsa non fuit contentus: neque enim umquan finem inveniet libido'—'For Xerxes, stuffed full with all the rewards and gifts of fortune, not having found contentment either in his troops of cavalry, or troops of infantry, or in his multitude of ships, or in his immense wealth, offered a reward for the man who should find out a new pleasure. With which, also, he was not content, for lust will never find an end.' Plutarch says that he appointed the revolting Babylonians to be brothel-keepers, etc.—*πορνόβοσκεν* (Reg. et Imp.).

5. As might be expected from the prominence given in this chapter to Law, and commandment and obedience, the whole chapter is in the Sinaitic Process. Such phrases as 'before Him,' 'in the eyes of,' are numerous. They occur in verses 3, 10, 11, 13, 14, 16, 17, 19, 21. The Seed Process Verb 'pass through' is used in verse 19, and will be considered in the exposition.

6. The gradal features of the chapter are very expressive. They accord with the gradal features of all the chapters that we have considered. The portions divide thus:

(a) Verses 1-4, inclusive, are on the Servants' Grade. We have the words 'do' (make), 'servants,' and 'cause to see' (show). But in verse 1 we have the word *עָשָׂה* applied to Ahasuerus. This very fact shows that Ahasuerus is Divine. It is one more of the many illustrations which from Gen. xxiv. 7, and onward, have been met with, and which show that by the law of Divine Pre-eminence of Grade, when the Divine Being is acting with those on the Servants' Grade, He is sometimes designated by a word of the Young Men's Grade. This principle is manifestly important. It is equivalent to writing God's name in capital letters, where other names are in small letters. We have never seen a word of the Young Men's Grade associated in this manner with the Servants' Grade, except where it was used to indicate the Divine

Being. Hence it is the more important that Ahasuerus is thus designated. The word אֱלֹהִים, in verse 1, is clearly equivalent to 'This is Christ the Lord.'

(b) Verse 5 is on the Heathen Grade. The words 'do' (make) and 'find' conjoin with 'people.' The reader may say: 'How can we tell that this conjoined idiom does not refer to the Grade of Tongues?' Before we have finished with the Book, it will be more clearly manifest to us that the expression 'Shushan the palace' is evidence that this verse pertains to an earthly realm. Hence it must be on the Heathen Grade.

(c) Verses 6-8 are on the Grade of Tongues. The only grade-word is 'do,' in verse 8. It appears, however, that this word has its spiritual application to Zion. So the word 'enter,' in later verses, has this application. That this portion is on the Grade of Tongues is shown by the fact that Vashti, when on the Servants' Grade, is desired to enter to this higher state; the allusion, also, to the wine of the Kingdom, the splendour attaching to the realm here indicated, and, above all, the harmony with which all the other portions of the chapter take their order and place when this portion is regarded as on the Grade of Tongues, prove that these verses relate to Zion. It is clear that they are not on the Heathen Grade. Hence verse 6 does not connect with verse 5, as the Authorized Version suggests. The Revised Version makes a greater break between the verses, but seems to imply connection. The break in the Hebrew is owing, apparently, to the change of grade. In verse 5 the feast of the Heathen Grade is in the court of the garden. In verse 6 the feast is where there are beds, and pavements, and hangings. These latter accessories hardly befit a feast in a garden. It is because these are distinct feasts. One is on the Heathen Grade, the other is a feast with the King in Zion.

(d) Verse 9 is on the Servants' Grade. We have again 'do' or 'make.' It is evident that this is not a feast amid the splendour of Zion, described in verses 6, 7, for Vashti is sent for to enter to this better realm.

(e) In one sense it may be said that nearly the whole of the rest of the Chapter is on the Grade of Tongues, but with some important qualifications. We have seen how, sometimes, prophetic references will be made by a speaker to a higher grade than that on which he is speaking, just as a man may speak of a heaven to which he has not yet attained. So far as Ahasuerus speaks, He is speaking on the Grade of Tongues. But both in His speech and in the narrative we have references to lower grades.

Verse 10, and to the words 'crown of the kingdom' in verse 11, are on the Grade of Tongues. The word 'come' in verse 11, like 'do' in verse 8, has a spiritual application to Zion.

But when the Queen and her class have come to Zion, it is not that they may stop there. It is that they may go down to Godly Service for others. So the rest of verse 11, which does not apply to a state that has yet come in, is an allusion to Godly Service on the Heathen Grade. It has two conjoined idioms. The words 'see' and 'people,' and the words 'appearance' and אֵלֶּה, 'she,' conjoin. Thus it is as if the narrative said, 'The King wanted Vashti and her women to come to Zion and

become spiritual, in order that He might send them down to be His witnesses, and to manifest a spiritual beauty amongst the Heathen.

Verse 12 is in relation to both the grades, Servants and Tongues. The only grade-word is 'enter.' It is evidently used with a spiritual application to Zion. But when the narrative says that she would not enter, it is equivalent to saying that she would not come to Zion, but preferred to be on the Servants' Grade.

Verses 13-17 all refer to what is spoken on the Grade of Tongues. The words 'see' (verse 14), the second word 'do,' in verse 15, and 'come,' twice used in verse 17, all have a spiritual application to Zion. But the first word 'do,' in verse 15, relates to some legal action to be taken against Vashti in the place to which she is clinging. Hence it is on the Servants' Grade. So, in verse 16, Memucan, who is in Zion, makes an allusion to the Grade of Young Men, and uses the word 'peoples.'

Having alluded, in verse 16, to the Young Men's Grade, Memucan alludes in verse 18 to the Servants' Grade. We have the words *הִנֵּה*, 'this,' and 'hear.'

In verse 19 he uses the word 'come' with a spiritual application to Zion. Vashti is not to enter. The Hebrew has not the words 'no more,' but simply 'come not.' The former reading suggests that Vashti had been before the King previously. This is an error. She had never come to Zion.

In verse 20 the words 'hear' and 'do' appear to be used by Memucan of the Servants' Grade. Then the parenthetical clause (for great is *גָּדוֹל*) seems designed to bring in, also, an allusion to the Young Men's grade. The parenthetical structure of the clause tends to warn us not to regard the grade-words of the verse as a conjoined idiom.

The word 'do,' in verse 21, like the same word in verse 20, is on the Servants' Grade, while the word 'people,' three times used in verse 22, relates to the Young Men's Grade. Notwithstanding these many variations, there is perfect harmony in the use of the grade-words. It is because Vashti refuses to go from a lower to a higher grade that we have so many allusions made by those on a higher grade to lower grades. The fact that the same grade-laws pervade the Book of Esther that pervade 'Genesis' show how God has worked all in all in the Bible. Goethe's 'Faust' says :

'Are mouldy records, then, the holy springs,
Whose healing waters still the thirst within?
Oh ! never yet hath mortal drunk
A draught restorative,
That welled not from the depths of his own soul.'

How many are there to whom the Books of the Bible are but as mouldy records, and who seek their healing from themselves. But the grade-words show us that the Bible is not a mouldy record, but a Word of Life, abiding for ever.

We read : 'And it came to pass in the days of Ahasuerus (This is the Ahasuerus who is reigning from India, even unto Ethiopia, over a hundred and twenty and seven provinces)' (verse 1). The participle suggests habitual reigning. He never dies. Louis XV., when a boy,

read of a king dying. 'What !' said he to his tutor, 'and do kings ever die?' 'Sometimes,' was the answer. But Ahasuerus never dies, for He is King Jesus. This verse seems to imply that this King, and no other King, reigns over these provinces. It is literally true that princes from India to Ethiopia were under tribute to Persia. But more than one king received such tribute; Historians do not speak of the provinces of the Persian Empire as a hundred and twenty-seven in number. The number of Persian provinces was ever changing, through conquest or revolt, while the provinces numbered in the Book of Esther appear to be changeless. Herodotus refers to Ethiopians and Indians in his list of those paying tribute to Darius (Lib. III., §§ 94-97). So he mentions Indians and Ethiopians in his list of peoples gathered by Xerxes for the invasion of Greece (Lib. VII., §§ 69, 70). Ælian says that Darius sent some plotters to the borders of India (Var. Hist., Lib. VI., c. xiv.). As the word 'Shushan' denotes the white Lily, so the word 'Cush,' or 'Ethiopia,' denotes something that is black. On the other hand, *הודו*, or 'India,' is probably from *הודר*, having the two meanings of 'Splendour' and 'Utterance.' It is rendered 'Honour' in Ps. xxi. 5. In Gen. ii. 11-13 Cush is a symbol of the realm of the breast, while the realm of the head has gold and the onyx stone. It is not improbable that India is here a symbol of the head in its manliness and glory, or as that from which utterance comes; while Cush indicates the breast and emotional nature. Christ is King over this moral realm in all His people. It is possible, also, that the three numbers a hundred, twenty and seven, the numbers of Sarah's lives (Gen. xxiii. 1), are designed to show the three great stages of life: the child, the young man, and extreme old age. Christ is King of the nature of His people in all its parts and through all the stages of its duration.

Christ ministers to the moral needs of His people as by feasts. As He sits on the throne in the Lily-Palace, He first makes a feast for those on the Servants' Grade. The palace will be found to be in the earthly realm wherever we meet with a reference to it. 'In those days, according to the sitting of Ahasuerus the King upon the throne of His kingdom, which was in Shushan the palace, In the third year of His reign, He made a feast unto all His princes and His servants, the power of Persia and Media, the chiefs and princes of the provinces being before Him' (verse 3). The name 'Persia' means 'to divide,' 'to sever.' The writer thinks that the word 'Media' is from the word for 'measure.' Some think it means 'middle,' and that it was given to Media as lying in the middle of Asia. This Book has a very Sinaitic aspect. It relates prominently to Law and Obedience. Two essential elements in Law are Division and Apportioning, or Measuring. The writer believes that these two names are brought in to indicate a realm of Responsibility and Action of Law. Thus it is a realm in relation to Shushan, or Lily-white Righteousness. According to most expositors, the rivers of Eden from Havilah to Ethiopia (Gen. ii. 11-14) are localized in a district which may be defined as extending from India to Ethiopia. Hence the arguments which were used to show that the Edenic realm was within man tend also to show that this Book of Esther is referring to a kingdom that is within man, and not to an earthly kingdom. The

127 provinces are in man. Every man may be required to dress and keep this inward garden ; but how could one man, Adam, have reasonably been required to dress and keep a garden reaching from Assyria to Ethiopia, or many times larger than all Yorkshire? Ahasuerus, or Christ, rules in a palace of Lily-white Righteousness in this inner realm, and there He prepares a feast for His people. 'He feedeth among the lilies' (Shoshaneem, Cant. ii. 16). It is not said that He sends for these servants. They are said to be before Him. It is not likely that a literal king of Persia would have sent for all the rulers in a wide empire which needed constant supervision to travel a long journey, and spend a hundred and eighty days in a feast. Were we to take the various works of such writers as give the records of the lives of the kings of Persia, such writers as Thucydides, Diodorus Siculus, Xenophon, Herodotus, and others, it could probably be shown from dates, and places, and deeds, that neither Xerxes nor his son continued feasting for half a year in the city of Shushan. It is Christ who makes the feast, not a literal king of Persia. Hence the feast is not a drunkard's feast such as Goethe describes in 'Faust':

'Now the sharp clash of the cymbal, with the timbrel's brazen discord,
Tears the ear, and Dionysos is from Mysteries unveiled.
Here he comes with goat-foot Satyrs, goat-foot Menads, thyrsus-swinging,
Evermore amid the discord, brays the ass of old Silenus.
Nothing's spared, the cloven feet are trampling down all law and manners,
Reel the senses all, the ear is, by the din, distracted, deafened,
Drunken men for cups are groping, head and belly overburthened.'

Athanaeus tells us how the kings of Persia, in their luxuriousness, offered a reward to those who could find them a new pleasure (Lib. IV., § 25). He says that, in ancient time, water from the Nile was sent to them (Lib. II., c. lxxiv.). In Lib. XII., cc. viii.-x., he describes their luxurious habits at some length. In Bk. XII., c. lxx., he refers to the ample provision made for their lusts: *περί τῆς τῶν ἀφροδισίων αὐτοῦ χρήσεως*. Ælian speaks of the tributes that had to be given to the Persian kings when they came into any district (Lib. I., c. xxxi.), and several writers describe the way in which men and cities were almost ruined by having to feed Xerxes and his army as they passed through Thrace and Macedonia to invade Greece. But these Persian kings usually deemed it more blessed to receive than to give. They did not make feasts for the general public, even though they sometimes had many boon companions in their symposia. To read of the lives of lust led by these Persians, and then to read the Book of Esther, seems like a glance into two different moral worlds. The Bible would not have allowed Ahasuerus to escape all censure had his deeds been according to the theory of the literalist. When Christ is regarded as the King here designated Ahasuerus, it can fittingly be said that He made a feast in Shushan the palace, or the stronghold of Righteousness, for those in bondage to Law. It was a feast made for all who had any hunger or thirst after righteousness. In this feast He is said to cause His glory to be seen. 'In His making manifest the riches of the glory of His kingdom, and the honour of His excellent majesty, many days, even a hundred and eighty days' (verse 4). The royal Persian *χρυσεοστόλοι δόμοι*, or 'dwellings dight with gold,' of

which Æschylus speaks (Pers., verse 161), the tent of Darius, as described by Diodorus (Bk. XVII., p. 580, C.), and the camp equipment which Xerxes left with Mardonius, as described by Herodotus (Bk. IX., cc. lxxx.-lxxxii.), might have been full of barbaric splendour. Nevertheless, this splendour was not so astonishingly grand that all the princes of Persia should come to Shushan, and spend 180 days in seeing it, or that the Bible itself should note it with language of admiration. Christ saw more beauty in a lily than in courtly splendour (Matt. vi. 29), and His Spirit would not have inspired Prophets to write the praises of kingly pomp. Kingly courts, as we see from Pepys' Dairy, have sometimes been stews of filthiness. On the other hand, it is fitting that saints should behold, with long-protracted delight, the glories of our Saviour's rule. 'They shall speak of the glory of Thy kingdom, and talk of Thy power. To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom' (Ps. cxlv. 11, 12).

There next follows an account of the feast prepared for those on the Heathen Grade. Even for such Christ prepares, in some measure, a feast of righteousness. 'And in the fulfilling of these days, the King made a feast to all the people found in Shushan the palace, to great and small, seven days, in the court of the garden of the palace of the King' (verse 5). The expression 'great and small' appears to be used as an idiom of comprehensiveness. These heathen are in an outer court as compared with those on the higher grades.

With verse 6 the Grade of Tongues comes in. We are transferred to the spiritual glories of Paradise. Bernard of Cluny had no more glowing conceptions of celestial glory than are here delineated for us. They surpass that 'Castle Joyous' of which Spenser writes :

'But for to tell the sumptuous array
Of that great chamber, should be labour lost,
For living wit, I weene, cannot display
The roiall riches and exceeding cost
Of every pillour and of every post,
Which all of purest bullion framed were,
And with great perles and pretious stones embost,
That the bright glisten of their beamès clear
Did sparkle forth great light, and glorious did appear.'
(*Faerie Queene*, Bk. III., cant. i.)

Some of the Hebrew words used in verse 6 are of uncertain meaning, but all appear to be illustrating the beauty and restfulness of Righteousness, as found in Shushan, or the Lily-White city of Zion. The Sept. reads thus: 'And when the days of the marriage were fulfilled, the king made a feast for the people found in the city, during six days, in the court of the house of the king, which was adorned with fine linen and flaxen [hangings], stretched on cords of fine linen and purple, on pillars (cubes, *κύβεις*) of gold and silver, on pillars of Parian marble and stone, golden and silver beds on a pavement of emerald (?) (*σμαραγδίου*) stone, and pearl, (*πιννίνου*) and Parian stone, and floor beds (*στρωμνίδι*) transparent, dyed in various colours, and round about, roses inwrought.' The Revised Version renders verse 6: 'There were hangings of white cloth, of green, and of blue, fastened, with cords of fine linen and purple, to silver rings and pillars of marble; the couches were of gold

and silver, upon a pavement of red, and white, and yellow, and black marble.' It gives several marginal variations. The writer would read : ' White linen, cotton, and violet [hangings], fastened, with cords of fine linen and purple, to rings of silver, and pillars of marble : beds of gold and silver upon a tessellated pavement of emerald, and marble, and pearl, and black marble.' The imagery reminds us of Is. liv. 11 : ' I will set thy stones in fair colours, and lay thy foundations with sapphires. And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of pleasant stones.' The spiritual House in Zion has its foundation upon Prophets and Apostles (Ephes. ii. 20). Moreover, since Christ Himself is the Chief Corner Stone of this Foundation of the House or Kingdom of Righteousness, it is fitting that the pavement and the garniture should be represented as something bright, and precious, and beautiful. Is it literally probable that ' all the people ' in Shushan the palace feasted upon beds of gold and silver? Herodotus says that in the tent of Mardonius there were ' beds of gold and silver well spread : ' κλίνας τε χρυσείας καὶ ἀργυρέας ἐν ἐστρωμέναις (Bk. IX., c. lxxxii.). Athanæus speaks of the golden adornments of the bed of the kings of Persia (Bk. XII., c. ix.). We read that the Acragantinoi had beds all ivory : καὶ ἐλεφαντίναις κλίνας εἶχον ὅλας (Æl. Var., Hist., Bk. XII., c. xxix.). But ancient sumptuous beds are most commonly spoken of as golden-footed, and they appear to have been the treasured possessions of kings or favoured princes. It is not very likely that a great company feasted on gold and silver beds, upon a pavement of emerald and marble. The writer would regard this allusion to the beds and pavement as having a moral meaning like the passage : ' King Solomon made Himself a chariot from the wood of Lebanon ; He made the pillars thereof of silver, the throne thereof of gold, the covering (or ' Chariot ') of it of purple, the midst thereof being paved with love for the daughters of Jerusalem ' (Cant. iii. 9, 10). The grandeur indicated in this description of the feast for the people tends to show that the Book of Esther is moral history. ' And they gave them drink in vessels of gold, and the vessels were diverse one from another, and wine of the kingdom in abundance, according to the hand of the King ' (verse 7). The Sept. tells us that they drank the wine plentiful and pleasant, which the King Himself drank. This wine is spoken of as ' the Wine of the Kingdom.' This is a unique description of a wine. It is not found elsewhere in Scripture. Can it be said that the Persians had a wine which they called ' the wine of the kingdom? ' Athanæus says that the king of Persia only drank Chalibonian wine, made from grapes growing near Damascus (Bk. I., c. 51). Elsewhere, however, he quotes Xenophon to show that all lands were explored to find something pleasant for the king to eat and drink (Bk. IV., c. xxiv.). In their early history, the Persians did not use wine, but were water-drinkers (Herod., Bk. I., § 71), and, in theory, Persian kings approved of this sobriety of life (Xen., Cyrop., Bk. I., c. vi., § 8). But whatever wine it was which the Persian kings drank, they became drunken (Cyrop., Bk. IV., c. v., § 8). It is not literally probable that the Persian King feasted a number of people with Chalibonian wine, each having a golden vessel different from His neighbour's vessel, and all reclining on beds of gold and

silver. Alexander made a nine days' feast and prepared a tent with a hundred beds (*οκήνην δὲ κατασκευασάμενος ἑκατοντάκλινον*), but nothing is said of the beds being golden (Diod. Sic., Bk. XVIII., p. 570, D.). Far more probably this wine is the living stream, the Spirit of Life from Jesus, which we all must drink before we can have life in us. It was a mark of luxury to have golden cups, and for each guest to have a separate cup. The followers of Cyrus are said not to have drunk from golden cups (Cyrop., Bk. V., c. iii., § 3). Juvenal says of the common tap-rooms :

‘Æqua ibi libertas, communia pocula, lectus
Non alius cuiquam, nec mensa remotior ulli.’
(Sat. VIII., vv. 177, 178.)

‘There equal liberty exists, the cups are in common, there is not a separate couch to one, nor a table more remote to any one.’

It was a mark of royal favour to be allowed to drink from vessels of gold, a privilege which Antiochus the younger granted to Jonathan (1 Maccab. xi. 58). So it is a mark of royal favour, and, perhaps also, of the individuality and privilege of the Men of Faith, that every man has his own vessel, and that golden. They who are spiritual, and in Zion, obey Law without hard compulsion. The feast of the kingdom of heaven is not a feast of slaves, neither is it a lawless feast. They who partake of it will obey Law, and yet act from a willing mind. They will run in the way of God's commandments, because He has enlarged their heart (Ps. cxix. 32). The freedom of this feast suggests, by contrast, that there had been some bondage connected with the feast of the lower Grade of Servants. ‘And the drinking was according to law, no one compelling, for thus the King had appointed to every officer of His house, to do according to the pleasure of every man’ (verse 8). An ancient drinking maxim was : Ἡ πίθι, ἢ ἀπιθι—‘Either drink or depart’ (Tusc. Quæst., Lib. V.). Moreover, there were rules of good fellowship, requiring certain cups to be drunk off, and others requiring three cups, or a multiple of three, to be drunk (Ausonius, Griph. tern. num., verse 1; Horace, Bk. III., Od. 19). It is not likely, however, that the Bible would give indirect countenance to customs so identified with drunkenness. The writer holds that this verse is showing how those who come to the feast of faith, while the Lord's freemen (1 Cor. vii. 22), are yet found using their freedom in harmony with the law of Righteousness. They do right from the love of it.

The rival, in popular judgment, with Xerxes, to the claim of being Ahasuerus, is Artaxerxes Longimanus, the son of Xerxes. He is called Longimanus, or long-handed, from having one hand longer than the other. According to Plutarch, this king must have had some commendable qualities. He quotes him as saying : ‘It is more kingly to add to, than to take away’ (Reg. et Imp.). He says of him : ‘He saw Satibarzanes, the husher-to-sleep, asking something of him that was not just, doing it for the sake of thirty-thousand darics; Hence he gave this [sum] to him, and said, Take it, O Satibarzanes, for I shall not be any poorer for giving it, but, if I were to do that [which thou didst ask], I should be more unrighteous.’ But this king, like his father, had many blemishes. One of them was connivance at the wrong-doing of

his courtiers, if the following statement by Plutarch be true : ' He first, as a penalty upon those of his governors who had sinned, appointed that, instead of whipping the body, the garments of these men, being put from off them, should be whipped, and that, instead of the hair being plucked from the head, the tiara should be plucked when they had put it off.'

We come now to the feast of Women, which is on the Servants' Grade. On this subject generally, the writer holds that both Scripture and ancient writings recognise the two following uses of the word 'woman.' First, there is an Adamic use of the word, in which it is applied to the Souls of a race or class, as in contrast with the Spirits or Minds of the said race or class. In such case, the Spirit is the Man, and the Soul is the Woman. The Soul is inferior to the Mind. It is the source of fleshly weakness. It is this fact which lies behind the ancient prejudice against women, and which led both Orpheus and Homer to write :

Ὡς οὐ κύντερον ἦν καὶ ῥίγιον ἄλλο γυναικός.

'That there was nothing more dog-like and more horrible than a woman.'

Philo thus regards Adam and Eve. On Gen. ii. 23 he says : ' God leads the αἰσθησις, which is according to energy, to the νοῦς ' (Leg. All., Lib. II., c. xii.). So throughout he regards the Mind as the Adam, and the Sense Nature as Eve. The writer holds that this is the Scriptural meaning of Adam and Eve as described in Genesis. He further maintains that Paul is using the terms 'Man' and 'Woman' in the same Adamic sense in 1 Tim. ii. 11-15. His allusion to Adam and Eve proves that he is so speaking. In verses 8-10 he uses the plural, 'men' and 'women,' and is evidently referring to literal men and women. But he then passes to the singular and Adamic use of the words, wherein the Man is the Mind or Spirit, and the Woman is the Soul or Sense Nature. The writer holds that his words have no reference to literal women, but only to the Spirits and Souls of all Christian men and women. They apply to men just as much as to women. Paul is showing that, in regard to teaching and ruling, the Emotion is never to master the Judgement. In our most devout and fervent moods, the feelings are still to be kept under control. When men speak of controlling their feelings, they are using Paul's imagery. It is in this sense of controlling the Soul that Paul speaks of a man keeping his own Virgin (1 Cor. vii. 37). The writer holds that the Revised Version and Clem. Alex. (Strom., Lib. III., p. 459) both err in applying the words to the man's daughter. Clem. Alex. errs when he infers from such allusions to woman's subjection that, literally, the man is lord of the woman : κύριος ὁ ἀνὴρ τῆς γυναικὸς (Strom., Lib. IV., p. 499). The Soul may, and ought to, have deep feeling, but it must ever be subject to the intelligent Mind. So Paul says : ' Let the Woman learn in quietness, with all subjection. But I permit not the Woman to teach, nor to have dominion over the Man, but to be in quietness. For Adam was first formed, then Eve. And Adam was not beguiled, but the Woman, being beguiled, hath fallen into transgression. But she shall be saved through the child-bearing, if they continue in faith, and love, and sanctification, with sobriety.' It is the same Woman who is

deceived, and falls into transgression, who is to be saved, which shows that this is an Adamic Woman. The Man and the Woman are conjoined in this saving process, which shows that they are the Mind and the Soul in the same persons, and not distinct persons. This salvation through child-bearing depends on certain moral qualities. Hence it cannot relate to literal child-bearing, for wicked women are saved through that danger as well as righteous women. The word 'saved' is nowhere used in the New Testament of mere deliverance from bodily peril in the time of child-birth. The word *διὰ*, with the genitive, generally denotes 'through' in the sense of 'by means of.' Hence it is probable that this woman is to be saved by means of child-bearing. Some think that the allusion is to the Incarnation. The writer believes that this is an error. He holds that the Valentinian teaching on this subject is Scriptural. They regard the coming to Zion of the called, or those in the Seed Process, as a salvation by child-bearing, while there is a Soulical salvation by the Æconomy. Sometimes, as we shall see, the word 'Æconomy' has respect to an aspect of Christ's birth. The writer thinks that in the following passage it has respect to a Sinaitic mode of salvation. Clem. Alex., in his Theodotian Epitome of Valentinianism (p. 798), writes: *ὁ μέγας ἀγωνιστής, Ἰησοῦς Χριστός, ἐν ἑαυτῷ δύνανται τὴν Ἐκκλησίαν ἀναλαβὼν, τὸ ἐκλεκτὸν καὶ τὸ κλητὸν· τὸ μὲν παρὰ τῆς τεκοῦσης τὸ πνευματικόν· τὸ δὲ ἐκ τῆς οἰκονομίας, τὸ ψυχικόν, ὃ ἀνέσωσεν. καὶ ἀνήνεγκεν ἅπερ ἀνέλαβεν, καὶ δι' αὐτῶν καὶ τὰ τούτοις ὁμοιοῦσα*—'The Great Champion, Jesus Christ, having taken up into Himself by power the Church, the Elect, and the Called; in one part, the Spiritual from the one who is child-bearing, in the other, the Soulical from Æconomy, which He restored; also carried up what He had taken up, and, through them, the things like to them.' He adds: *σπέρμα μὲν οὖν πρῶτον παρὰ τῆς τεκοῦσης ἐνέδυστο*—'He put on, therefore, first, the seed which is from the one who is child-bearing.' It will be noticed how the word 'seed' suggests the Seed Process. Hengstenberg, expounding the words 'washed us from our sins' (Rev. i. 5), says that 'the washing betokens the carrying away of the sins through Forgiveness and the power of Sanctification rooted therein. . . . In vii. 14 the garments are said not merely to be made clean (rein), but also to be made clear (helle) in the blood of the Lamb.' Theologians generally recognise this difference between the justifying and sanctifying processes. These are, in other words, the Sinaitic and the Seed Processes respectively. The latter Process is a Child-bearing in which Angel Virtues are born, and through which, both to Mind and Soul—that is, both to Man and Woman—there comes moral recovery from the effects of the primeval lapse. Mr. Lamb, in his 'Word in the School,' gives to the term 'Lust' a wide meaning, so as to include 'all manner of concupiscence,' and he says that this is 'the poor sinner's life-long foe' (pp. 30, 36). But Christ, as the Valentinians teach, makes a healing of this moral malady. Of that healing, in its Seed Process aspect, Paul is speaking in his allusion to the salvation through child-bearing. But when he says that a Woman must not teach or have authority over the Man, he means that Emotion must not teach. If men speak from blind impulse, they will not speak to profit. They must ever teach with an enlightened Understanding. The former is the Woman teaching. The latter is the

Man teaching. This passage puts no more disability upon literal women than it puts upon literal men. If Mind and Soul have graces born within them from Divine seed, and have that seed ever multiplying and increasing, they will justify, in the best sense, the old saying respecting the prosperity of those who have offspring, and die not childless (*Æsch.*, *Agam.*, verse 729). The writer believes that an examination of the Book of Esther will show that Mordecai and Esther are the Man and the Woman in this Adamic sense. Hence there is great significance in the contrasted statements that Esther did the commandment of Mordecai (ii. 20), and then that Mordecai passed over, and did all that Esther commanded (iv. 17). It is in the higher grades that the Woman, or Soul, is specially inferior to the Man, or Spirit. On the Grade of Servants, where men follow sacrifices and ordinances, it is the Soulical Nature rather than the enlightened Intelligence that is ruling. But amongst Christians, and in Churches, the Man is to rule, and the Woman is to be in subjection.

A second use of the word 'Woman,' probably arising out of the foregoing, is what may be called a Moral rather than an Adamic use. It is that wherein the Woman is the emblem of weakness and comparative ignorance, while the Man is the emblem of strength and wisdom. Writing on the phrase 'manner of women' (*Gen.* xxxi. 35), Philo says: 'Therefore it is the peculiarity of women to obey customs (*ἔθελαι*), for, in reality, custom is a quality of a weaker and more feminine soul; of men, however, and of a strong and truly masculine reasoning (*λογισμοῦ*), the nature is to follow nature' (*Lib. de Ebri.*, c. xiii.). The Valentinians say of the spiritual substance which is without form or likeness, since it cannot apprehend anything: 'On this account it is a fruit weak and feminine' (*Iren.*, *Ad Her.*, c. iii.). Athanæus speaks of the people of Massalia becoming 'womanish through luxury': *διὰ τρυφὴν γυναικοπαθοῦντες* (*Lib. XII.*, § 25). *Medea* says:

πάντων δ' ὅσ' ἔστ' ἔμψυχα καὶ γνώμην ἔχει
γυναικες ἔσμεν ἀθλιώτατον φύτον.

(*Eurip.*, *Med.*, vv. 230, 231.)

'But of all things that have life and discernment, we women are the most wretched race.'

With the ancients women were regarded as inferiors beyond the degree of mere physical inferiority. They were inferior for worship, for happiness, and for all life's great ends. We read:

'Solis ara Deæ maribus patet : Ite profanæ,
Clamatur.'

(*Juv.*, *Sat.*, *Lib. II.*, v. 89.)

'The altar of the goddess is open to husbands only. Begone, ye profane women!'

The Chorus in *Orestes* says:

ἀεὶ γυναῖκες ἐμποδὼν ταῖς ξυμφοραῖς
ἔφυσαν ἀνδρῶν πρὸς τὸ δυστυχέστερον.

(*Eurip.*, *Orest.*, vv. 605, 606.)

'Women have ever been a hindrance in man's affairs, tending to that which is more unfortunate.'

Æschylus says that mortal woman is of the potter's seed—

τοῦ πηλοπλάστου σπέρματος θνητῇ γυνή.
(*Fragm.*)

Our English phrase, 'a masculine mind,' virtually makes Intelligence the male. The inferiority of women amongst ordinary classical writers is regarded in a literal aspect. But, in philosophical writings, like those of Philo, or the Valentinians as recorded by Irenæus, the womanly is not always the literal woman. The aspect is more moral. Clem. Alex. refers to men who yet are not men, but βατάλους δὲ καὶ γύναιας (Pæd., Lib. III., c. iii., p. 227)—'Lispers and womanish.' So in the next chapter he speaks of androgynous or effeminate men. In Scripture, the moral significance of the term 'Woman' becomes still more marked. It may be said that God would not put dishonour upon woman by using her as an emblem of weakness and moral ignorance. It is, however, clear that God has used certain countries, as Egypt and Babylon, as emblems of sin. Moreover, the literalist does more dishonour to woman by his interpretation of the passages relating to woman, than does the writer. The writer maintains that all those portions of the New Testament which speak of Women keeping silence, and not teaching, do not refer to literal women, any more than to literal men. In such passages, the word 'Woman' is used in one of two senses. First, it is used Adamically, to denote the Soul as in contrast with the Spirit. This is its use in 1 Tim. ii. 11-15. Philo refers to τὸν ἡγεμόνα νοῦν, 'the governor, that is the Mind' (Lib. de Abrah., c. v.). This is the significance of Esther's relation to Mordecai, and her subjection to him. But as in the Book of Esther we have the Adamic use of the word 'Woman,' so we have the Moral use. In the Adamic use, the Woman is one, that is Esther. But in the Moral use, the women are many; they are a house or moral class.

We read of a command given by the King to cause Vashti to enter (שָׁבָה) before Him, with the crown of the kingdom (verse 11). This is the command to enter the Grade of Tongues. It is a spiritual entrance that is designated by the word 'enter.' It is generally assumed that Vashti had previously been before the King, but there is nothing in the Hebrew to show this. The Hebrew has not the words 'no more' which our Versions use in verse 19, and which ought not to be so used. This command to enter with the crown is a command to come to a higher grade, which has not before been reached.

In reading, however, of this command, it should be noted that just as in this portion of the history there is a peculiar class called 'the Women' (verse 9), so there is a peculiar class called 'the Wise Men' (verse 13). The writer holds that these two classes form a moral contrast. When Christ made known His Gospel, and sent His invitations, some refused to come, and some accepted His invitations. They who refuse to come are the Women, who have made a feast for themselves, instead of feasting with the King. They will not come to the Grade of Tongues, and thus pass from the earthly to the heavenly realm. They reject the King's invitation. Their representative, Vashti, refuses to come to the higher and more spiritual Grade of Tongues, wherein she would have been crowned. But while some cling to their own righteousness, and have their own feast instead of coming to Shushan, to the King, there are others who are near and dear to Him (verse 14), and who are wise to know the times, and to know Law and judgement (verse 13). It is

these wise men who counsel the putting away of Vashti, and the giving of her kingdom to the companion that is better than she (verse 19). Thus we have a moral contrast between Wise Men and Women. The Wise Men are those who are prepared to accept the King's command, and who have left the Grade of Servants for the Grade of Tongues. The Women are those who are so wedded to the lower grades, that they refuse to go higher, even when the King is offering to them a crown.

This distinction between Wise Men and Women is important, inasmuch as it is virtually recognised in the New Testament. It is this same moral use of the phrase 'Wise Men' that we find in such passages as the following: 'Behold, I send unto you Prophets, and Wise Men, and scribes' (Matt. xxiii. 34). 'Is it so that there is not amongst you a Wise Man, who is able to judge between his brethren?' (1 Cor. vi. 5). So the Wise Men named in 'Esther' know judgement, and virtually pass sentence on Vashti. When Paul says: 'Do ye set them to judge who are of no account in the Church?' (verse 4), he is referring to Vashti's class of moral Women, a class that includes literal men, just as it includes literal women. They are Women in the sense that they are not wise, but are morally weak and ignorant. Paul says: 'I speak as to Wise Men; judge ye what I say' (1 Cor. x. 15), again associating these Wise Men, as in 'Esther,' with judgement. James says: 'Who is wise and understanding among you? let him show, by his good life, his works in meekness of wisdom' (iii. 13). These passages tend to show that the phrase 'Wise Men' denotes a moral class. It is the class of those who judge things that are excellent, and who receive the truth. The class contrasted with these Wise Men, who may include women, is the class of moral Women, who may include men. Œdipus is subordinating sexual distinctions to moral qualities when he says of his two daughters:

αἱδ' ἄνδρες, οὐ γυναικες, εἰς τὸ συμποιῆν.

(Soph., Œd. ep. Col., v. 1368.)

'These are men, not women, as respects fellowship in labour.'

With these two uses of the word 'Woman,' the Adamic and the Moral, it is well to compare what Paul says in 1 Cor. xi. We have seen that in the Moral use, wherein 'Woman' denotes a class comparatively weak and ignorant, the plural is used. Vashti's feast is for Women. But in the Adamic use, wherein the word 'Woman' denotes the Soul as in contrast with the Spirit, the singular is used. Esther is one in contrast with Mordecai. So Paul, in referring to these two classes, uses singular and plural respectively. First he says: 'I would have you know that the Head of every Man is Christ' (verse 3). Here the word 'every' implies the plural. Clem. Alex. errs in applying the phrase to literal husbands (Strom., Lib. IV., p. 499). Christ is the Head of all that class of Wise Men, male or female, who follow Him to the higher grades. They are growing up to Him in all things. They who abide on the lower grades are not thus men in Christ. He is only Head to those who do enter to Him. Then Paul passes to the Adamic and singular use of the word 'Woman': 'And the head of the Woman is the Man.' That is, through all the race, the Adam, or Spirit, is head of

the Eve, or Soul. So God said to the Woman: 'He shall rule over thee' (Gen. iii. 16). Then, passing apparently to the grade of Sons of God, of which Christ is the Firstborn, he says: 'And the Head of Christ is God' (verse 3). So we read: 'Then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all' (xv. 28).

Having thus referred to these three kinds of headship, Paul reverts to the first class, again using the word 'every,' and not speaking Adamically. In this case, the Man is the Wise Man, but the Woman is the weak and ignorant Woman, both classes including male and female. In verse 3 Paul has used the word 'Head' of the Head of a line or a house. So the writer holds that the Head, said to be dishonoured, is not the head of the literal body, but the Head in the sense in which the word 'Head' is used in verse 3. We have seen in Elijah's history how the birth from above is like the taking away of a hairy fleshly covering from the head, whereby Elisha is found having a bald crown. In that state of baldness He has seen the kingdom of God. He has been born from above. He passes up to become a Son of God, and in God's image. Until these Wise Men advance to that image, and have lost the hairy covering from the Mind, they are doing dishonour to Christ, the Son of God, who, according to verse 3, is the Head of all these Wise Men. Hence Paul says: 'Every Man praying or prophesying, having on the head (*κατὰ κεφαλῆς ἕχων*), dishonours the Head of himself.' The word 'head' is here used in two senses. The Apostle only applies the word 'his' to the higher Headship of Christ. The phrase 'having on the head' is alluding to that fleshly hairy master on the head, or the Mind, which Jehovah is said to take away in the birth from above. So long as that hairy master veils or darkens the Minds of these Wise Men, male or female, dishonour is done to the Headship of Christ. The phrase 'every man' includes literal women as well as literal men. Having alluded to the Wise Men, the Apostle alludes to Vashti's Women. He speaks in the plural, using the word 'every.' In this case it is the Wise Man who is the head of the Woman. The allusion to praying and prophesying, in both clauses, shows that both relate to the same moral classes. But, in relation to these Women, the symbol of subjection is used. Instead of the phrase 'having on the head,' we have 'with an unveiled head.' One feature of womanly subjection has ever been the wearing of the talith or veil (Gen. xxxviii. 14; Cant. v. 6). Juvenal refers to one who did not think it disgraceful to veil her head for a harper: 'Nec turpe putavit pro citharâ velare caput' (Sat. 6, verse 389). It is not that Paul is dealing with such trivialities as how men and women are to be dressed when they pray or prophesy. His meaning appears to be moral. Every Woman—that is, every one who morally belongs to Vashti, or the woman's class—who shall not be in subjection to the Wise Man, dishonours the Wise Man. In every community of Christians there are some weak and ignorant. They may pray and prophesy, which are acts distinct from teaching. But they must be veiled to the Wise Man, or Wise Men, of that community, as women are veiled to a husband. It is not that they are to be literally veiled. But they are to be in subjection. To be in subjection is morally to be

veiled. The Wise Man is to be the overshadowing master. If these weak and ignorant Christians, forming the woman's class, do not subject themselves to the wise, who are the head, they dishonour the head or Wise Man. In such case, the least esteemed are sitting to judge. Hence Paul says: 'But every Woman praying or prophesying with an unveiled head, dishonoureth the head of herself' (verse 5). In this case, also, the word 'head' has two uses in the verse. He adds: 'For it is one and the same thing as if she were shaven'—that is, she is acting as if she had been born from above, and had lost the hairy master from the head. Thus weak and ignorant Christians are claiming prerogatives in the Church which pertain to the wise and spiritual.

Having thus referred to the moral class of Women and Wise Men, the Apostle, as the writer thinks, proceeds to speak Adamically. He does not now speak of prophesying. Moreover, he uses the singular. The *εἰ γάρ*, 'For if,' or, 'Moreover if,' is not continuing the same idea, but making a partial addition. Paul is now referring to the Soul as the Woman, and to the Spirit as the Man. The former must be in subjection to the Spirit, or be veiled. If she will not be in subjection, she must be put to dishonour, as men are dishonoured by having their hair cut. In this case the shearing is something to be done by man, and therefore it cannot be the birth from above. It is a shearing like that which put David's servants to shame (2 Sam. x. 4, 5), and the word 'shame' is used in connection with it. So Nicolaus Damascenus says that τὸν δὲ μέγιστα ἀδικήσαντα ὁ βασιλεὺς κελεύει κείρασθαι, ὡς ἐσχατῆς οὔσης ταύτης ἀτιμίας—'The king orders the man who has acted very unjustly to be shorn, this being the utmost dishonour' (Hist. Ind.). It is not that this Woman, or Soul, can be literally shorn, but she must be humbled by the ruling Mind, or Man, as a woman would be humbled by having her hair cut off. Paul says: 'For if the Woman be not veiled, let her also be shorn; but if it is a shame to the Woman to be shorn or shaven, let her be veiled' (verse 6). The Man is one, and the Woman is one. There is only one of each, for Paul is speaking Adamically. The Spirit, or Man, was made in God's image, and if he has a fleshly hairy veil on his Mind, he has something which he ought not to have. In this moral sense we must shear the hair, which is a token of dissoluteness: κόμας ἐκειράμεσθαι μάρτυρας τρυφῆς (Athanæus, Lib. XII., § 37). 'The Man, indeed, ought not to have the head veiled, forasmuch as he is the image and glory of God, but the Woman is the glory of the Man' (verse 7). The common view makes it appear that man is in God's image in a sense in which woman is not in God's image. This is to dishonour woman, and to go contrary to Scripture. All human beings were made in God's image, women as well as men (Gen. i. 26, 27). But they were created male and female—that is, Spirit and Soul. So the Valentinians justly say: 'According to the image (κατ' εἰκόνα) he is ὑλικόν (material), near indeed, but not of the same substance with God, but, according to the likeness (καθ' ὁμοίωσιν), he is Soulical' (Iren., c. i., § 10). Instead of regarding the males alone as in God's image, they regard man universally as such. And the writer holds that in this view they are speaking Scripturally. The man who is the image and glory of God is the Spirit, in men and women, coming

from the Father of spirits. And the Woman who is the glory of the Man is the Soul that is a glory to the Spiritual Nature, or Mind. 'For the Man is not from (*ix*) the Woman, but the Woman from the Man' (verse 8)—that is, Adam was not from Eve, but Eve from Adam. The Soulical line came from the Adam in whom the Spiritual and Soulical lines had previously been intermingled. So the Woman was created distinct, in her line, to be a help opposite to Man. 'For neither was the Man created for the Woman, but the Woman for the Man' (verse 9). But while the Soulical Nature, or Woman, must be in subjection, or veiled, in presence of the Spirit, or Man, she has something wherein to glory. It is that all souls come by her line. This is, in the fullest sense, 'the seed of Woman.' And these souls, as in contrast with spirits, are called 'Angels.' So we read: 'Neither angel nor spirit' (Acts xxiii. 8). 'It is his angel' (Acts xii. 16). Hence the writer holds that verse 10 has no reference to the messenger of the Church (Eccles. v. 6). Neither does it refer to any veil on the head. It refers to that which is a glory and honour to Woman—that is, to the Soulical Nature in all men and women. This glory is that souls—that is, Angels—have come by her line. There is no need of the word 'sign.' We may read: 'For this cause ought the Woman to have authority on her head, because of the Angels' (verse 10). The very fact that Paul uses this word 'authority' of what is on the head, goes far to justify what the writer has urged—that is, that when Paul speaks of a veiled head, he is using the word 'veil,' not of a literal veil, but of subjection. The meaning is moral in one case as much as in the other.

Verse 11 affords evidence that the common interpretation of these verses is unscriptural. We read: 'Howbeit, neither is the Woman without the Man, nor the Man without the Woman, in the Lord.' We know that an individual woman can be in the Lord without her husband, and the husband without his wife. Paul speaks of a brother having an unbelieving wife, and of a woman having an unbelieving husband (1 Cor. vii. 12, 13). Wicked husbands have sometimes had godly wives, and wicked wives have sometimes had godly husbands. Hence, in the literal and personal sense, the woman can be without the man, and the man without the woman, in the Lord. But, in the Adamic sense, it is not so. The Soul cannot be in Christ without the Spirit being in Christ, and the Spirit cannot be in Christ without the Soul also being in Him. The writer holds that the terms 'Man' and 'Woman,' as used in this verse, are used Adamically, and that they apply to the Spirit and the Soul respectively. The next verse shows the Adamic aspect, and glances at the creation of the Adamic Adam and Eve. There are in the verse three allusions to origin, showing, first, the mutual interdependence of Man and Woman—that is, Spirit and Soul; and, secondly, the dependence of both these upon God. As the Woman, or Soul, came from the Man, or Spirit, with which it had previously been blended, so the Man, or Spirit, comes, in a law of increase, by means of Woman, or Soul. Without the Soulical Side in the Adamic line, the Spiritual Side could not be perpetuated. Both these, however, have their primary origin in the Divine Source of all things. 'For as the Woman is from (*ix*) the Man, so is the Man also by the Woman, but all things are from

God.' In thus making 'all things' an equivalent of this Man and Woman, the Apostle appears to indicate that he is not speaking of literal persons. Paul says: 'Judge ye in you yourselves'—*ἐν ὑμῖν αὐτοῖς κρίνατε*. It is taken for granted that this emphatic use of pronouns simply means 'judge among yourselves.' But in other passages, where the Apostles are thus recommending men to judge, they do not thus emphasize pronouns (Acts iv. 19; 1 Cor. x. 15). On the ordinary theory, these pronouns are practically superfluous. If they were judging, it must have been among themselves in the general meaning of the phrase. But the pronouns used, as well as the moral purport of the chapter, better accord with the view that Paul means that they are to judge in respect to what is in themselves. The Woman is their own Soul. For that Woman to pray to God unveiled is for the Soul to gain mastery over the Spirit in prayer. It is for Emotion to cease to be under the guidance of Judgement. The writer was once in a prayer-meeting where an old sailor, in his excitement, ceased to use articulate words, and was foaming at the mouth, so that the minister kindly and gently asked him to cease until he felt calmer. In that case the Woman—that is, the Soul—was praying to God unveiled. That is, she was praying as if she had no Husband—that is, no intelligent Spirit to which she was bound to be in subjection, and for which she must veil herself. Drayton uses the figure of veiling in the sense of stooping as to a superior (Polyolb., p. 195):

'To vail unto their pride.'

The literal theory assumes what is inaccurate. That is, that there is something unbecoming in a woman offering prayer to God without a veil on her head. This is to suppose that the Apostle made much of what was trifling. He would not so far have re-established the law of ordinances as to have taught that all women must pray to God in a certain attire. We do not feel prejudiced against a woman's prayer because she has not a veil on her head. The writer, in his early days, often listened to his mother praying in family worship with an unveiled head. He did not think then that her act was unbecoming, and he is far from thinking so now. It is in respect to what is thus within ourselves that nature is our teacher. We read: 'Doth not even nature itself teach you that if the Man have long hair, it is a dishonour to him?' (verse 14). Would the literalist maintain that nature teaches us that it is a shame to a literal man to have the hair long? Some men do wear the hair long, and some women have the hair short, but we do not feel that such persons have acted in an unbecoming and shameful way. Even if it could be proved that we naturally have such a feeling towards such persons, it would only follow that, in this case, outward things were shadowing forth inward truth. It may, however, be fairly questioned whether nature literally teaches men that it is a shame to them to have long hair. Some tribes, living in a state of nature, have the hair long. Even with a civilized people like the Greeks, long hair was deemed a glory, and not a shame. The Spartans prided themselves on their long hair. When Xerxes came to the pass of Thermopylæ, the three hundred Spartans with Leonidas were engaged in gymnastic

exercises, and in combing their long hair. With the Athenians, only the knights were allowed to have the hair long, as this was a token of gentility. So we read in Aristophanes (Neph., verse 14): ὁ δὲ κόμην ἔχων ἰππάζεται—'He having the hair long guides a horse.' From this use, the word for having long hair came to betoken ambition and pride. When one says οὐ κόμω: 'I do not wear the hair long' (Aristoph., Neph., 488), it is equivalent to: 'I am not proud.' Had the wearing of the hair long been naturally dishonourable, it is not very likely that the Greeks, from the days of Homer, would have used the epithet 'long-haired' as an epithet of honour. Thus, the Paphlagonian, had long hair and beard (Corn. Nepos, Datames). The writer has maintained that the hair is a common symbol of what is fleshly. It is so used in Elijah's history. This fact is not invalidated by the use of long hair as a symbol of the covering veil which betokens inferiority. It is so used in these verses. The words 'Doth not even nature' (verse 14) are closely connected with the allusion in verse 13 to a Woman praying unveiled. It is evident, therefore, that this long hair is equivalent to a veil which can be put on or off, and not to literal hair. The long hair betokens subjection as of the Woman, or Soul, to the Man, or Spirit. That subjection may be spoken of as modesty or humility. But it would be a dishonour to the Man, or Spirit, if it put on the long hair, or veiled itself to the Woman or Soul. In such case the Emotional Nature would be gaining the mastery over the Intellectual Nature. Feeling would be gaining headship over Judgement, and nature teaches us that this is a dishonour to Judgement or the Man. Hence Paul says: 'If the Man have long hair it is a dishonour to him.' The Mind ruled by the Emotion is like Hercules enslaved by Omphale. Paul adds: 'But if the Woman have long hair, it is a glory to her; for her hair is given her for a covering' (verse 15). It might be asked of the literalist: To what is this long hair a covering? Is the literal hair given for a covering to a literal woman in any sense in which it is not given to a literal man? If a woman cuts off the literal hair, is she cutting off a Divine gift? Would it not be putting undue honour on a merely outward attraction as compared with inward graces, to say that long hair, which any barber could cut off in a few minutes, and in respect to which a woman only shares with some animals, is yet a glory to her? In asking such questions the writer would allow all the weight that can be claimed for the admitted fact that long hair has often been regarded as an important enhancement of womanly beauty. Captive Greek women were sometimes led by the locks, as a horse might be led by its mane (Æsch., Sept., verse 317). Chaucer says (p. 222):

'Her tresses yelowē, and long straughtēn,
Unto her helis doune thei raughtēn.'

Milton says of Eve:

'She as a veil, down to the slender waist,
Her unadorned golden tresses wore
Dishevelled.'

The writer holds that it is clear from the narrative that Paul is not referring to literal hair. He is using the long hair as a symbol of the

veiling to a man, the man being the Intellect or Spirit, and the woman being the Soul. Paul is not using the long hair as the Greeks sometimes used it, that is as a symbol of gentility. Carion says, in the 'Plutos' of Aristophanes (verse 158):

μέγας δὲ βασιλεὺς οὐχὶ διὰ τοῦτον κομᾷ ;

'Doth not the great king, on this account, wear the hair long?'

But if the Apostle does not use long hair for a like symbolic purpose, he does use it symbolically. It is the symbol of that spirit of lowliness and subjection which the Woman or Soul puts on to the Man or Spirit. This spirit of subjection was given to the Woman, not to the Man. It was given when God said: 'Thy desire shall be to thy husband, and he shall rule over thee' (Gen. iii. 16). This figure, whereby subjection to someone is compared to a veiling to someone, is used by the Apostle Peter, and it is a figure based on the subjection of the Woman, or Soul, to the Man, or Spirit. We read: 'Likewise, ye younger, be subject to the elder. Yea all of you deck yourselves with humility to one another' — *πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομίσασθε* (1 Pet. v. 5). The writer believes that the English Versions do not fully represent the meaning of the original. The Apostle appears to be teaching that just as a woman, and especially a bride, would deck herself, with a modest, yet beautiful veil, before her husband to whom she is becoming subject, so these Christians are to deck themselves with the beautiful veil of humility, in each other's presence, or to each other. They will thus act towards each other as a woman acts towards her husband, and so would, in honour, be preferring one another. This passage in Peter's Epistle tends to justify the foregoing explanation of Paul's reference to veiling and long hair. When the Soul, or Woman, that is the Emotional Nature, is subject to the Man, or Spirit, that is the Intellectual Nature, the Woman is wearing the long hair of modesty and submission to the Man. This is a glory to her. This may seem a very subjective aspect in which to regard the law of subjection, but it is not more so than the subjection of animals to man, or of all things to Christ.

The Apostle gives us a hint that, if his words be taken in a literal sense, they will be likely to beget controversy. He knew that what he had said did not well harmonize with the literal theory. He assumes that some man will begin to object, and to find fault with his words, but he anticipates the objection by the simple statement that it is not his custom, nor that of the Churches, to engage in such contention. He will leave the Truth to stand in its own strength. 'But if any man seem to be contentious, we have no such custom, nor the churches of God' (verse 16). From the absence of the word 'man' from the original, the writer does not think that the Apostle is referring to the spirit of a man when he refers to the contentious one. We shall shortly refer to what is said, in xiv. 34-36, of woman's subjection. Meanwhile it may be stated, in conclusion, that, according to the view here maintained, the passages we have considered do not put literal Christian women under any disabilities which are not also enjoined upon literal Christian men. The literal theory makes Paul appear to be as harsh in his references to women as was Creon, who delighted to speak disparagingly of them (Soph., Antig., verses 525, 678-680). Clem. Alex.,

with all his high notions of a husband's prerogatives, blames Euripides for some of his sayings about women, and maintains that women may philosophize as well as men—*φιλοσοφητέον οὖν καὶ ταῖς γυναῖξιν, ἐμφερῶς τοῖς ἀνδράσι* (Strom., Lib. IV., p. 499). So he wisely maintains that a woman has as much right as a man to die for virtue, for freedom, or for herself (Id., p. 500). Surely, then, she may claim her right to defend religion, and to advocate and die for it, equally with man. A newspaper stated that Miss Booth had been challenged at a public meeting in Paris as to her right to preach, in view of what Paul says respecting women, and that she burst into tears. Her brave heart had no need to be sorrowful when confronted with such a question. It was asked in ignorance of Paul's meaning. Would that multitudes of women had equal readiness with some of these Salvation Army women, to stand up as witnesses for Christ!

Mr. Symington, in his little work on 'The Story of Esther the Queen,' says of Ahasuerus: 'He set himself above the custom of his nation, up to this point so carefully respected, and dishonoured his manhood by commanding his wife to be brought in' (p. 47). He adds: 'Ahasuerus went from bad to worse, as we all do whenever we fail to practise the self-denial of obedience to God. Pride, luxury, excess in wine, mad upsetting of the first laws of nature, these came first; then followed, in its order, furious anger, which may do anything.' These words represent a widely prevalent opinion as to the character and deeds of Ahasuerus. On the literal theory it may appear natural, though this is not beyond question. But the writer holds that this history of Esther is not to be read as literal history. So far from Ahasuerus being a proud and intemperate king, He is King Jesus. That no censure is pronounced or implied against any of His actions favours this view.

We read: 'Also Vashti the Queen made a feast (or drinking) [for] the women, the house of the King, which was to King Ahasuerus' (verse 9). It is clear from ii. 14 that there are two houses of the women. This house of Vashti's women is the house of the women as in contrast with the wise men. It is the house of those morally weak ones on the Servants' Grade who refuse to go up higher. They will not 'enter' to the King's presence on the Grade of Tongues, though He invites them to come. Vashti's refusal is the refusal of all this house of women. They are content with Vashti's inferior feast, on the Servants' Grade. The seventh day, according to Ezek. iii. 15, 16, marks the limit of the era of moral captivity, and the coming of the time when Watchmen are to take the place of Prophets. Vashti will not listen to these Watchmen, as she is content with her own feast. 'In the seventh day, when the heart of the King was good in wine' (verse 10). It is supposed that Ahasuerus was drunk, and that in sheer wantonness he sent for Vashti, to exhibit her to the people. Cowper says in his 'Task' (Bk. III.):

'Not as the Prince in Shushan, when he called,
Vain glorious of her charms, his Vashti forth
To grace the full pavilion.'

This would have been an act very alien to Persian customs. Diodorus tells us how the king's concubines were carried to court in closed

carriages, for fear that the people should see them. Oriental monarchs have generally guarded their wives from undue exposure. It is said in Eccles. ix. 7: 'Drink thy wine with a good heart, for God hath already accepted thy works.' If drinking wine with a good heart had implied drunkenness, the works of the drinker would not have been accepted. In verse 7 we read of wine of the kingdom. So this wine, with which the King's heart is good, is Christ's wine, of which He drinks, and wishes us to drink, saying: 'I have drunk My wine with My milk; Eat, O friends; Drink, yea, drink abundantly, O beloved.' To the man who is willing to join in this feast of love, Christ says: 'I will come in to him, and will sup with him, and he with Me' (Rev. iii. 20).

There are some features in the names mentioned in the history which imply its moral nature. It does not appear that 'seven' was a predominant number in the officialism of the Persian court. We read of Nanarus calling for the eunuch entrusted with the care of the singing-girls: καλέσας τὸν εὐνοῦχον, τὸν τὰς μουσουργοῦς πεπιστευμένον (Nicol. Damas., Hist.). We often read of a eunuch, or eunuchs, being entrusted with certain duties, but they do not appear to have acted in sevens. It is in harmony with the Scriptural symbolism, by which the number 'seven' is associated with the perfection of righteousness, that 'seven' is so prominent a number in this history. We read of seven eunuchs (verse 10) and seven princes (verse 14). So it is noticeable that these respective officers do not act throughout the history, but that others fill their places. This accords with the theory of the change of grades. The names omitted from the history, and the names found therein, all suggest that the history is not literal. As we have said, it is now generally supposed that Ahasuerus is Xerxes. Æschylus, in his drama of 'Persai,' represents a messenger describing the overthrow of the army of Xerxes by the Greeks. Although it is but a drama, it is natural to suppose that the names mentioned in it, of Persian leaders, are as much names of real persons as the names of Darius and Xerxes. Many names are given, not one of which is named in the Book of Esther. On the other hand, none of the names found in Esther are named by Æschylus. The prominence of Atossa, the mother of Xerxes, in the drama, indicates her importance at the court of Xerxes. Hence all absence of allusion to her in Esther is noticeable. We have, in the drama, allusions to such leaders as 'Amistres,' 'Artaphernes,' 'Megabates,' 'Astaspes,' who are called 'leaders of the Persians': ἡγῶι Περσῶν (verse 23). The Chorus bewails to Xerxes those who have fallen in the battle, some of whom are described as 'battle comrades': ποῦ δὲ σοι παραστάται;—'Where are thy battle-comrades?' (verse 935). Amongst these good comrades (ἀγαθῶν ἐτάρων, verse 969) whom Xerxes has lost, one, Alpistos, is designated his faithful all-seeing Eye: τὸν σὸν πιστὸν πάντ' ὀφθαλμὸν (verse 960). These fallen comrades include Pharnouchus, Cariornardus, Seualces, Lilæus, Memphis, Tharubis, and many others who are named. But these companions of Xerxes have all different names from those mentioned in Esther, although some of these are said to be next to the king (verse 14). The writer holds that these seven eunuchs represent those whom Christ sends out to invite men to His kingdom, or, otherwise, the Qualities needed by those who are becoming moral eunuchs for the kingdom of

heaven's sake (Matt. xix. 12), but that they are not literal Persians. It is said that some of these names are Persian. The writer has no knowledge of Persian, and hence cannot judge in respect to the definitions of alleged Persian words. The moral drift of the history, however, would lead him to conclude that if any one of these words is defined so as to convey a bad meaning, the definition must be erroneous. Some of the names seem to accord well with the view just expressed as to their significance. The place of honour is given to 'Mehuman,' supposed to be from the word for 'Faithful' (Dan. ii. 45). 'Biztha,' in its Hebrew form, might mean 'A spoil is given,' but it is said to be a Persian word meaning 'eunuch.' The word 'Harbonah,' in Hebrew, might mean 'The sword of the dove.' It is, however, supposed to be a Persian word meaning 'ass-driver.' The word in the form in which it occurs in vii. 9 would well bear the meaning, 'Sword of the dove.' 'Bigthan,' in Hebrew, would bear the meaning, 'Food is given.' It is generally, however, regarded as a Persian word, and is defined as 'God-given,' and as 'Given by fortune.' As a Persian word, it is regarded as identical with the following word, 'Abagtha.' 'Zethar' is regarded as a form of the Persian word for 'star,' while 'Carcas' is supposed to be Persian for 'eagle.' According to the definitions generally given, these names have a good meaning, and some of them, as the star and eagle, have a close affinity with things above. They are messengers of Christ to call these morally weak ones in Vashti's house of women to the kingdom of God. They are said to be 'the seven eunuchs that ministered in the presence of the King Ahasuerus.' Ahasuerus, that is, Christ, sends these ministers to bring in to His kingdom Vashti, or 'the beautiful one,' that she may be crowned, and that so she may be sent to labour, and be made manifest in Godly Service on the Heathen Grade, as one possessing the spiritual and royal beauty of the heavenly places. 'To cause Vashti the queen to enter to the presence of the King, in the diadem of the kingdom.' As there is 'wine of the kingdom' (verse 7), so there is a 'diadem of the kingdom.' The Chorus invokes Darius to come up from the dead, 'Making manifest the white crest of the royal tiara' (*Æs.*, *Pers.*, verse 662):

βασιλείου τιάρας φύλαρον πῖφαύσκων.

This wearing of the crown by Vashti is a privilege inseparable from entrance to the King. Esther obtains the crown when she has entered, and found favour before the King (ii. 17). When Vashti refuses to enter she is refusing to be crowned. The use of the word 'peoples' (verse 11) shows that the beauty of Vashti ought to have been shown widely, and to more persons than would be gathered at a literal drinking-feast. Vashti should have become 'The perfection of beauty, the joy of the whole earth' (Lam. ii. 15). But she refused this moral exaltation. 'To show the peoples and the princes her beauty, that (²) she was fair to look on. And the queen Vashti refused to enter at the word of the King by the hand of the eunuchs, therefore was the King exceedingly wroth, and His anger burnt in Him' (verse 12). The writer thinks that ² here means 'that,' and that it refers to a beauty which Vashti would only gain by entering to the King. No hint is given that Vashti

did well in refusing to come. On the common theory, in a book which most strikingly illustrates Providence, Modesty, instead of being rewarded, is punished, in the person of Vashti, by the loss of a crown. The tone of the history assumes that Vashti is doing evil to refuse to come, and not that she is doing well. This invitation to Vashti, and her refusal, are indicated in the words: 'Say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse' (Luke xiv. 17, 18). So the anger of Ahasuerus is illustrated in the added words: 'Then the Master of the house, being angry' (verse 21).

We now pass from the Women to the contrasted Wise Men. Paul assumes that such are not ignorant when he says: 'Or are ye ignorant, brethren? (for I speak to men that know Law)' (Rom. vii. 1). So these Wise Men know Law. Paul also speaks of those whose salvation is near, as men 'knowing the season' (Rom. x. 14). In like manner these Wise Men know the times. In other words, they are not like Vashti and her Women, who knew not the time of their visitation (Luke xix. 44), and the things belonging to their peace (verse 42). Paul refers to these Wise Men as being able to judge (1 Cor. v. 6). So these Wise Men are said to know judgement. They do justice and judgement in respect to those within, or their fellow-believers who refuse to enter the kingdom. But they leave the judgement of those without to God. These Wise Men are said to sit (verse 14), which suggests their judicial character. They propose the transference of Vashti's dignity to one better than she. In thus speaking they are really acting as Wise Men, and showing their own meetness for the kingdom. They are spoken of as having pre-eminence, and as those with whom the King has fellowship. The names of these Wise Men, on the writer's theory, must have a good signification. They represent judicial excellencies of Wise Men in God's kingdom, who counsel judgements against those who refuse to come. 'And the King said to Wise Men knowing the times, for thus was the King's manner towards all that knew Law and judgement.' In Psa. cxlviii. 14, Israel is said to be God's near people. So these Wise Men are near the King. Had these been men literally near to Xerxes, historians would almost certainly have named some of them. But, apart from Scripture, they are unknown. 'Carshena' in Hebrew may mean 'The changed lamb.' Some regard it as a Persian word meaning either 'Spoiling of war' or 'Black.' 'Shethar' is said to be Persian for 'Star.' 'Admatha' is by some defined as 'earthy.' By the moral theory we may justly be led to consider this definition as erroneous. The Oxford Bible marks it doubtful. As a Hebrew word we may naturally render 'Man is given,' or 'Adam is delivered up.' The meaning of 'Tarshish' is much controverted. The writer thinks that it is most probably from the Hebrew word meaning 'To break in pieces,' 'To destroy' (Jer. v. 17). 'Meres,' like the Latin 'meritus,' is supposed to mean 'Worthy.' Some render it 'Lofty.' 'Marsena' appears to be a cognate form of the same word. 'Memucan' is thought to mean 'dignified,' 'great.' These various names all admit, and that naturally, of a good moral application.

Even when angry with Vashti, the King is mindful of Law. Had His

anger been the anger of a drunkard, He would have had little regard to Law. There is nothing in the King's action to suggest drunkenness. His anger is righteous, for it is the anger of Christ against those who have heard His sayings, but will not do them. Jesus promised His followers that they should share with Him in judgement (Matt. xix. 28). So Ahasuerus takes counsel with the Wise Men who know Law. These are not sent to invite, but are asked to pass judgement. The King says: 'According to Law, what is to be done against queen Vashti, because she hath not done the word of the King Ahasuerus, by the hand of the eunuchs?' (verse 15). Sometimes, in ancient councils, the youngest man spake first, and the oldest man last. In this case, the man who is named last, and might represent the youngest, is the chief speaker. In this Book of Esther, the verb 'to say,' and the noun 'word,' have sometimes the sense of command. Thus, in ii. 13, 'whatsoever she desired' is in Hebrew 'whatsoever she said,' and is equivalent to 'whatsoever she commanded.' So, in ii. 20, 'Esther did the commandment' is in Hebrew 'Esther did the word.' This distinction is important in its bearing on 1 Cor. xiv. 34. 'It is not permitted unto them to speak; but let them be in subjection.' Here 'to speak' is equivalent to 'to command,' that is, to have authority over the Men, and hence it is contrasted with 'subjection.' What these Men are we will consider presently. The writer holds that in i. 18 the verb 'to say' is used in this sense of 'to command,' and does not need any word 'likewise' supplying to it. Memucan is showing that Vashti's refusal will have a bad influence on two grades. In verses 16, 17 he shows that it will have a bad influence on the grade of Young Men. Hence the grade-word 'peoples' is used to show the grade. But in verse 18 Memucan shows that Vashti's conduct will also have a bad influence on the Grade of Servants. Hence the grade-words 'to hear' and שָׁמַע are used to show the grade. When the Women refused to accept Christ, their refusal would necessarily have a bad influence on those who were in bondage to a sacrificial system, and on believers in prophecy. On both grades the Women—that is, the morally weak ones—would be gaining command. The Men, or the wise ones, would be in subjection. Referring to the Young Men's Grade, Memucan says: 'Not unto the King alone hath Vashti, the queen, done wrong, but unto all the princes, and unto all the peoples, which are in all the provinces of the King Ahasuerus.' These Men know Law, and they are speaking to a King who asks what is lawful, and hence, when they say Vashti has done wrong, we may assume that she had done wrong. Instead of declaring Law they would have been drawing a large and somewhat foolish inference had they assumed that, because the queen had acted somewhat disobediently to Xerxes, therefore all the women of what Æschylus calls 'the boastful and many peopled Persians' (*Περσῶν τῶν μεγαλαύχων καὶ πολυάνδρων*—Pers., verse 534) would be likely to henpeck their husbands. Apart from this difficulty, it is wonderful that two wives of Xerxes, Vashti and Esther, should be named, but that no notice should be taken in the Bible of Amestris, the wife of Xerxes during many years, and who, according to what Herodotus says of her, must have been a wicked woman (Lib. IX., §§ 109-112). This wife bore children to Xerxes, but

the Bible makes no allusion to them. It is because the Book of Esther is not referring to a literal Persia. Memucan goes on to show what evil will be wrought on the Young Men's Grade. 'For the act of the queen will go out unto all the Women, to make their husbands contemptible in their eyes, when it shall be reported, The King Ahasuerus commanded (Heb. 'said') to bring in Vashti the queen before Him, and she did not enter' (verse 17). Memucan next passes to the Grade of Servants. As the word 'said' in verse 17 equals 'commanded,' so is it here. 'And this (הַיּוֹם) day shall speak ('command,' תִּצְוֶה) the princesses of Persia and Media, which have heard (שָׁמְעוּ) of the deed of the queen, to all the princes of the King, and there shall be enough contempt and wrath' (verse 18). This idea of 'commanding' is one of the prominent features of the Book, as we have tried to show, and proves it to be moral history. Our Versions, the writer thinks, somewhat misread verse 18, and obscure the significance of the act of speaking by the phrase 'come abroad.'

The Psalmist says of the Law of Sinai: 'For He established a testimony in Jacob, And appointed a Law in Israel, Which He commanded our fathers' (Ps. lxxviii. 5). This was the Law as given in the earthly realm, and for the lower grades of Servants and Young Men. But Isaiah says: 'Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.' This is the Law as given in the heavenly realm. Rückert compares heaven itself to a letter:

'Der Himmel ist in Gottes Hand gehalten,
Ein grosser Brief von azurblauen Grunde,
Der seine Farbe hielt bis diese Stunde,
Und bis an der Welt Ende sie wird halten;
In diesem grossen Briefe ist enthalten
Geheimnisvolle Schrift aus Gottes Munde.'

'The heaven is upheld by God's hand, a great Letter with an azure-blue ground, which has kept its colour unto this hour, and will keep it unto the end of the world. In this great Letter is contained a mysterious writing out of the mouth of God.'

It is true in a higher sense that the heavenly writing is the unalterable and everlasting writing. So far as the Law pertains to the realm of things made by hand, it will not only perish from the priest (Ezek. vii. 26); all its ordinances will wax old, and vanish away (Heb. viii. 13). But, so far as the Law belongs to the heavenly and spiritual realm, it cannot be shaken, and must remain (Heb. xii. 27). The outward ordinances of Law may fail, but the essential principles of the moral Law outlast heaven and earth, and must be fulfilled to their last jot and tittle (Matt. v. 18). These two aspects of Law are recognised, more than once, in the Book of Esther. The 'word of the kingdom,' spoken of in verse 19, is a word which goes out from the King's presence. It is a word of effective command, and must be obeyed. It is a word which is written, and it cannot be altered, for it is spiritual and abiding. So, in Dan. vi. 8-10, it is the Law as written that is unalterable. But, apart from this written Law, there is a decree which the King makes (verse 20). This belongs to the realm of things made by hand. The word of the kingdom that is written and unalterable has special respect to the Grade of Tongues. It speaks of Vashti not 'entering.' This word 'enter'

shows the grade. But the decree made relates to the two lower grades, and the word 'hear' of the Servants' Grade, and the word שׁוֹמֵר of the Young Men's Grade, are used respecting it. While the moral Law, as a spiritual Law, is written and unalterable, it would not be in accordance with fact to say that Persian laws were unalterable. The laws of the Persians were very similar to the laws of other nations. Children had to be trained in them, and might transgress them (Xen., Cyrop., Bk. I., c. ii., §§ 2, 3), without worse punishment than youthful delinquents in other lands endured. There were periods, both in the history of Sparta and in the history of Athens, when it would have been more difficult, and even more dangerous, to attempt to alter the laws of Lycurgus or Solon, than it ever was to seek to alter the laws of Persia. Persian kings ruled their polity, and changed their minds, according to their selfish interests and pleasures, far more than they deferred to any so-called immutable laws. Nicolaus of Damascus says that Cyrus was taught righteousness and truth, according to certain customary national laws: *κατὰ δὴ τινὰς πατρίους νομούς καθεστῶτας*. It is certain that laws on such wide subjects must have been somewhat indefinite, and subject to controversy, and must often have been disobeyed. The fact that Nicolaus adds that these laws were taught to Cyrus by the best of the Persians implies that only such persons well knew the laws. When proceeding to write of the custom of bringing tribute to Persian kings as they passed through Persia, Ælian says: 'This Persian law was specially guarded by them'—*νόμος οὗτος Περσικὸς ἐν τοῖς μάλιστα ὑπ' αὐτῶν φυλαττόμενος* (Var. Hist., Bk. I., c. xxxi.). Thus customs are regarded as laws. The fact that some are specially regarded implies that some are not deemed so binding. Some laws were simply permissions. Thus, when Lucian refers to marriage with a sister, he says: 'This was according to the laws of the Persians and Assyrians' (Peri Thus., § 529).

After the manner in which Samson's wife is said to be given to his companion whom he had used as his friend (Judg. xiv. 20), Memucan suggests that Vashti's honour should be given to the companion that is fairer than she. This does not accord with literal history. The change is like that recorded in Matt. xxi. 43: 'Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.' This does not imply that these people had been in actual possession of the spiritual kingdom. They only seemed as yet to have it. So Vashti had not yet come in to the King. Memucan says: 'If good unto the King, let a word of the kingdom go out from before Him, and let it be written in the laws of the Persians and Medes, but let it pass not through.' This is the Seed Process verb 'pass through.' In wrath Memucan is remembering mercy, as if to say, While this law is to be against her, Sinaitically, I do not want it to have an inward action against her. 'That Vashti do not enter before the King Ahasuerus, and let the King give the kingdom to her companion, the one that is better than she' (verse 19). It is of a moral pre-eminence that Memucan is speaking. Some passages in the New Testament, as 1 Cor. x. 24—'Let no man seek his own, but each his neighbour's good'—have somewhat analogous allusions to 'another.'

Having thus referred to the Law in this higher aspect, Memucan proceeds to show how that, on the lower grades, and in a more earthly form, as a thing made, the Law will be a blessing. While the Sinaitic ordinances may live on into the Christian era, they will assume a Christian aspect, wherever there is a holy heaven working to their elevation. 'And the decree of the King which He shall make shall be heard in all His kingdom (for this—*גדול*—is great).' This made-decree comes to the Young Men's Grade, and the Women, or morally weak ones, in contrast with the Wise Men on that grade, are affected by it. 'And all the Women shall give honour to their husbands, to great and unto small' (verse 20). These husbands are the Wise Men. The honour given is that the Women are subject to these Husbands, who alone speak in the Church. The King acts according to this counsel, for it is good in His eyes. 'And the word was good in the eyes of the King and the princes, and the King did according to the word of Memucan' (verse 21). This act is on the Servants' Grade.

In the last verse, which is on the Young Men's Grade, the two aspects of Law are made manifest. There is first a sending according to the writing of the province. This relates to the spiritual Law. Then there is the Law according to the tongue of the people, which appears to refer to the Law in its earthly aspect, and as spoken. 'And He sent letters to every province of the King, to every province according to its writing, and to every people according to its tongue.' The writer thinks that the English Versions do not give the meaning of the Hebrew as found in the close of verse 22. If the king had written the letters in the language of every people, it would not have been needful to tell men to publish them in that language. Moreover, the verb 'to speak' does not seem to be accurately rendered here by the word 'publish.' As in verse 18, and in many parts of the Book, significance attaches to the idea of speaking. To speak is to command. The reader will have in mind that, in this chapter, Wise Men are in moral contrast with Women. Memucan has just spoken of Women honouring their Husbands. This speaking in the close of verse 22 is not the publishing of a decree. The Hebrew has no word 'it.' The speaking is the Man exercising authority. In 1 Cor. xi. 3 Christ is said to be the Head of every man—that is, of every Wise Man—as in contrast with the morally weak women. Such Wise Men may be literal women, and such weak Women may be literal men. It is in this sense that the word 'Man' is used in verse 22. Christ is not the Head of sinners who are not in Him. Other classes are in contrast with these men who have Christ for their Head. So the 'every man' who is to bear rule is every Wise Man who has Christ for his Head. Moral classes of Men and Women are in contrast here, as in 1 Cor. xi. 3. The fact that the word 'every' is used shows that it is not in the Adamic sense that the Man is said to rule—that is, the Man is not the spirit and the Woman the soul. On the contrary, the words are used morally. The 'every man' is every Wise Man—every one who hears Christ's sayings and does them, and whom Christ calls wise (Matt. vii. 24). Such Wise Men are those who are moving up to the higher grades, growing up into Christ, their living Head. But the Women are Vashti's house. They believe and offer

sacrifices, but they will not accept the King's invitation to enter the kingdom and to be crowned. They will stay upon the lower grades. We may read this closing sentence: 'That every Man should be the one ruling in his house, and the one speaking according to the tongue of his people.'

It will be seen that this verse throws light upon 1 Cor. xiv. 34-36—'Let the Women keep silence in the churches, for it is not permitted unto them to speak.' It is true that literal women, in ancient times, were not permitted to act in public like men. Æschylus represents Eteocles as saying to a woman:

ἀνδρῶν τὰδ' ἐστὶ, σφάγια καὶ χρηστήρια
θεοῖσιν ἔρδειν, πολέμιων πειρωμένων·

σὸν δ' αὖ τὸ σιγᾶν, καὶ μένειν εἰσω δόμων.

(Sept., vv. 219-221.)

'It is for the warlike men, who are putting forth their strength, to present sacrifices and offerings to the gods; but, on the other hand, it is for thee to be silent, and to abide within the dwellings.'

Lucian represents Menippus, in Hades, as meeting Tiresias, who, according to the poets, had been, when on earth, both man and woman. He asks him which had been the more pleasant, the manly or womanly life. Tiresias says: 'The womanly, by far, O Menippus, for it is the more free from business, and women gain the mastery (*δεσπόζουσι*) over men, and they are not obliged to go to war, nor to stand on the battlement, nor to quarrel in the assembly, nor to investigate in courts of justice' (§ 445). Cicero speaks with some disdain of crying out like a woman, and of womanish tears, and of it not being permitted to a woman even to howl (*Tusc. Disp., Lib. II.*). Women, as compared with men, were generally despised. Jerome thinks that it would be a reproach to Christians, if, as Porphyry alleged, '*De sacerdotali gradu favor judicat feminarum*' (*In Isai., c. iii.*)—'The will of women should decide concerning the priestly office.' But does the Christian reader think that the Apostle would have said that it was shameful (*αἰσχρόν*) for a literal woman to speak in a Church? Wherein lies the shame? Would not such a sentence have been unjustly severe? He goes on to say that these things are the commandments of the Lord (verse 37), but where does Jesus command literal women to keep silence in Churches? The writer holds that, in the sense in which Paul is speaking, the command is given by Christ, that is by Ahasuerus, in these closing verses of the first chapter of the Book of Esther.

The writer holds that the Women of whom the Apostle is here speaking are not women according to our sexual distinctions. They are not such women as those whose Christian labours are commended in Rom. xvi. On the contrary, they are Women morally, as in contrast with Wise Men. They are such Women as constitute Vashti's house. Hence they include literal men as much as literal women. Moreover, the speaking is like that indicated in Esther by the verbs 'to speak' and 'to say.' It is to have authority, or to command. The authority is such as Adam had over Eve, or the Intellectual over the Emotional Nature. Paul appears to mean that the ignorant, or Women of the Church, are not to have authority over the Men, or Wise. The ignorant

are not to set themselves up as instructors over the wise. Lucan, in his 'Pharsalia' (Lib. VIII., verse 494), says :

'Exeat aula,
Qui vult esse pius. Virtus et summa potestas
Non coëunt.'

'Let him go forth from the court who wishes to be pious. Virtue and great authority do not agree.'

In this respect, the court is in direct contrast with the Church. In the latter, those who have most humility and most heavenly wisdom are to be the Men, and to speak with authority. But the morally weak are to be in silence and subjection, for they are the Women. This is what Paul means when he says: 'Let the Women keep silence in the Churches, for it is not permitted unto them to speak; but let them be in subjection, as also saith the Law' (1 Cor. xiv. 34). He is exalting goodness above all sexual distinctions. In this case, silence is equivalent to obedience, and speaking to authority. As the Law commanded the Soulical Woman to be subject to the Spiritual Man, so it commands these Soulical Women to be in subjection to Wise Men. It is not likely that Paul would doom Christian women to dead silence in Churches. These moral Women may be literal men, just as the moral Wise Men may be literal women. Does not the phrase 'If they would learn anything' imply that these Women were ignorant, and that these Men were wise, and able to teach them? But does that seem reasonable on the literal theory? Can literal men, in literal Churches, teach literal women all that it is needful for them to know? What would such women want to know except truth as pertaining to that Church wherein they were forbidden to speak? Can it be said that holy women do not know as much about this truth as their husbands? May they not, in some cases, be even wiser than their husbands? Why, then, should they ask light from those who cannot see any better than themselves? Why, also, does the Apostle take for granted that all these Women have husbands whom they can ask? Why does he not say how those are to act who have no husbands? Do not these difficulties indicate that Paul's words have a moral meaning? But, if so, then the house in which these Women are to ask questions cannot be a literal house. It most probably is 'the house of women,' as it is designated in Esther ii. 14, the house in which every 'Man,' that is, 'Wise Man,' is to rule (i. 22). Ignatius says that without deacons, bishops, and elders—*ἐκκλησία ὃ καλεῖται* (Ad. Tral., c. iii.)—'it is not called a Church.' Apart from such superstition we can see that it would have tended to faction and division to have had churches in houses. It is clear that in these verses the word 'house' has a moral meaning. It denotes the class of moral Women who have not yet accepted Christ's call to the kingdom, and who are in ignorance as compared with the Wise Men. It does not refer to a literal house. Before proceeding to speak of these women, Paul had just referred to the Churches of the saints (verse 33). It is in these Churches that these moral Women are to keep silence, and with which 'the house' in which they are to ask questions is put in contrast. Thus we have Churches of saints, and houses of the morally weak, that is houses

of moral Women. The writer believes that the Apostle is referring to these moral houses, and not to literal houses, in the passages where he speaks of the Church in the house. The following additional reasons may be given for this view.

1. It is incongruous with the nature of a Church, and with the Apostle's common method of locally defining Churches, that he should speak of a Church in a house. He speaks of the Church at Corinth (1 Cor. i. 2 ; 2 Cor. i. 1), the Churches of Galatia (Gal. i. 2), Macedonia (2 Cor. viii. 1), the Church of the Laodiceans, etc. (Col. iv. 16). In such cases, it is easy to see that the Church is permanently in these places. Even when not assembled together, the members are still Corinthians, Galatians, Macedonians, etc., and are probably in those towns or countries. But how can a Church be in a house? Had Paul said : To the Church meeting in such a house, the common view of his meaning would have been more defensible. But he does not so speak. When Nonconformist Churches are transferring members, they commonly address the Transfer to the pastor of the Church assembling in such a place. They do not address it : To the Church in such a street.

2. This idea of a Church in a house is somewhat suggestive of a narrowness incompatible with the brotherly relationship existing amongst all the primitive Christians in a given town. All gathered together (1 Cor. xi. 17). All are addressed by the Apostle as one community ; and Paul deprecates divisions (1 Cor. i. 10-13). It is certain that the Christians in Rome or Corinth were more than could have met in an ordinary house. But when Paul speaks of the Church in the house of Prisca and Aquila (Rom. xvi. 5), his words indicate a definite people in the habit of meeting in a definite place. On the common theory, then, the spirit of sectarianism must have already begun to work. Little coteries of Christians must have begun to meet in private houses, and to form communities distinct from other Christians in the same town, and Paul must have sanctioned this unbrotherly process. The writer holds that this cannot be, and hence that the common theory is erroneous.

3. That the term 'house' does not mean a literal dwelling, but that it means a collection of moral Women—that is, of those who are comparatively ignorant, and need to be taught—is further suggested by the fact that some to whom these houses are said to belong are known to be teachers of the ignorant. Thus one Church is in the house of Prisca and Aquila (Rom. xvi. 5), and it is said of them, in regard to Apollos : 'But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully' (Acts xviii. 26). Philemon, who had a Church in the house (verse 2), is addressed by Paul as a fellow-worker (verse 1), and one who refreshes the hearts of saints (verse 7). Such a man might well be an instructor of the ignorant.

4. It supports the writer's view that while Paul names those who have the houses, and whom the writer holds to be Wise Men, or teachers and rulers, he never names any members of these Churches in the houses. Had they been Christians of eminence, he would have been

likely to name some of them, and especially since a certain prominence would be given to them by their special meeting in a special place. But if, as the writer holds, these houses were simply collections of the comparatively ignorant who were being instructed by those to whom the house is said to belong, the fact of these persons being unmentioned by name seems more natural.

5. The common view cannot well be correct, inasmuch as, in one case, the house is said to belong to a number of people. We read: 'Salute the brethren that are in Laodicea, and Nymphas, and the Church that is in their house' (Col. iv. 15). The Sinaitic and Alexandrian have 'in their house.' The Vatican has 'in her house.' It is not likely that the brethren in Laodicea and Nymphas would all have one house in which a Church met. They might, however, all have supervision over some whom they were instructing.

6. In one case—that of Priscilla—a woman is one of the persons having the house. According to the Greek, it is just as probable that the Νυμφᾶν, named in Col. iv. 15, is Nympha, a woman, as that it is Nymphas, a man. The contrast with brethren tends to show that it is a woman. This fact supports the writer's view that literal women, as well as literal men, are in the class of Wise Men, or instructors, who speak in the Church, and have rule in their house.

7. While the writer has so far assumed that Paul's language is correctly translated, he holds that it is not so translated. His phrase in Rom. xvi. 5 is: *καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν*. This is virtually his idiom in every passage. In every case he uses *κατὰ* with the word 'house.' Ordinarily, *κατὰ* with the accusative means 'according to,' as in Philemon (verse 15). In some cases it comes to be equivalent to 'in,' and is used with the word 'house,' as when Sophocles speaks of those according to the house, or at home: *τῶν κατ' οἶκον* (Trach., verse 936). The important fact, however, remains that this comparatively rare use of *κατὰ* in the sense of 'in' is not used in the New Testament when it speaks of being in a house. In general, Paul, and others, have *ἐν* for 'in.' Thus, in 1 Tim. iii. 15, we have *ἐν οἴκῳ*, and we have the same phrase in John xi. 20. The phrase *ἐν οἰκίᾳ*, with or without the article, is common. We have it in Matt. v. 15; Mark ix. 33; xiv. 3; Luke viii. 27, etc. Sometimes *εἰς* with the accusative is used in the sense of 'in the house' (Mark ii. 1; Luke ix. 61), but the word *κατὰ* is nowhere used in the sense of 'in' the house, save in the three passages rendered 'church in the house.' It is also contrary to primitive usage for this word *κατὰ* to be used in order to define the locality of a Church. The Epistle of Clement is inscribed from the Church sojourning at Rome, to the Church sojourning at Corinth: *τῇ ἐκκλησίᾳ τοῦ Θεοῦ, τῇ παροικοῦσῃ Κορίνθον* (c. i.). Ignatius writes to the Church being in Ephesus: *τῇ οὔσῃ ἐν Ἐφέσῳ*. He salutes the Church being in Magnesia: *τὴν οὔσαν ἐν Μαγνησίᾳ*. The Apostolic fathers, like the Apostles themselves, habitually use *κατὰ* in the sense of 'according to,' but neither they nor the Apostles ever apply it to a Church in the sense of 'in,' apart from these allusions to the Church and the house. The writer holds that in these cases also the word means 'according to.' The house is not a literal building. It is the name of a moral class—the

class of Vashti's Women, or those who are in comparative ignorance, and are receiving instruction in Christian truth. The persons instructing them are Wise Persons. To these the moral house is, in a manner, subject, and hence it is spoken of as the Church according to their house. It may meet in one place, or many, or may not meet at all, but be taught individually. But all who are thus being taught by these wise Christian men or Christian women are a Church according to the house of these men or women. They are subject to them as a wife to a husband.

8. This allusion to the Church according to the house appears to accord with other Scriptural symbolism of a moral kind. Jesus says to His Apostles: 'What ye hear in the ear, preach upon the houses'—*κηρύξατε ἐπὶ τῶν οἰμάτων* (Matt. x. 27). It may be said that this preaching upon the houses simply denotes publicity, as when men are said to lament on houses (Jer. xlviii. 38). The communing of Samuel with Saul on the house could not be for publicity (1 Sam. ix. 25), any more than could Peter's prayer in a like place (Acts x. 9). But it will be thought that the preaching implies it. Let us not forget, however, that it was not usual for Apostles to preach on houses. Such places would not have been suitable for their purpose. Further, the Apostles were builders for God. Paul said that God had made him a wise master-builder (1 Cor. iii. 10), that the Church was God's building (verse 9), that he had laid the foundation, and that others built upon it. But this moral building has its different stages. Some therein need milk, and others meat. There is the house resting on the foundation, and there is a state in which Christians are above that house. In Matt. xxiv. 17 Jesus says: 'He that is on the house, let him not come down to take anything from his house.' How could a man escape in time of danger, and flee to the mountain, without coming down from his house? And what sin would it have been for a man to snatch a few clothes and a little food for his flight when he had come down to the house? But if the house be a moral building, then we see it to be reasonable that, in times of the greatest peril, we should beware of turning back to lower things. Hence it is significant that the Women are to ask *ἐν οἴκῳ*, or 'in a house' (1 Cor. xiv. 35). This is a state morally inferior to that of being on a house. Clem. Alex. assigns the Wise Teachers to the part above the house, and it is significant that he does this in respect to teaching: 'The Gnostic, then, reflects more closely the [Divine] likeness, the mind of The Teacher, which, having perceived, he enjoins, and he consults with those who are wise and temperate. Having come to know this [likeness] as He who taught him wished, he takes up (*ἀναλαβὼν*), for the sake of knowledge, the magnificent [likeness], and teaches, in a remarkable way, upon the houses (*οἰδοῦσας μὲν ἀξιολόγως ἐπὶ τῶν οἰματῶν*), those who are able to be built up to a high elevation (*ὑψηλῶς*). . . . For "what ye hear in the ear"—that is, secretly, and in mystery (for such things as "the speaking into the ear" are spoken allegorically)—preach, He says, upon the houses, receiving [these things] with greatness of mind, and giving them forth in an exalted way (*ὑψηλῶς*), and, according to the canon of Truth, making the Scriptures quite plain' (Strom., Lib. VI., pp. 671, 676).

Referring to these moral houses, Paul says: 'And if they would learn anything, let them ask their own Husbands in the house' (verse 35). Had the Apostle been referring to literal women, he would surely have allowed them to ask for instruction from their Christian teachers without sending them home to their husbands. In reality, he is allowing them to ask such teachers, for these Husbands are not according to the flesh, but the Wise Men, who are as heads to the house of the ignorant, and of those who are out of the way. Ignatius bids wives be content with their husbands in flesh and in spirit: *σὰρξὶ καὶ πνεύματι* (Ad Pol., c. v.). These Husbands of whom Paul speaks are only such in a spiritual sense. Such ignorant people must learn before they begin to teach. The blind must not set up as leaders of the blind. Paul refers to some as 'desiring to be teachers of the Law, though they understand neither what they say, nor whereof they confidently affirm' (1 Tim. i. 7). These are the Women whom Paul will not allow to speak—that is, to command, or have authority. They are as likely to be literal men as literal women. Paul says of them: 'For it is shameful for a woman to speak in the Church' (verse 35).

The following verses show that it is an error to regard these Women as literal women. Verse 36 is a virtual enforcement of the words: 'Freely ye received, freely give' (Matt. x. 8). Paul is speaking to these Wise Men about these morally ignorant ones, or Women. First, he reminds them that they themselves had received their wisdom from a source outside themselves, and that it had not originated with them. Memucan said: 'If unto the King good, let a word of the kingdom go forth from Him' (i. 19). The word comes forth from Christ: 'So shall My word be that goeth forth out of My mouth' (Is. lv. 11). Hence these Wise Men did not originate the word of wisdom; they received it from the Lord. So Paul says: 'What, was it from you that the word of God went forth?' Had they anything which they had not received? And now that it had come to them, and that they were Wise Men, had they, as Wise Men, no Wives—that is, no house of ignorant men and women—to whom they could communicate this word of wisdom? God said: 'It is not good that the man should be alone' (Gen. ii. 18). Were these Wise Men alone? Had they no weaker vessels? No feeble souls looking to them for instruction? Jesus said: 'Ye have the poor always with you' (Matt. xxvi. 11). So these Wise Men always had with them the ignorant. The word of God did not find them like unmarried men, with no ignorant ones of their house to ask them questions. So Paul says: 'Or came it unto you alone?' The word of the Lord is to sound forth (1 Thes. i. 8) from the Wise Men to the ignorant moral Women. Paul goes on to give a hint that his words have a spiritual aspect, and that some people will not acknowledge it: 'If any man thinketh himself to be a Prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord' (verse 37). What meaning can this verse have on the literal theory? If it be true that Paul only meant that literal women should be silent, all might understand him. But it would not be easy to say how a prophetic or spiritual light was needed to show that this was Christ's command. In 1 Cor. xi. 16, when writing on a kindred subject, Paul avoided con-

troversy. So he avoids it here. It is, in a measure, a hint of the meaning, when he puts the prophetic and spiritual on one side, and the ignorant on the other. This is virtually to distinguish between the Wise Men and the Women. But he will not enter into controversy with the ignorant. He says: 'But if any man is ignorant, let him be ignorant' (verse 38). These verses, as thus considered, do not put any disability on literal women. Any woman may, in the Apostolic sense, be a Wise Man. On the other hand, every ignorant Christian man is, in the Apostolic sense, a Woman. These verses, so far from dishonouring woman, show how completely the religion of Jesus Christ takes disabilities away from her. We see how true it is that in Christ 'there can be no male and female' (Gal. iii. 28). In this sense the words which the Second Clementine Epistle attributes to Christ have a fulfilment: 'The Lord Himself, having been asked by some one when His kingdom would come, said, When the two shall be one, and the outer as the inner, and the male with the female, neither male nor female' (c. xii.). Prometheus feared to be thought *θηλύνους*, or 'woman-minded' (Æsch., Prom., verse 1024), and this old prejudice dies hard. However, in God's good time, Christianity will kill it. The reading of Ps. lxxviii. 11 given in the Revised Version, will yet have a glorious fulfilment: 'The Lord giveth the word: The women that publish the tidings are a great host'

CHAPTER V.

ESTHER II.

ON the supposition that Man's Nature is the Kingdom over which Christ, or Ahasuerus, reigns, Memucan was not speaking in empty compliment when he said that this kingdom was great (i. 20). Herbert says:

' Nothing hath got so far,
But man hath caught and kept it, as his prey.
His eyes dismount the highest star,
He is in little all the sphere.'

The letters sent into all the provinces according to their several languages fitly symbolize that Word of Truth which discerns our thoughts (Heb. iv. 12), and which is also given for a testimony to all nations.

In the previous chapter both the King and the wise men have been represented in a judicial aspect. Vashti was to be put away. But now there is to be a gathering rather than a scattering abroad. The chapter we are now to consider appears to embody principles like the following:

1. It is clear that Vashti is superseded by Esther. Esther is to be queen instead of Vashti (verse 4). But historical evidence shuts us up to the conclusion that Vashti must be more closely identified with Judaism than is Esther. The latter, even if not from the beginning identified with what is Christian, has a more Christian tendency

than Vashti, and ultimately becomes fully identified with what is Christian. That she is not Christian from the first is indicated by the fact that in the beginning of her history she is found in the Heathen Grade. But Jesus said that they should come from east and west to sit down in the heavenly kingdom, while the sons of the kingdom should be thrust out (Matt. viii. 11, 12). The supercession of Vashti by Esther illustrates this fact. It is a noticeable feature of the history, and one tending to show the Jewish aspect of Vashti and the Christian aspect of Esther, that Vashti is never found on the Heathen Grade, but only on the Servants' Grade, or Grade of Sacrifice, while Esther begins her moral progress on the Heathen Grade.

2. This chapter, like the preceding, has some illustrations of the way in which those on one grade sometimes allude to those on another grade. Two instances of this law are of special importance.

(a) The opening clause in verse 2 is on the Young Men's Grade. The Hebrew has, 'And the young men of the King, who ministered to Him, said.' Thus far the sentence is on the Young Men's Grade. But in their speech these Young Men refer to Godly Service. They speak of a seeking for virgins for the King. But this seeking, as the conjoined idiom, 'appearance' and 'young women,' shows, is on the Heathen Grade. Thus, while the speakers are on the Young Men's Grade, they are advising action in Godly Service on the Heathen Grade. It is as if they said, 'Send the truth to the Heathen if Vashti's Jewish class will not receive it.' But it is important to notice that those who give this counsel are only on the Young Men's Grade. Hence they are not spiritual. It is rather like Godly Jews recommending a preaching of prophetic truth to the Heathen than spiritual Christians going out in Godly Service. But in verse 15 Esther comes to Zion, or the Grade of Tongues. On that grade the King makes a feast for her (verse 18). Then, after this feast, there is again allusion to Godly Service on the Heathen Grade. This is spoken of in verse 19 as a second gathering of the Virgins. It is the second gathering, because the first was only a gathering by unspiritual men, coming down from the Young Men's Grade, but this second gathering is a gathering by spiritual men, who come down from the Grade of Tongues. Thus the second gathering is better than the first gathering, for it is Christian, while the former appears to be more in affinity with Judaism.

(b) Faust says :

'To what man's spirit conceives
Of purest, best, some foreign growth still cleaves.'

Now, in the beginning of verse 13 we have the strange idiom of a young virgin coming to the King *הַמֶּלֶךְ*, or 'in this.' The writer thinks that all the moral history of this part of the chapter supports the view that the word *הַמֶּלֶךְ*, as thus used, represents a foreign growth, an evil element from the Servants' Grade which these virgins are seeking to take in with them to the King. They are clinging to what is Soulical and Jewish. Their sin is, that instead of Hege, the King's chamberlain, commanding them, they command Hege. The words which our Versions render 'she desired' (verse 13) are in Hebrew 'she said.' That is, the woman is claiming authority over the man. But when these

virgins seek to come to the King with that evil element, or foreign growth, cleaving to them, they are like those who receive seed on ground that has no depth of earth. Their goodness is transitory. They tarry with the King as wayfarers tarry for a night, and then they even fall back to a worse state than before. They go back to the second house of the King, the house of the concubines (verse 14). But Esther's virtue is that she will not give Hege any command (verse 15). She receives what he gives, and having thus learned obedience, she enters to the King, and finds acceptance. Many expositors notice the striking way in which the Hebrew verb 'to say,' as used in this Book, often means 'to command.' But it may further be said that the very essence of the moral history is in vital relation to this fact.

3. Both the Processes, the Sinaitic and the Seed Process, find recognition in this chapter. We have such Sinaitic terms as 'before Him,' 'in the eyes of,' in verses 4, 9, 11, 15, 17. On the other hand, in verse 14 we have the Seed Process verb 'to call.' The allusion, also, in verse 9 to seven young women or virgins from the King's house, refers to Seed Process Action. It may here be said that the words 'Angels' and 'young women' sometimes have reference to what is inward, and according to the Seed Process. We will note this fact more fully as we examine the chapter. Sometimes even English writers use the term 'angel' in a somewhat analogous sense. Dr. Parker, in his 'Inner Life of Christ' (p. 6), says: 'Inspiration, Enthusiasm, Ecstasy, these Angels we have succeeded in strangling.'

4. The following are the gradal features of the chapter:

(a) Verse 1 is on the Servants' Grade, with which Vashti's history throughout is in close connection. We have the word 'do.'

(b) Verses 2-4, as respects the speakers, or Young Men of the King, are all on the Young Men's Grade. The word 'young men' in the beginning of verse 2 indicates this fact. But, as respects their counsel, the verses allude to the Heathen Grade. We have three conjoined idioms of that grade—'appearance' and 'young women' in verse 2, the same two words in verse 3, and 'do' and 'young woman' in verse 4. The allusion to Shushan the Palace shows the earthly realm.

(c) Verses 5, 6 are on the Servants' Grade. They have the words 'Shimei,' שִׁמְעִי, 'with.' The reference to Jerusalem also betokens the Sinaitic Process and the Servants' Grade.

(d) Verses 7-11 are on the Heathen Grade. The word 'appearance,' in verse 7, conjoins with 'young woman,' and נָשִׂיא, 'she,' in the same verse. The word 'hear,' in verse 8, conjoins with 'young women' in the same verse. The words 'young woman,' in verse 9, and 'people,' in verse 10, appear to conjoin with 'do,' in verse 11. It is important to notice that Mordecai is associated with the Heathen Grade, as well as with the Servants' Grade. But the word 'Jerusalem' is not used in the Heathen Grade portion.

(e) Verses 12-15 are very significant, and yet very peculiar, in their gradal features. First, wherever allusion is made to entering to the King, the word 'come' or 'enter' has a spiritual application to the Grade of Tongues. In every one of these four verses the word 'enter' occurs in this spiritual sense. But the virgins who are thus said to

enter are going from the Grade of Young Men. Hence the words 'young woman,' used twice in verse 12, once in verse 13, also the word נִי 'she,' used twice in verse 14, are of the Young Men's Grade. On the other hand, the words הִן, 'this,' in verse 13, and the word עִם, 'with,' in verse 13, refer to an evil element pertaining to the Servants' Grade which these young women try to take in with them to the King, and which causes them to fall away. These words are of the Servants' Grade. On the other hand, the word 'seeing,' at the close of verse 15, applies to that spiritual realm to which Esther has entered as queen, and hence it is a word used in its spiritual application to the Grade of Tongues. Thus the grade-words of this particular portion throw very much light on the moral meaning of the history. The way in which the word 'enter' is used of a manifestly higher state tends to show that it is not the conjoined idiom that is being used in these verses.

(f) Verse 16 is on the Young Men's Grade, as the word הִנֵּה, 'this,' shows. Even when Christianity has come in, all believers do not become spiritual. Esther is taken in to the King on this grade, and she enters to Him on the Grade of Tongues. Thus Esther is in relation to two grades, and two moral classes, in these successive portions.

(g) Verse 18 reverts to the Grade of Tongues, where Esther is spiritual. There the King makes a feast for her. The words 'do,' or 'make,' and 'servants,' have here a spiritual application to Zion.

(h) After the narrative has thus shown us Esther coming to Zion, verses 19, 20 show us how she and Mordecai are found acting in Godly Service on the Heathen Grade. This is the second gathering. The first was by those who had only come down from the Young Men's Grade (verse 2), not from Zion. In these verses the word 'do' conjoins with 'people' and הֵם, 'with.' The principle of a descent from a higher to a lower grade in Godly Service is one of the utmost importance, as we may see, in all these histories. It shows how intensely sympathetic and practical Christians ought to be.

(i) Verses 21-23 are on the Servants' Grade. We have the word 'find,' the only grade word in the portion.

We may now proceed to consider the chapter in detail.

We read, 'After these things, when the wrath of King Ahasuerus was pacified, He remembered Vashti, and what she had done, and what was decreed against her' (verse 1). The very tone of the history indicates that this wrath of the King was righteous wrath. Lysias writes τούτων μὲν οὖν ἀδικούντων μετρίως ἐν ἡγανάκτειν (Def. Veter. Emerit.)—'I might reasonably be grieved with those who act unjustly.' But could such a defence be made for Ahasuerus if His anger was owing to the modesty of Vashti? In such case His anger would have been unrighteous. As Samson ceased to take vengeance (Judg. xv. 7), so the anger of Christ, or Ahasuerus, is appeased when the Church that did not know the time of its visitation has had the kingdom taken from it. His decree had been written against that Church, and she who had been first was now last. It cannot be said that Amestris, the wife of Xerxes, was thus put away. Long after the expedition into Greece, she lived with the king, and had great influence over him (Herodot., Bk. IX., §§ 109-112).

They who give advice to the King are now spoken of as 'young men

of the King.' They are the Wise Men on the Young Men's grade, who have not yet come to the kingdom. They belong pre-eminently to the King, whom they serve with dignified service. We have seen in 1 Cor. xi. how the word 'Woman' is used in two senses. First, where only one Woman is denoted it indicates the Adamic Soul, as in contrast with the Spirit or Man. This is the Adamic usage. Secondly, where we read of 'every' Woman, implying many, it is used Morally, and denotes the class of those who are morally ignorant. In the previous chapter there are Wise Men, and there are Women, and the writer has tried to show that these Women are moral. But from the time when Esther's history begins, we have one Woman, Esther, associated with one Man, Mordecai. The destiny of one follows the destiny of the other. The writer would be anticipating if he stated here all his reasons for the following conclusion. Such reasons will be stated as he proceeds. He will only say now that after considering the whole Book he is convinced that Esther and Mordecai, like Eve and Adam, represent an Adamic Soul and Spirit. Hence what is said of Esther's subjection to Mordecai (verse 20) is in direct relation to the law of the Woman's subjection to the Man, which is so prominent a feature in the Book. Thus the Moral 'Woman' is giving place to the Adamic Woman. This may be the reason why there is a change in the designation of the King's counsellors. They are no longer spoken of as 'Wise Men,' but as 'young men.' The cessation of the work of judgement may also account, in part, for this change. It is a function of wise men to judge.

These young men make a proposal to the King. There is a passage in *Ælian* which presents so many illustrative coincidences with this part of the history, that the writer may be excused for quoting it at some length. He says: 'Aspasia, the daughter of Hermotimus, the Phocian, was brought up as an orphan, her mother having died in childbirth. Hence Aspasia was brought up in poverty, but prudently, and in vigour. A certain dream repeatedly came to her, and divined for her a good omen, intimating that it would be her lot to dwell with a noble and good man. While she was yet a child, a tumour came on her face under her chin. It was unpleasant to look upon, and it grieved both the father and the damsel. Her father took her to a physician, and he undertook to heal her for three staters (9s. 9d.). He said he had not got the money, and the physician said, Neither have I plenty of medicine. Aspasia, as was natural, was grieved at this. She went out and wept, and having a looking-glass on her knees, and beholding herself therein, she was much pained. While she remained supperless for grief, there came timely sleep, and with the sleep a Dove appeared, and, becoming a Woman, it said, Be cheerful, and bid a long farewell to these physicians and their remedies, and do thou, having bruised as many of the rosy crowns of Aphrodite as may be dry, make an application to the tumour. The damsel, having heard these things, acted accordingly, and the tumour disappeared. Aspasia was forthwith the fairest of her fellow-virgins, having received a bloom from the fairest of the gods. She had an abundance of graces such as no other virgin of the time possessed. Her hair was golden (*ξανθή*), and somewhat thick. She had large eyes,

a nose somewhat Roman (ἐπίγρυπος), and little ears. Her skin was tender. The complexion of her face was like to roses. Hence the Phocians, while she was yet a child, called her Milto. Her lips were red, and her teeth were whiter than snow. She had fine feet, such as those of the beautiful women, whom Homer, in his own speech, names the beautiful footed. She had a pleasant and soft voice. One would say while she was speaking that one was listening to a siren. She was free from all womanly officiousness and intermeddling. Wealth ministers to such things, but she, being poor, and nurtured by a father who was poor, contributed nothing elaborate or superfluous to her appearance. She came in time to Cyrus the son of Darius and Parysatis, not willingly, nor because her father had sent her, but through constraint (πρὸς βίαν), such as was frequently exercised on the capture of cities, or by the frequent constrainings of tyrants or satraps. One of the satraps of Cyrus led her along with other virgins to Cyrus. And she was quickly honoured above the other concubines (καὶ τὰχιστα τῶν ἄλλων παλλακίδων προετιμήθη) on account of her simple habit, and modest demeanour, and unadorned beauty. And it was a help to her being greatly beloved that she was a woman of understanding. And when Aspasia came first to Cyrus he had just had his dinner, and was about to drink according to the Persian fashion. For, after they had been filled with food, the Persians spent their leisure right well in wine, and in pledge drinking, stripping for drinking as for wrestling. In the midst of his drinking, therefore, four Greek virgins were brought to Cyrus, amongst whom was Aspasia, the Phocian. And they were most attractively prepared. For the three had had their hair plaited by their own women who had come up with them, and their faces were adorned with unguents and dyes (ἐντρίψεσι καὶ φαρμάκοις). And they were taught by their nurses how they must act winningly towards Cyrus, and how they must flatter. They were taught lessons of harlotry, and the ways of women using their beauty as with tavern tricks. But Aspasia resolved neither to put on a rich tunic, nor did she think fit to be clothed with a divers coloured cloak, nor would she be washed, but crying out she invoked all the Greek gods, and the gods of freedom, and she called upon the name of her father, and she uttered imprecations on herself and her father, believing that she was enduring what was clearly and confessedly bondage, when, contrary to custom, she had a robe about her body, and elaborate preparation. But having been smitten, she put it on of necessity, and obeyed orders, being grieved, nevertheless, that she was obliged to act like a harlot, and not like a virgin' (Bk. XII., c. i.). In the interview, Cyrus preferred Aspasia to all the women, and she came into such friendship with him afterwards, that she was almost equally honoured. While this description has many coincidences that remind us of Esther's history, it adds to the difficulty of the literal theory. It says nothing of twelve months' preparation. The virgins go in several at a time, instead of one by one. They come in after dinner. The insight which such an account gives into the corrupt life of Persian kings makes it the more noticeable that not a hint is given in the Book of Esther that the conduct of Ahasuerus deserved condemnation.

The foregoing history assumes that it was an established custom for

the satraps to forward fair women to the Persian kings. Ælian says it was done frequently (*πολλάκις*). But this gathering of the virgins by Ahasuerus appears to be one act, designed to find a virgin fit to be the queen. We read: 'And young men of the King, who ministered to Him, said, Let there be sought for the King young virgins of good appearance' (verse 2). It is said of the daughter of Zion, 'Thou shalt be called Sought out' (Is. lxii. 12). Professor Schultzl notices that these who are to be sought out must be virgins, and young, and fair, qualities which do not one imply the other. When Ælian speaks of tyrants and satraps forwarding virgins to Cyrus, we do not suppose that they were appointed to their office for this special purpose. The titles 'tyrant' and 'satrap' imply that such was not the case. Is it literally likely that Xerxes, or Artaxerxes, appointed settled officers in all the provinces of a kingdom reaching from India to Ethiopia, to gather all the fair young virgins? Is it likely that this should be done to find a woman fit to take the exalted place of a deposed queen, and yet that no ancient historian should make any allusion to this gathering of the virgins? Is it not far more probable that these officers are those of whom Paul says: 'And He gave some to be prophets, and some evangelists?' (Ephes. iv. 11, 12). Officers are appointed by the King to gather those who are to be presented to Him as chaste virgins (2 Cor. xi. 2). So these young men, who are as wise and believing Jews, say: 'And let the King appoint officers in all the provinces of His kingdom, and let them gather all the young virgins, good of appearance, to Shushan the palace, to a house of the women, to the hand of Hege, eunuch of the King, keeper of the women, and let their things for purification be given them' (verse 3). The gathering together accords with the aspect of fellowship, as found in church life. They are to be gathered to the lily palace, not to the lily city. They are yet on the Heathen Grade. The Hebrew word 'young,' applied to these virgins, is the feminine form of the grade word for 'young man.' The white lily was of old an admired flower. Speaking of the hyacinth, Ovid says:

'Tyrioque nitentior ostro
Flos oritur; formamque capit, quam lilia, si non
Purpureus color huic, argenteus esset in illis.'
(Lib. X., c. v.)

'A flower shall arise more beautiful than Tyrian purple, and it shall take a form like that of lilies, save that, while their colour is silvery, this shall be purple.'

Some names of flowers used by the ancients are of doubtful meaning. It is, however, clear from the foregoing passage that the word 'lily' is given to the white flower. Hence it is a fitting symbol of righteousness, which is said to be 'bright and pure' (Rev. xix. 8). These virgins are gathered in imperfection, and need purification, and hence they come to a house of women. But this cannot be Vashti's house of those who do not go up higher. It must be a house morally in advance of that, for Esther does ultimately 'enter' to the King. We read in verse 14 of two houses of the women. These virgins are to be gathered to the hand of Hege. Ælian speaks of the virgins having nurses. All the fair virgins must have formed a great company. It is,

therefore, the more strange, on the literal theory, that this one eunuch, Hege, should have charge of them all. The name *הֶגֶה* is said by Dr. Davies and others to be from *הִנָּה*, meaning 'to separate.' It is used of the separation of dross from silver (Prov. xxv. 4), and of the wicked from before the king (verse 5). The name is very suggestive of purification. It indicates that before these virgins come into the King's presence they must undergo a process of Separation and Purification. This eunuch, Hege, or Separation, is probably a symbol of the truth that all who would enter into the kingdom of Christ must come out from the ungodly, and be separate. Hege keeps the women in thus keeping them from moral contamination. Christ only accepts what is pure. He 'loved the Church, and gave Himself up for it, that He might sanctify it, having cleansed it by the washing of water with the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy, and without blemish' (Ephes. v. 25-27). These are the purifications to be undergone by the virgins at Hege's hands, and not such as are effected by unguents and dyes. Holy men as well as holy women were anciently designated virgins. Archelaus (c. xii.) speaks of Mani coming to Marcellus, 'bringing with him altogether twenty-two young men and elect virgins'—'virgines electos' Beausobre says that the word 'electos' shows that these virgins were men. The young men speak of the class Adamically. 'And let the young woman which shall be good in the eyes of the King be queen instead of Vashti And the thing was good in the eyes of the King, and He did so' (verse 4). Thus the Christian Church begins to be evolved from Heathenism, and to be prepared for taking pre-eminence over the Church of prophetic times. Clem. Alex. denounces unguents as tending *εἰς ἡδονὰς καὶ ἡσυχίας*—'to pleasures and lusts'; but he commends the anointing from the Holy Spirit (Pæd., Lib. II., c. viii., p. 175). Esther's unguents are moral, not literal.

We come now to a higher aspect of the history, that which pertains to the Grade of Servants. The writer holds that it will be seen from many evidences in the following chapters that Mordecai is an Adamic representative of the Spirit, and Esther of the Soul. Thus Mordecai and Esther represent but two aspects of one and the same Adamic Christian Man. By several philologists 'Mordecai' is said to be from the Persian 'mordkai,' meaning 'little man,' though some derive it from 'Merodach.' As meaning 'little man,' it is a fitting designation of the Adamic Christian man, on the Intellectual Side, who is in relation to God's kingdom. It is only by becoming little that we can enter that kingdom (Matt. xviii. 3). It is a kingdom of such as little children (xix. 14). Two names are given to the Soulical representative. She is called first Hadasseh, or 'the myrtle tree' (Zech. i. 8), and then Esther, or 'the star.' One name betokens what is on earth, and the other what is in heaven. On the lower and earthy state, or grades, she is as a myrtle-tree, or Hadasseh, but in relation to the higher and spiritual grades, even before she comes to them, she is a star, or Esther. In both aspects she is beautiful. Christ is among the myrtle trees (Zech. i. 10) as well as amongst those who shine in the kingdom (Matt. xiii. 43). It may seem unreasonable to regard parts of the nature as distinct persons. But

this feature is in harmony with Scriptural usage, as seen in the account of the sheep and goats in Matt. xxv., and of the children of God, etc., in John's first Epistle. Something analogous to it was recognised by the ancients. In the following passage, that which Lucian so skilfully ridicules reflects great truths, and is far from being wholly ridiculous. He represents Diogenes and Hercules meeting in Hades, and conversing thus (§§ 402-5) :

DIOG. 'Is not this Hercules? It is nobody else, by Hercules! The bow, the club, the lion's skin, the stature, altogether it is Hercules. Then has he, who is a son of Zeus, died? Tell me, O thou triumphant one, art thou dead? for I used to sacrifice to thee when I was on earth as to a god.'

HER. 'And rightly thou didst sacrifice, for Hercules himself is in heaven with the gods, and he has "beautiful-footed Hebe," but I am his phantom' (*εἰδωλόν*).

DIOG. 'How sayest thou? an *εἰδωλόν* of the god? and is it possible that, as respects one half, he should be a god, and, as respects the other half, he should die?'

HER. 'Certainly. For that one himself has not died, but I his image' (*εἰκών*).

DIOG. 'I see. He has given thee as a substitute' (*ἀντανδρόν*) 'to Pluto, instead of himself, and thou art dead instead of him.'

HER. 'Something so.'

DIOG. 'How was it that Æacus, being exact, did not recognise thee as not being that one, but received the present counterfeit Hercules?'

HER. 'Because it is exactly like [him].'

DIOG. 'Thou speakest truly. So exact as to be himself. Mind, now, lest it be the other way about, that thou art Hercules, and that the *εἰδωλόν* with the gods has married Hebe.'

HER. 'Thou art rash and talkative, and, if thou cease not mocking me, thou shalt know presently of what god I am the *εἰδωλόν*.'

DIOG. 'The bow is naked and to hand. But why should I yet fear thee, having died once for all. But tell me before thine Hercules, when he was alive wast thou then with him, being an *εἰδωλόν*? Or were you one through life, and then when you died, having been divided, did he fly away to the gods, whilst thou, the *εἰδωλόν*, as was fitting, came to Hades?'

HER. 'I ought not to answer a man jeering thus; but, nevertheless, hear this: Whatever of Amphitryon' (*i.e.*, the mortal father of Hercules) 'was in Hercules, this died, and I am all that, but whatever was from Zeus is present in heaven with the gods.'

DIOG. 'Now I see clearly. For thou sayest that Alcmena bare two Hercules at one time, one to Amphitryon, and one from Zeus, so that secretly ye were twins born of the same mother.'

HER. 'Not so, foolish one, for we were both the same.'

DIOG. 'It is not easy to understand this, that ye should be two conjoined Hercules unless, like the hippocentaur, ye were horn together, one man-and-god.'

HER. 'And do not all men seem to thee thus to consist of two, of soul and body? so that what hinders that the soul which was from Zeus should be in heaven, and that I, the mortal part, should be with the dead?'

DIOG. 'But, most excellent Amphitryonides, thou wouldest well say this if thou wast a body, but now thou art a bodiless *εἰδωλόν*. So that thou art likely to make Hercules a triple one.'

HER. 'How a triple one?'

DIOG. 'In this way. For if one is in heaven, and thou, his *εἰδωλόν*, art with us, and the body has been dissolved into dust, there are these three things. Now consider whom thou shalt design as a third father for the body.'

HER. 'Thou art rash and a sophist. Who dost thou happen to be?'

DIOG. 'I am the *εἰδωλόν* of Diogenes of Sinope, but I myself am not, by Zeus! "with the immortal gods," but with the best of the men who are dead, dwelling with Homer, and I laugh at such exaggeration.'

On the literal theory, there is a chronological difficulty connected with verses 5, 6. Our Version reads: 'There was a certain Jew in Shushan the palace, whose name was Mordecai, the son of Jair, the son of Shimei,

the son of Kish, a Benjamite, who had been carried away from Jerusalem with the captives which had been carried away with Jeconiah, King of Judah, whom Nebuchadnezzar, the king of Babylon, had carried away.' Nebuchadnezzar is supposed to have carried the Jews captive about 600 B.C. But Xerxes, whom most writers identify with Ahasuerus, did not ascend the throne until 486 B.C. How, then, could Mordecai have been led captive by Nebuchadnezzar? A commentary by the Society for Promoting Christian Knowledge says that, of course, it was not Mordecai who was led captive, but probably his ancestor, Kish. Mr. Symington thinks this view to be 'most natural.' Professor Schultz, as the writer thinks, very justly remarks: 'The relative sentence in verse 6 cannot by any means be referred to the last-named Kish, but only to Mordecai.' Yet the Professor identifies Ahasuerus with Xerxes. The Editor quotes Kiel's explanation, that Mordecai 'was carried away in the persons of his forefathers.' When Haman's father is named in iii. 10, the narrative still keeps its direct application to Haman. It is unlikely that all the information in ii. 6 would have been interposed in the narrative concerning one of Mordecai's ancestors who is not named before or subsequently.

While the writer believes that literal Jews were probably led captive to Egypt and to Babylon—while he believes that there were Egyptian kings named 'Pharaoh,' and a king of Babylon named 'Nebuchadnezzar'—he yet holds that these persons and events are used in Scripture as symbols of higher truth. That higher truth is not to be read as literal history, but only as moral history. It is clear, from the Scriptural narrative itself, that the history is not to be taken literally. Daniel said to a king Nebuchadnezzar: 'Thou art the head of gold' (ii. 38). Yet that head of gold was to be broken in pieces by the coming of Christ (verse 35) long after the death of the literal kings of Babylon. How, then, could this Nebuchadnezzar be a literal king of Babylon?

There are two forms of wickedness—a wickedness that is *Fleshly*, and a wickedness that is *Spiritual*. The latter is a more Intellectual wickedness. It constitutes the man of sin who has been so rampant in ecclesiastical places. This spiritual Braggadochio has especially set up his throne by God's altar, and there, robbing God of His glory, he has welcomed the deluded multitudes who have come to flatter him,

'And blow the bellows to his swelling vanity.'

Spiritual wickedness had its full manifestation when Christianity came in, but it had a secret working previously (2 Thes. ii. 7, 8). Of the former, or *Fleshly* wickedness, Pharaoh, and the Egyptians 'great of flesh' (Ezek. xvi. 26), are the most common Scriptural symbols. Of the latter, or *Spiritual* wickedness, Babylon, which is ever represented as something high, and whose king is at last to fall from heaven (Is. xiv. 4, 12), is the Scriptural symbol. A good and devout Jew who allowed his pride in Judaism to make him hostile to Christian teaching would thereby be coming into the power of the king of the Babylon of Spiritual wickedness. In some such moral sense, Mordecai, 'the little man,' who represents the Intellectual Side, allows Nebuchadnezzar to lead him captive. This Nebuchadnezzar is living now. Nebuchad-

nezzar, King of Babylon, is here a Scriptural symbol of Spiritual wickedness. His name, according to Dr. Eadie, Dr. Kitto, and others, means 'chief of the gods.' This is a befitting name for the worst form of sin. That sin is thus set forth in Scripture in two aspects may be shown by the following facts :

1. Egypt and Babylon are two great and prominent enemies of God's people. They are the places of captivity. Babylon, the less fleshly and more spiritual, comes last as an oppressor of God's Israel.

2. Paul implies a fleshly and a spiritual sin when he says : ' For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual things of wickedness in the heavenly places ' (Ephes. vi. 10). They who have ' suffered in the flesh ' have ceased from the fleshly kind of sin (1 Pet. iv. 1).

3. Paul also speaks of a form of sin that is to ' be taken out of the way ' (2 Thes. ii. 7), and of a Man of Sin who is to be revealed (verse 3). This latter form of sin, like Babylon's king (Is. xiv. 13), exalts himself above all that is called God (verse 4).

4. In examining the number of the name, the writer tried to show that the first beast of Rev. xiii. was Fleshly wickedness. But the same chapter speaks of a second and later beast (verse 11). Moreover, this second beast has several features tending to identify it with Spiritual or Babylonish wickedness. Like the Man of Sin in God's temple, he comes with signs and lying wonders (2 Thes. ii. 9; Rev. xiii. 13). Like Nebuchadnezzar, he causes all who will not worship the image to be killed (verse 15, Dan. iii. 6).

5. Paul says : ' When we were in the flesh ' (Rom. vii. 5), implying the existence of Fleshly wickedness. Equally certain is it that a new form of sin in direct hostility to Christ was to be made manifest : ' Little children, it is the last hour ; and as ye heard that Antichrist cometh, even now have there arisen many Antichrists ; whereby we know that it is the last hour ' (1 John ii. 18). Spiritual wickedness is the sin against which saints have to contend. It is the high thing in saint or sinner that is exalted against the knowledge of God, and a rebel against the obedience of Christ (2 Cor. x. 5).

The writer holds that any literal chronological computation is out of place in the account of Mordecai's genealogy, inasmuch as that genealogy is moral, and not literal. The passage appears to be showing us the moral evolution of Mordecai, or ' the little man.' This child-like man, who is inwardly a Jew, is in the palace of righteousness, or Shushan. He is said to be the son of ' Jair,' or one ' whom He enlightens '—that is, this morally little man owes his origin to a process of enlightenment. This man, again, is a son of Shimei, meaning ' to hearken,' ' to obey.' Light and Hearing are important factors in the process of conversion. Faith cometh by hearing. The Talmud says : ' Mordecai was a descendant of Shimei, whose life King David spared ' (Polano's Selec., p. 169). But the name ' Shimei,' in itself, appears to be used as a symbol of a Moral Quality, having its evolution in a line that is Moral, not Personal. Shimei is said to be a son of ' Kish '—that is, ' the Bow.' The bow is a Scriptural symbol of the truth which comes like arrows

(Ps. xlv. 5). The Truth, Hearing, and Light, have an important place in the evolution of that child-like nature, or Mordecai, which enters the kingdom. In the beginning, however, Mordecai is not exhibited as a conqueror of Spiritual wickedness, but as its captive. The wrestling with that enemy is yet to take place. He is a man of Benjamin, the son of sorrow, who in this place is probably a symbol of godly sorrow, or repentance.

Mordecai is led captive from Jerusalem, or the Sinaitic covenant (Gal. iv. 25). He is led captive with Jeconiah's captivity. The name 'Jeconiah' appears to mean 'Jehovah establishes,' or 'Jehovah appoints.' The name is sometimes in the form 'Jehoiachin.' Even the kingly power in Judaism, which God had established, was led captive by this man of Spiritual wickedness. There was proud prejudice against Christianity. We may read: 'A man, a Jew, was in Shushan the palace, and his name was Mordecai, the son of Jair, son of Shimei, son of Kish, a man of Benjamin; Who had been led captive from Jerusalem with the captivity which had been led captive with Jeconiah, King of Judah, which Nebuchadnezzar, King of Babylon, had led captive' (verses 5, 6).

We have now a transition to the Heathen Grade. There are several features in the next verse that may here be noted: 1. Esther is said to be taken by Mordecai for his daughter. This is supposed to be an ordinary case of adoption. The Talmud says: 'Shortly before Esther's birth her father died, and the mother followed him when the babe drew her first breath' (Polano's Select., p. 169). The babe finds a new father in Mordecai. But we have seen from 1 Cor. vii. 36-38, how a man's own Soul is spoken of as his Virgin-daughter. The writer holds that it is in this sense that Esther is a daughter to Mordecai. 2. We have also seen in Ephes. v. 31 how a man is to leave his father and mother to cleave to his Wife. The writer has alleged that the father and mother are the fleshly Adamic image and likeness, and that the Wife to whom we cleave is Christ according to the flesh. A very similar view is set forth in the closing chapters of the second Clementine Epistle. The writer holds that this father and mother who are dead are the Adamic image and likeness. Had they not been dead, Mordecai, or the morally little or childlike man, could not have had her as a daughter. Paul says: 'If Christ is in you, the body is dead because of sin' (Rom. viii. 10). The body is dead, though as yet unredeemed (verse 23). So the Adamic image and likeness are dead in Esther, though she has not come to the kingdom. 3. There is a Hebrew word *אב*, or *אב*. Sometimes this word means 'uncle' (Lev. x. 4). But it also means 'beloved.' It is this word that is used so often in Cant. as 'Beloved' (i. 16; ii. 3, etc.). As we have tried to show, there is a close affinity between the Books of Esther and Canticles. The writer believes that this word *אב* does not mean 'uncle,' but that it means 'Beloved,' and refers to Christ. This Beloved's name is 'Abihail,' or 'The Father of Strength.' Such a name is a fitting appellation of Christ. It is noticeable that the history does not say that the uncle is dead. When reference is made to those who die, 'father and mother' are conjoined, and both are spoken of together as if they had died together. Hence, if this uncle be the dead

father, it is strange that his name should be mentioned, and not the name of the mother. Abihail is spoken of as a living man might be spoken of, and the writer holds that he is not Mordecai's uncle, but Mordecai's Beloved, or Christ. The death of father and mother is the death of the Adamic image and likeness, and accords with Ps. xlv. 10, 11: 'Hearken, O daughter, and consider, and incline thine ear; Forget also thine own people, and thy father's house; So shall the King desire thy beauty; For He is thy Lord, and worship thou Him.' Until we do thus leave the Adamic father and mother, we cannot be joined unto Christ. The writer would read: 'And he was sustaining Hadassah, this is Esther, daughter of his Beloved (בֵּית־דָּוִד), for not to her (לָהּ) was there father and mother; and the maiden (Naharah) was fair, and good of appearance, and when her father and her mother died, Mordecai took her to him for daughter' (verse 7). As in Gen. xv. 9, 10, and many other passages, the pronouns may be used to mark emphatic identification with a particular person. So in this verse the pronouns appear to identify the father and mother very closely with Esther. Jesus warned us against calling the earthly man our father (Matt. xxiii. 9). To Esther there is no longer any such father. It is in this moral sense that we may read the words: 'Because (כִּי) my father and my mother have forsaken me, therefore Jehovah will take me up' (Ps. xxvii. 10). So far as our literal parents are concerned, God will take us up long before they forsake us. But there is a special sense in which, when we cease from the sinful Adamic father and mother, God will be pleased with us, and take us for His sons and daughters. It is in this sense that now, when the father and mother are dead, Esther is the daughter of Mordecai's Beloved.

The gathering on the Heathen Grade commences as law begins to be known. 'And it came to pass, when the word of the King was heard, and His Law, and when many young women were gathered to Shushan the palace, to the hand of Hegai, that Esther was taken to the house of the King, to the hand of Hegai, keeper of the women.' It is evident that this house is a house of women, but it is a house in moral advance of Vashti's house (i. 9). It is a house where, under the care of Hegai, or Separation, they are being purified. Stress is laid by some writers on the fact that Mordecai is not said to take Esther. Ælian, as we have seen, speaks of some maidens being taken by force. But this is a Divine taking, as much as when we read: 'One shall be taken, and the other shall be left' (Luke xvii. 35).

'Twas the same love that spread the feast,
That sweetly forced us in.'

Under Hegai's care, Esther's purification is hastened. She finds favour in his sight. 'And the maiden was good in his eyes, and she obtained kindness of him, and he speedily gave her her things for purification, and her portions.' The righteous receive a portion wherein they can rejoice (Is. lxi. 7). These purification and portion are Sinaitic. But there next follows an allusion to the Seed Process. We read that he gave seven maidens, meet to be given to her, from the house of the King. From verse 13, this house of the King appears to be distinct-

from the houses of the women. It is the house on Zion's hill, where the King dwells. That the number of maidens is seven accords with the number of the eunuchs and wise men (i. 10, 14). It suggests moral history. These maidens are given by Hegai, which suggests that they tend to purification. That they are given from the King's house also implies that they are heavenly qualities. In Ps. lxxviii. 49, certain plagues are spoken of as Angels. Lucian also describes plagues of death as Angels of Death. Mercury, speaking to Charon of Death, says: 'His Angels and servants are very many (*ἄγγελοι δὲ καὶ ὑπηρέται αὐτοῦ μᾶλα πολλοί*), as thou seest. They are agues, and fevers, and consumptions, and pleurisies, and the sword, and robbers, and poisons, and judges, and tyrants. . . . Thou seest how many men there are disputing about boundaries, and others heaping up money, and then, before they have enjoyed these things, they are called away by those whom I have spoken of as Angels and servants' (§§ 513-515). Just as forces tending to death are personified as Angels, so is it with Virtues tending, by Seed Process action, to life. The writer has tried to show that 'Hermas' contains some important teaching as to the spiritual meaning of portions of Scripture. In that work we have a description of the building of the kingdom of God, and, as we are trying to show, Mordecai and Esther are as the beginnings of that kingdom. So far the two works have a coincident reference. In the building of this kingdom, Hermas represents an important part of the work as being effected by certain virgins, and the writer believes that these virgins given to Esther from the King's house are equivalent, both in nature and work, to the virgins of which Hermas speaks. The shepherd is with Hermas, and the latter says as follows, the allusion to whiteness being suggestive of Shushan: 'In the middle of the plain he showed me a large white rock (*candidam petram*), which rose up from the plain itself. That rock was higher than those mountains, and it was square, so that it could have supported the whole world. It seemed to me to be old, but it had also a new gate, which seemed to have been lately sculptured. That gate had a brightness more splendid than the sun, so that I marvelled greatly at its light. Round about that gate there stood twelve virgins (*virgines duodecim*), of whom four, who stood at the corners of the gate, seemed to me to be most worthy, but the others also were worthy, but they stood in four parts of the gate. And it was for the adornment of those virgins that they were twofold, and doubly clad in linen tunics, and becomingly girdled, their right arms being outstretched as if about to lift some rod. Thus were they equipped. Moreover they were very joyful and active. When I saw these things, I wondered to myself that I had seen such great and illustrious things. And again I wondered on account of those virgins so comely and fine, and that stood so steadfastly and bravely as if they were about to bear up the whole heaven' (Lib. III., Sim. IX., c. ii.). He goes on to describe how these virgins place the living stones in the kingdom of God, while certain women in black carry away the stones that are rejected. Then he adds: 'And I said, Show me, my Lord, the names of those virgins, and of those women who are clothed in dark raiment. Hear, said he. The names of the virgins who are most mighty, and who are

at the corners of the gate, are these. The first is called Faith (Fides), the second Temperance (Abstinencia), the third Power (Potestas), the fourth Patience (Patientia). But the others which stand below them are called by these names: Simplicity (Simplicitas), Innocence (Innocentia), Purity (Castitas), Joy (Hilaritas), Truth (Veritas), Wisdom (Intelligentia), Peace (Concordia), Love (Charitas). They who bear these names, and the name of the Son of God, can enter into the kingdom of God. Hear now the names of the women who are clothed in dark raiment. Of these, four are the most powerful, of whom the first is Treachery (Perfidia), the second Intemperance (Intemperantia), the third Unbelief (Incredulitas), and the fourth is named Pleasure (Voluptas). The rest of them are thus named: Sadness (Tristitia), Malice (Malitia), Lust (Libido), Anger (Iracundia), Falsehood (Mendacium), Folly (Stultitia), Pride (Inflatio), Hatred (Odium). The servant of God who bears these spirits will see, indeed, the kingdom of God, but he will not enter into it' (c. xv.). The aforesaid virgins are such as were likely to be given to Esther in her moral purification. Such are the maidens whom Wisdom sends out (Prov. ix. 3). In Marlowe's 'Faustus' the seven deadly sins are personified and make speeches.

It is added: 'And he changed her and her maidens to [what was] best in the house of the women.' Under the purifying Seed Process influence of Hegai, or the law of Separation and Purification, the Adamic Soul is essentially changed in nature, and elevated, as those who wait on the Lord change their strength (Is. xl. 31). It is a moral, and not a mere official, change that is probably implied in these words. 'Esther had not showed her people, nor her kindred, for Mordecai had commanded her that she should not show it' (verse 10). The writer considers that this verse shows: 1. That Mordecai is the Adamic Man, or Spirit, who speaks, while Esther is the Adamic Woman, or Soul, who is in subjection. 2. This not showing her people or kindred appears to illustrate the words: 'Forget also thine own people, and thy father's house' (Ps. xlv. 10). It is a forgetting of the things behind. To show her people is to exhibit in her own life and conduct what those people are. But Esther has been changed under Hegai. Former things are passing away. She neither shows the Adamic likeness, nor does she show the nature of the people. She is preparing for the time when she will enter to the King. As Spirit and Soul go together, so Mordecai is vitally interested in Esther's peace. As brothers ask after the peace of brethren (Gen. xxxvii. 14; 1 Sam. xvii. 22), so Mordecai seeks the peace of his virgin, that is his Soul. 'And Mordecai was walking every day before the court of the house of the women, to know the peace of Esther, and what is done in her' (verse 11). The aspect of this verse is Sinaitic. We pass now to the Young Men's Grade. We first see an imperfect Sinaitic class acting by law. No evidence is forthcoming to show that virgins were literally purified for twelve months before entering to the kings of Persia, or to show that they entered according as these virgins enter to Ahasuerus. Yet this entrance is said to be according to law. Herodotus tells us that seven Persian messengers were sent to Amyntas, who made them a great supper. As they were

drinking after supper the Persians said: 'O Macedonian stranger, it is a law to us Persians (*ἡμῶν νόμος ἐστὶ τοῦτοι Πέρσῃσι*) when we set out a great supper, that both the concubines and the lawful wives be brought in to sit with us' (Bk. V., § 18). The way these ambassadors proceed to act indicates the licentious customs prevalent at the Persian court, and is opposed to the theory of a twelvemonth's preparation for entrance to the king. Athanæus says that the Persians love pleasant living (*τὸ τρυφᾶν*), and pleasure, more than other men (Lib. XII., c. v.). He says that the Persian king has three hundred women to guard him, who sleep by day, and watch by night (Id., c. viii.). His whole description of the luxury of the Persian kings is out of harmony with what is said of Ahasuerus and the maidens. Does the reader think that literal virgins were purified six months with oil of myrrh, and six months with balsams, before entering to the Persian king? On the other hand, the two perfumes here named are especially associated with Christ and His Church. It is said of Christ: 'All Thy garments smell of myrrh, and aloes, and cassia, from the ivory palaces, whereby they have made Thee glad' (Ps. xlv. 8). Amongst the Church's plants are, 'Myrrh and aloes, with all the chief spices' (Cant. iv. 14). Christ says: 'I have gathered My myrrh with My spice' (v. 1). It is, inherently, more probable that the purification of Esther and the virgins with myrrh and balsam is the moral preparation, thus symbolized, than that it is the preparation of a harlot for the bed of whoredom. The writer holds that this purifying of the virgin is a cleansing which Christ grants to those who are to be presented to Himself. Irenæus, who discusses at some length the Valentinian theories of numbers in relation to Scripture, holds that a rule is not from numbers, but numbers from some rule. 'Non enim regula ex numeris, sed numeri ex regula' (Lib. II., c. xliii.). It may well be a controversy as to why this year of purification is divided into two parts, six months of purification with oil of myrrh, and then six months of purification with balsams. The writer thus regards it: Myrrh is a bitter gum, and its name is from a word meaning to be bitter. Hence it is probably a symbol of repentance, the feeling which involves the putting away of evil. But as well as the renouncing of past evil, there needs the acquisition of more positive excellencies of righteousness in those who are coming to the kingdom. This latter preparation is the purification with balsam spices. The writer is the more inclined to this view for the following reason: He has already maintained that the work 'Hermas,' beyond all other ancient writings, shows evidence of having in it the wisdom of God. This work especially deals with the building of God's kingdom by virgins, and the preparation needed by those who would enter that kingdom. Thus it is coincident with the Book of Esther. In this preparation, Hermas lays special stress on the need of penitence. The Angel of penitence comes to Hermas to tell him of this need. Penitence, like the six months' purification with myrrh, is first in order. But the Angel shows that even when that penitence is ended there needs a subsequent measure of trial and preparation for entrance to the kingdom. Thus we may apply the principle of Irenæus, and say that these two eras of six months each depend on the rule that in preparation for the kingdom we need first the

bitterness of repentance, and then the tribulation through which we must enter the kingdom. Hermas says of the Shepherd: 'After a few days I saw him in the plain in which I had before seen the shepherds, and he saith to me, What seekest thou? I am come, said I, to ask thee, my lord, that thou wouldest command that appointed shepherd of punishment (*pœnæ*) to go from my house, for he greatly afflicteth me. And he answered and said: It is necessary that thou shouldest suffer troubles and vexations, for so that good Angel perceives concerning thee, for he wishes to try thee. What, my lord, said I, have I sinned so heavily, that I should be delivered to this Angel? Notice, said he. Thou has indeed many sins, but not so many that thou shouldest be delivered to this Angel. But thy house has committed many faults and sins, and therefore that good Angel, grieved by their deeds, commands thee to suffer a certain time of vexation, that they also may show penitence for their crimes, and may cleanse themselves from all desire of this world. When they have thus shown penitence, and shall be purified, then that Angel shall depart from thee, who is appointed for punishment. I said to him: My lord, if they have so acted as to exasperate that good Angel, what have I done? He answered and said: They could not else suffer vexation unless thou, who art the head of the whole house, travailest. For what thou shalt suffer they must necessarily feel. So long as thou art well established they cannot experience vexation. And I said: But, behold, now, already, my lord, they repent with all their hearts (*agunt pœnitentiam totis præcordiis suis*). I also know, said he, that they repent with all their hearts. Dost thou, then, says he, think that the faults of those who repent are straightway (*protinus*) removed? Not straightway thereupon. But it behoves him who repents to afflict his soul, and to show himself humble in mind in every work, and to bear many and various vexations; and when he shall have endured all things which have been appointed for him, then, perchance, He who created him, and who formed all things, will be moved towards him in His clemency, and will give him some relief, when He sees that the heart of him who is penitent is pure from every wicked work' (*Lib. III., Sim. VII.*). It is evidence of the Inspiration of the Book of Hermas that Hermas is so closely connected with his seed. They are a moral seed within him. On the literal theory Plutarch's words hold good: 'Bion says that if God were to punish the children of the wicked [for the wicked] it would be more ridiculous than a physician giving medicine to a son or grandson on account of the disease of the father or grandfather' (*De Sera Num., c. xix.*).

In reading verse 12 we need to bear in mind certain things: 1. While it speaks of a time given for purification, it also indicates that such time may not be well used. Some, when tried, are found wanting. 2. While it speaks of an entrance to the King, which is followed by a returning, it does not speak of persons who thus enter being crowned. On the contrary, it shows that their latter state is worse than the first. They come back to the second house of the women. We know that in the history of the Church there are some whose works are not found perfect, and who forget their first love. These are recognised in these verses. 3 The most important feature in these verses is the following: The

imperfection of these erring ones who miss the crown is shown by three tokens. The words of the Servants' Grade, η and μ , are applied to an evil Element attaching to them. Further, they are spoken of as commanding, or speaking. As women, it is a shame for them thus to command. In Hegai's house, he should command. Esther commanded nothing, but left all to Hegai's appointment (verse 15). These maidens, in commanding, were acting foolishly, and contrary to the wise man Hegai. They were going after what belonged to the Servants' Grade, and taking that in with them to the King. Hence they have to return. They go in as young women and come out as such, the word $\aleph$ of the Young Men's Grade being used of them both in their entrance and their returning. They sin in carrying in with them what they have commanded, and that, too, things commanded from the Servants' Grade. We know that, to good people, a clinging to ritualistic and external ceremonialism is often a snare to keep them back from the spiritual excellencies of the kingdom of God. It is hard to walk by faith and to walk by sight at one and the same time.

The ancient practice of devotion of virgins to a religious life seems a perversion of the truth set forth in the coming of Esther and the maidens to the King. In that practice two things were implied. First, that the virgin was giving herself to Christ, and, secondly, that she was to be free from defilement. Tertullian writes: 'Be veiled, O virgin, if thou art a virgin, for thou oughtest to blush. If thou art a virgin, do not suffer the gaze of many eyes. Let no one look with admiration at thy face. Let no man perceive thy deceiving. Well hast thou counterfeited a bride if thou veilest thy head. Yea, thou dost not seem to counterfeit, for thou hast become married to Christ, thou hast given thy flesh to Him'—*'Nupsisti enim Christo, illi carnem tuam tradidisti'* (De Orat., c. xxii.). This chapter shows at length Tertullian's view of the veiling of the woman's head, and proves its relation to a husband. The 16th canon of the Council of Chalcedon thus begins: *Παρθένον ἑαυτὴν ἀναθεῖσαν τῷ θεοπατρί θεῷ ὡσαύτως δὲ καὶ μονάζοντα, μὴ ἐξῆναι γάμου προσημιελὲν· εἰ δὲ γε εὐρεθεῖεν τοῦτο ποιοῦντες, ἔστωσαν ἀκοινωνήτοι*—'That it shall not be lawful for a virgin offering herself to the Lord God, nor for those becoming monks, to have marriage intercourse. If they be found doing this, let them be excommunicated.' The virgins who offer themselves to the King after the time of purification do not present themselves pure. Let the reader notice the Hebrew signs of this impurity. The word 'enter' indicates the Grade of Tongues. 'And in the drawing near of the turn of every young woman to enter ($\aleph$) to the King Ahasuerus, at the end of there having been to her, according to the law of the women, twelve months, for so were fulfilled the days of their purifications, six months in the oil of myrrh, and six months in balsams and in purifications of the women. And in this (η) the young woman entered ($\aleph$) to the King, all which she commanded (μ) was given to her, to enter ($\aleph$) with her (μ) from the house of the women unto the house of the King. In the evening this one ($\aleph$) entered (μ), and in the morning this one ($\aleph$) returned to the second house of the women, to the hand of Shaashgaz, eunuch of the King, keeper of the concubines' (verses 12-14). The beginning of verse 13, 'And in this,' is important.

It is supposing the case of a young woman entering with an imperfect accretion attaching to her from the Servants' Grade. Moreover, most readers may attach an idea to the reference to entering in the evening, and returning in the morning, drawn from marriage rites. Such idea would be incompatible with Persian customs. Moreover, although a literalist may be justified in drawing such an inference, the writer holds that by the moral theory we may consider this incident in some such aspect as the following. It will be noticed that what is done is the maiden's own action. She is not said to be sent back, but to return. The writer believes that this figure of staying for a night is intended to show that her goodness is very transitory. It is 'as a morning cloud, and as the dew that goeth early away' (Hos. vi. 4). It is like Jonah's gourd, which withered at sunrise (iv. 7), and of which it is said that it 'came up in a night, and perished in a night' (verse 10). The figure of enduring for a night is sometimes used of short continuance. 'Weeping may come in to lodge at even, But joy cometh in the morning' (Ps. xxx. 5). 'Why shouldst Thou be as a sojourner in the land, and as a wayfaring man that turneth aside to tarry for a night?' (Jer. xiv. 8). So these young women go in to the house of Christ, as those who go in to lodge for a night. They go in at evening, and leave it in the morning. They leave it because they went in 'in this' (בְּזֶה), and they allowed soulical impulses to have supremacy over Christ's law of Separation, or Hegai, and commanded something to go in אֵשׁ them from the house of women. The word 'speak' equals 'to command,' as in i. 18, 22, 1 Cor. xiv. 34, an act forbidden to the Woman, and to the comparatively ignorant. Because of these evil Elements, these young women, who are not called virgins, run well for a little time, and then are hindered. Seeking the things of Law and sacrifice, they are 'severed from Christ' (Gal. v. 4). Ignatius says: 'If any one teaches you Judaism, do not hear him, for it is better to hear Christianity from one circumcised than Judaism from one uncircumcised' (Ad Phil., c. vi.). So, in the Epistle to Diognetus, we read: 'That Christians rightly refrain from the common vanity and error, and from the officiousness and pride (τῆς πολυπραγμοσύνης καὶ ἀλαζονείας) of the Jews, I think that thou hast sufficiently learned' (c. iv.). When these backsliding ones return they are not said to come to Hegai's house. It is evident, therefore, that the house from which Esther enters is not the second house. The second house is more probably Vashti's house, the house of those who choose to abide under Law. The name 'Shaashgaz' is thought by some to mean 'servant of beauty.' Dr. Davies thinks that it is perhaps akin to שָׁשׁ, meaning 'to grasp' or 'press.' On the moral theory this latter seems the more likely. They who are not purified under Hegai's influence, and who go back from Christ, are likely to be subjected to moral processes more legal and severe. They who thus decline are not again permitted to enter until the evil is put away—that is, until the King delights in them and calls them by name. 'She did not enter again to the King unless the King delighted in her, and she was called by name' (verse 14). The verb 'call' shows the Seed Process. Though, on the literal theory, such acts on the part of the King would be wanton and reprehensible, there is such an absence of everything wanton from

the tone of the narrative, and such an implication that the King's call is an honour, that we may well conclude that the history is moral. Had it not been so, the Bible would not have been likely to record these deeds of Ahasuerus without direct or implied condemnation. Our Version renders the Hebrew word for 'and' at the beginning of verse 13 as 'then.' It is an awkward word to translate on the literal theory. The writer holds that the Hebrew better accords with the moral view. But if there be any force in the explanation here given, it follows that what has been said of grade-words must have some foundation in Scripture.

The phrase 'Now when the turn' (verses 12, 15) suggests a methodical process not at all in harmony with the irregularity, caprice, and passion of lust. But it is in harmony with the truth that our times are in God's hand, and that He worketh all things according to the counsel of His own will. Pindar says: 'God reaches His every mark according to His hopes' (Pyth. II., verse 49):

θεὸς ἅπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται.

Esther, the Adamic Soul of the Christian Church, now enters to the King. She does not command, but is in subjection to Hegai, the Wise Man, who is appointed for her purification. She does not enter 'in this,' nor does she take an evil Element in $\alpha\beta$ her. That she does not command anything to be given implies that the young women who previously entered did wrong in commanding. It is not said that Hegai gave them what they asked. He would not have given an evil Element. Literally, it is not very likely that young women, after twelve months' purification, would ask for something to be given which Esther did not need. Neither is it likely that Esther would have been said in Scripture to find grace in the eyes of all who saw her, had her beauty and adornment been merely designed to minister to the lust of a Persian king. It is not in the nature of things probable that any Persian king would choose a wife, apart from questions of state policy and dignity of birth, and merely by the standard of lust. We read: 'And in the drawing near of the turn of Esther, daughter of Abihail, Mordecai's Beloved, whom he had taken to himself for a daughter, to enter to the King, she did not seek a thing but what Hegai, the eunuch of the King, the keeper of the women, commanded, and Esther was finding grace in the eyes of all seeing her' (verse 15). From the phrase 'in the eyes of,' we see that this entrance is Sinaitic. The young women were said to enter to the house of the King (verse 13). Esther is said to enter to the house of the kingdom (verse 16). She truly enters the kingdom, not putting her hand to the plough and looking back. Vashti was put away in the third year (i. 3). Esther is said to enter in the seventh year (verse 16). It is not likely that Xerxes, or any other Persian king, was four years in choosing a second wife after he had put away a first. It is more probable that seven, here as elsewhere, is a symbol of the perfection of righteousness. The tenth month refers to the Young Men's Grade. It may indicate the approaching end of the Jewish era. In respect of this inferior class, the close of the Jewish age has not fully come. We read: 'And Esther was taken to the King Ahasuerus, to

the house of His kingdom, in the tenth month, this is the month Tebeth, in the seventh year to His kingdom.' Verse 17 carries us back to the Grade of Tongues on which Esther is crowned. 'And the King loved Esther above all the women, and she obtained grace and favour before Him more than all the virgins, and He placed the crown of the kingdom upon her head, and made her queen instead of Vashti' (verses 16, 17). It is the King who crowns Esther, and makes her queen. We receive our exaltation from the hands of Christ. It is His salvation that sets us up on high (Ps. lxi. 29). The Persian tiara was said to be straight, or upright. Philip of Macedon, upbraiding Alexander, his great son, says: 'Thou didst cast off the Macedonian cloak, putting on what they call the *κάνδυς*, and thou didst assume the upright tiara'—*καὶ τιάραν ὀρθὴν ἐπέθευ* (Lucian, § 396). It may truly be said that Esther's crown is not merely upright, but a crown of righteousness. She obtains the crown which conquerors win. Atossa, the queen dowager in the kingdom of Xerxes, is designated by Æschylus *ἄνασσα ὑπερτάτη* (Pers., verse 157), or 'highest queen.' It is evident that Æschylus did not regard the queenly dignity in the Persian Empire as something restricted to one woman. But Esther is a queen without equals or rivals, even though queens attend her. She is queen as representing all who come into the kingdom of Christ. 'There are threescore queens, and fourscore concubines, and virgins without number' (Cant. vi. 8). 'Upon Thy right hand did stand the queen in gold of Ophir' (Ps. xlv. 9). Now a great feast is made—a Gospel-feast—for those who are with Christ in Zion. It is a coronation-feast to which all may come. Jesus tells us that some absent themselves (Luke xiv. 16). Nevertheless, it is a great feast, and many are bidden. It is a sequence to the feasts of the lower grades mentioned in c. i., for it is the feast of the kingdom, or the Grade of Tongues. In that kingdom the word 'servants' is used of spiritual service, not of bondage to Law. They serve in newness of spirit, serve God day and night in His Temple. 'And the King made a great feast to all His princes and His servants, even Esther's feast, and He made rest to the provinces, and gave gifts according to the hand of the King' (verse 18). All the sumptuousness of feasting that poets ever pictured falls short of the splendour of this spiritual feast in Zion. It transcends what Moore pictures in his 'Lalla Rookh' of the feast in the gardens of Shalimar, as far as the spiritual bread surpasses literal bread:

'The board was spread with fruits and wine :
 With grapes of gold, like those that shine
 On Casbin's hills,—pomegranates full
 Of melting sweetness, and the pears,
 And sunniest apples that Cabul
 In all its thousand gardens bears,
 Plantains, the golden and the green,
 Malaga's nectared mangusteen,
 Prunes of Bokhara, and sweet nuts
 From the far groves of Samarcand,
 And Basra dates, and apricots,
 Seed of the sun, from Ivan's land,
 With rich conserve of Visna cherries,
 Of orange flowers, and of those berries

That, wild and fresh, the young gazelles
 Feed on in Erac's rocky delis,
 All these in richest vases smile ;
 In baskets of pure sandal-wood,
 And urns of porcelain ; from that isle
 Sunk underneath the Indian flood,
 Whence oft the lucky diver brings
 Vases to grace the halls of kings.
 Wines, too, of every clime and hue,
 Around their liquid lustre threw,
 Amber Rosolli, the bright dew
 From vineyards of the Green Sea gushing,
 And Shiraz wine that richly ran,
 As if that jewel, large and rare,
 The ruby for which Kublai Khan
 Offered a city's wealth, was blushing,
 Melted within the goblets there.'

It is not the cruel wife of Xerxes for whom this feast is prepared. The Bible would not put such honour upon such a woman.

With verse 19 the Heathen Grade comes in. There is now a second gathering of virgins by those who have gone down from the Grade of Tongues. The gathering is to Shushan, the lily-palace.

'Ac veluti in pratis, ubi apes æstate serena
 Floribus insidunt variis, et candida circum
 Lilia funduntur.'

(Æn., Lib. VI., vv. 707-709.)

'And as in the meadows, in the serene summer, the bees enter the various flowers, or roam about the white lilies.'

The Mind and Soul are not always coincident in their exaltation. A man may conquer fleshly lusts, and still have some pride. But as Mordecai humbles himself to Godly Service he gets exalted. Hence the figure of the gate appears to have an appropriate place. The Spiritual Side of the body of Christ, symbolized by Mordecai, is now having an exaltation corresponding to the exaltation of the Soulical Side, or Esther: 'And in the gathering together of the virgins a second time, Mordecai also sat in the gate of the King' (verse 19). All the features of these passages suggest moral history. Vashti herself made the feast for the women, but it is the King who makes the great feast for Esther. So it was said that the Lord would make the feast of the latter day (Is. xxv. 7). It is significant also that these who are gathered a second time are still designated virgins. Mordecai, instead of walking before the house (verse 11), sits in the King's gate (verse 19). As Esther did not command, but was in submission to Hegai, so she is in submission to Mordecai—that is, the Soulical Nature is subject to the Spiritual Nature. Nor does she make manifest her former state any more than when she was personally (verse 10) instead of officially on the Heathen Grade. In her teaching, as in her living, she does not show the Adamic image and likeness. 'Esther was not showing her kindred and her people, according as Mordecai commanded unto her, and Esther did the word of Mordecai as when she was brought up with him' (תאס, verse 20).

We now come to the conspiracy of the two eunuchs against the King, which takes place on the Servants' Grade. The Sept. represents them

as having been grieved with the promotion of Mordecai. It may seem to the reader that these verses (21-23) bear all the marks of literal history. The following passage from Ælian shows the verisimilitude of the narrative: 'They say that Artaxerxes, who was also called Ochus, when Bagoas, the eunuch, who was an Egyptian, plotted against him (ὅτε ἐπεβούλευσεν αὐτῷ Βαγώας ὁ ἐννοῦχος, ὃς ἦν Αἰγύπτιος), having been killed and cut in pieces, was thrown to the cats' (Var. Hist., Lib. VI., c. viii.). He also mentions an unsuccessful plot by Aribazus against Darius, who spared the lives of the plotters (Id., c. xiv.). Seeing, however, that some plots against Persian kings are thus described in detail, bearing in mind also that names are given in Scripture, that the deed is recorded, that the queen's honour is increased by the discovery of the plot, that the plot indirectly leads to the abasement of the chief prince in the kingdom, it is strange that histories which record changes and events in the Persian kingdom make no allusion to this conspiracy. While it may be clear that this incident is not literal history, it is not so clear what is its significance. The writer will here state his view, and why he holds it. He believes that these two eunuchs are emblems of the Law of ordinances, which Christ takes out of the way.

1. That which is against Christ's people is against Him. Hence He said to Paul: 'I am Jesus whom thou persecutest' (Acts ix. 5). So far as the Law of ordinances was against us it was also against Christ.

2. The fact that they are eunuchs of the King, and keepers of His threshold (verse 21), imply that they are not, in their own nature, evil. So, though the Law of ordinances might be against us, it was not in its nature evil.

3. The names of the men accord with this view. 'Bigthan,' as a Persian word, is said to mean 'God-given.' As a Hebrew word it might mean 'Food is given.' 'Teresh' is said to be Persian for 'Severe.' Such names might fittingly be applied to that Law whose service is spoken of by Paul as a bondage (Gal. iv. 9).

4. These two men are not spoken of as conspiring, but as being wroth, and sending their hand against the King. So the figure of wrath is associated in Scripture with Law. 'The Law worketh wrath' (Rom. iv. 15). Children of wrath (Ephes. ii. 3) are obnoxious to Law.

5. Now that Esther and the virgins are working for Ahasuerus, it is specially fitting to speak of what is against them as being against Him.

6. The fact that these two eunuchs are keepers of the threshold accords with the view that they are in close relation to the walk of righteousness. Christ is the Door, and the Law of ordinances was like a hindrance to those entering by that Door, until Christ took it out of the way. The glory of the Lord had to go up to the threshold of the house (Ezek. ix. 3, 6).

7. The New Testament personifies this Law of ordinances, and refers to it as something at enmity with God's people, and hindering them. 'Having abolished in His flesh the enmity, even the Law of commandments contained in ordinances' (Ephes. ii. 15). 'Having slain the enmity thereby' (verse 16).

8. As these opponents were hanged on a tree, so was the Law of

ordinances. 'Having blotted out the bond written in ordinances that was against us, which was contrary to us, and He hath taken it out of the way, nailing it to the cross' (Col. ii. 14). This imagery suggests that the Law of ordinances is being personified and crucified.

9. The Law of the carnal commandment (Heb. vii. 16) was only imposed 'until a time of reformation' (ix. 10) when Christ should come to dedicate a new way (x. 20). This shows that at the time of the coming of Christ's kingdom, that is, of Esther's exaltation, there was to be an abolition of legal ordinances. It was said of Christ: 'He shall cause the sacrifice and the oblation to cease' (Dan. ix. 27).

10. The removal of these men is associated with a direct appeal made to the King. So Christians who are coming directly in faith and prayer to Christ are virtually impugning the old way of sacrifice and ritual. That the eunuchs are said to be two may be in correspondence to the dual aspect of the Church as represented by Mordecai, the Adamic Spirit, and Esther, the Adamic Soul.

11. It was not uncommon in ancient times to personify Law, as when Pindar says:

*νόμος ὁ πάντων βασιλεὺς
θνατῶν τε καὶ ἀθανάτων.*
(Frag.)

'Law, the king of all, mortal and immortal.'

Herodotus alludes to these words of Pindar with commendation (Lib. III., § 38). If it be alleged that the word 'Law' has here the force of 'custom,' it is not the less fitted thereby to show how ordinances and traditions may be personified.

12. The ancient myths assumed that the threshold of the happy regions could not be passed without some purification. It is said of Æneas and the sybil:

'Foribusque propinquant.
Occupat Æneas aditum, corpusque recenti
Spargit aqua, ramumque adverso in limine figit.'
(Æn., Lib. VI., vv 634-636.)

'They approach the doors, Æneas stands in the entrance. He sprinkles his body with fresh water, and places the branch on the threshold before him.'

13. The Mosaic ordinances, as the Epistle to the Galatians shows, became a great hindrance and snare to the early Christians, and a dishonour to Christ. We read: 'In these days, when Mordecai sat in the gate of the King, Bigthan and Teresh, two of the eunuchs of the King, keepers of the threshold, were wroth, and sought to put forth their hand against King Ahasuerus. And the thing was known to Mordecai, and he showed it to Esther, the queen, and Esther told it to the King in the name of Mordecai; And inquisition was made of the matter, and it was found to be so, and the two were hanged upon a tree. And it was written in the Book of the Chronicles before the King' (verses 21-23). The writer has already urged that there is evidence in the Book that although the kingdom of Christ has come in, the end of the Jewish age has not fully come in. We shall yet see that it is in reference to that time of the end that record is made of Mordecai's good deed, and that he does not at once receive his reward. It is written in the Book with a view to a future recompense.

CHAPTER VI.

ESTHER III.

THERE are certain names or persons that are used in Scripture as symbols of evil. Such are 'Esau,' 'Pharaoh,' 'Nebuchadnezzar.' While, however, these names are in general thus used, they sometimes have an aspect that is not evil. Thus, while in one aspect Esau contends with Jacob (Gen. xxv. 22), and is hated by God (Malac. i. 3), in another he appears to be a symbol of Christ as made sin for us (Gen. xxxiii.). In like manner the Pharaoh of Genesis is morally different from the Pharaohs of Exodus, or from the Pharaoh who is a dragon, that has God against him (Ezek. xxix. 3). The Nebuchadnezzar who sets up the image (Dan. iii. 1), who is the golden head that Christ will break in pieces (ii. 38, 44), appears to be thus far symbolic of evil. Otherwise Christ would not break him in pieces. Jesus said that what He fell upon as a Stone would be scattered as dust (Matt. xxi. 44). But while the King of Babylon has an evil aspect, he has also an aspect which does not appear to be sinful, as when he confesses God (Dan. iii. 29). In reference to the captivity spoken of in Esther ii. 5, God bids the Jews bring their neck under the yoke of the King of Babylon (Jer. xxvii. 11). But God would not command any nation to serve sin. Hence Nebuchadnezzar's aspect in such passages cannot be identical with his aspect as one whom Christ destroys. How, then, is he to be regarded in such case? The writer thinks as a perverted good rather than as a concrete evil. Pride in Judaism is good in itself, but it becomes evil when perverted to antagonism to Christianity. Before Christ's kingdom came in there were men who had a confidence in a good philosophy, or in Judaism. But this confidence became a hurtful pride when it opposed the Christian faith. The Essenes, described by Josephus (*Ant.*, Lib. XVIII., c. i., § 5) and by Philo (*Quod Omnis Prob.*, cc. xii., xiii.), might be spoken of as such a class. Neander says of them: 'The Essenes were no doubt distinguished from the mass of ordinary Jews by this, that they knew and loved something higher than the outward ceremonial and a dead faith; that they did really strive after holiness of heart and inward communion with God' (*Hist. Christ. Relig.*, Vol. I., p. 39). The imperfect conceptions of the Messianic Deliverer held by classes of Jews and Gentiles in pre-Christian times, the approximation to truth in its spiritual aspects made by the Alexandrian Jews as represented by Philo, the lofty conceptions of a virtuous philosophy to which Cicero (*Tusc. Disp.*, Lib. V., c. ii.) and others attained, these all indicated an apprehension of Truth in more or less measure. But while this knowledge was good in itself, when pride therein became a hindrance to the reception of the Gospel, that which was good was being made evil. Nebuchadnezzar was coming into existence, and the Babylonish tower in the heart was lifting itself up against the knowledge of Christ. But since the very errors of these men were not in their own nature sinful, we can conceive of the Almighty

leading men up through such a gray dawn into the perfect light of the Gospel. Good men might thus be commissioned to serve Nebuchadnezzar.

But while Nebuchadnezzar, as alluded to in Esther ii. 6, may have a comparatively innocent aspect, while he works in a good man, and is not called the enemy of the Jews, the fact remains that Babylon and its king are sometimes symbols of an active Spiritual wickedness. To this Spiritual wickedness, and especially as fully manifested in Christian times, various names are given. Paul calls it 'the Man of Sin' (2 Thes. ii. 3), 'the lawless one' (verse 8). John calls it a 'beast' (Rev. xiii. 11). Isaiah speaks of it as 'Lucifer' (xiv. 12), or the day-star. Jesus calls it 'Satan' (Luke x. 18). The writer believes that while Nebuchadnezzar is used in Esther ii. 6 as a symbol of this spiritual principle in its more innocent aspect of Error, or a perversion of good, Haman is a symbol of the same principle in its virulent and evil aspect as an antichristian foe. Like Hegai and Shaashgaz, Nebuchadnezzar and Haman appear to represent two aspects of one Law.

The writer has stated that when, of two definitions of a name, one seems to be more in harmony with the moral history than the other, he feels justified in taking the definition which best accords with the moral drift of the history. He would extend the same principle so far as to make it applicable to the interpretation of certain sentences that seem to admit equally well of being read in two ways. He holds that, according to this rule, certain sentences in the chapter we are considering ought to be read in a different way from that in which our Versions express them. A literal system of interpretation leads men to take for granted, in respect to the Hebrew text, what is by no means thus to be taken for granted.

The gradal features of this chapter are as follow :

- (a) Verse 1 is on the Young Men's Grade, as נָסָא, 'with,' shows.
- (b) Verses 2, 3 are on the Servants' Grade. We have the word 'servants,' twice used.
- (c) Verse 4 is on the Heathen Grade. The words 'see' and 'hear' conjoin with הִנֵּה, 'he.'
- (d) Verse 5 is on the Servants' Grade. It has 'see.'
- (e) Verses 6, 7 are on the Young Men's Grade. They have the words 'people,' twice used, and הִנֵּה, 'this,' three times used.
- (f) Verses 8-11 are on the Heathen Grade. The words 'people' and 'peoples,' in verse 8, conjoin with 'do' in the same verse, and with 'do' and 'come' in verse 9. So 'do' and 'people,' in verse 10, conjoin.
- (g) The rest of the chapter is on the Young Men's Grade. We have 'people' four times used in verse 12. Verse 13 has 'young man' and הִנֵּה, 'this.' Verse 14 has 'peoples.' But at the end of verse 14 there is what is equivalent to a prophetic reference to 'that day.' Here we have הִנֵּה. The writer holds that this is a prophetic reference to the judgement on the Servants' Grade, and according to works. The use of this word הִנֵּה is sufficient in itself to show that the common view of this passage is erroneous. This will be seen more fully in the examination.

Both the Sinaitic Process and the Seed Process are recognised in the chapter. The former is shown by the phrases 'in the eyes' (verses 6, 11), and 'before' (verse 7). The words 'pass through' (verse 3) and 'call' (verse 12) betoken the latter Process.

It is clear, from the teaching of the Apostle Paul, that, after the coming in of Christ's kingdom, there was to be the revelation of a new Man of Sin (2 Thes. ii. 7, 8), who had previously been hindered. This Man of Sin was to be noted for his pride and self-exaltation. It is noticeable that kingly pride, as manifested in the assumption of Divine honours, reached its culmination soon after the Apostolic age. Philostratus, in his 'Life of Apollonius,' says that Domitian wished to be regarded as the god of all men (Lib. VIII., c. iv., § 324). Suetonius says that he began his letters with the words: Dominus et Deus noster, hic fieri jubet—'Our lord and god hereby commands,' etc. (Domit., c. xiii.). Pliny says that he even wanted his gladiators to be honoured as gods (Panegyr., c. xxxiii.), and that he lifted himself up above the gods, assuming a sole godhead, and causing his statues to be placed in the holiest parts of the temples (Id., c. lii.). Kingly pride never reached a higher level, though some worldly rulers since that day have been arrogant against the Almighty. When the people of Stralsund, on the Baltic coast, refused to surrender to Wallenstein, he said: Ich will diese Stadt wegnehmen, und wäre sie mit Ketten an den Himmel gebunden—'I will take away this city, even though it were fastened to Heaven with chains' (Schil., Dreis. Krieg, p. 169). His boasting proved vain. The foregoing facts have a certain moral correspondence with what we read in the Book of Esther. After Esther has been crowned in Zion, and has begun to act in Godly Service, we have a manifestation of a wicked Haman, who opposeth and exalteth himself above all that is worshipped. Haman seems to demand more honour than is required by the King. Abergavenny says of Wolsey:

'I can see his pride
Peep through each part of him.'

Haman is equally full of pride. Like Capaneus, he 'does not think according to man'—*οὐ κατ' ἀνθρώπων φρονεῖ* (Æschyl., Sept., verse 420; 1 Pet. iv. 6). The Sept. represents Ahasuerus, in this decree, as designating Haman 'his second father'—*δευτέρου πατρὸς ἡμῶν*. This appears to be very far from the truth. It may seem to the reader to be impossible that Haman should be a symbol of Spiritual Wickedness, inasmuch as Ahasuerus, or Christ, commands men to bow to him. We should all be prepared to accept the teaching of Clem. Alex. that 'the One God is the Prince of all good things, and not a cause of any evil things' (Strom., Lib. VII., p. 711). The objection just stated is an illustration of what the writer means when he says that a system of literalism often leads to an interpretation of Scripture which is not justifiable. Two particulars may be stated in answer to this objection.

1. We read in verse 1, which is on the Young Men's Grade: 'After these things did the King Ahasuerus make Haman, son of Hamadatha, the Agagite, great, and exalted him, and set his throne above all the princes which were with him.' The writer believes, with Hird, that

'Haman' means 'the troubler,' and that 'Hammedatha' means 'the troubler of the Law.' Some render 'Haman' 'Alone' or 'Mercury.' The Man of Sin is a troubler both to the righteous and to the Law. 'Agag' is a Scriptural symbol of what is high (Numb. xxiv. 7). That it is Ahasuerus who causes Haman to be exalted is clear. This, however, does not conflict with the theory that Haman is Spiritual Wickedness personified. As Philo says: 'Many things must combine in the genesis of anything'—Πρὸς γὰρ τὴν τινος γένεσιν πολλὰ δεῖ συνελθεῖν (De Cher., c. xxxv.). As he goes on to show, there may be a Cause by which, or from which, or by means of which, or on account of which. In one sense, there cannot be evil in a city irrespective of God's will (Amos iii. 6). Since sin is made possible by knowledge, and God gave man knowledge, He might be said to have made sin possible. But it is only as parents increase the power of evil in their children when they train them, and make them wise. But this is only part of the truth. If the bad Element in man feeds on knowledge, the good Element feeds on the same diet. And God is with the good and against the bad. Hence, while, indirectly, Ahasuerus uplifts Haman, He uplifts Esther and Mordecai still more, and finally gives them the victory. God says of the wicked Pharaoh: 'For this very purpose did I raise thee up that I might show in thee My power' (Rom. ix. 17). How often we have a recognition of the truth that the forces hostile to Christianity work by Divine permission. Jesus said to Pilate: 'Thou wouldest have no power against Me, except it were given thee from above' (John xix. 11). 'And it was given unto him to make war with the saints, and to overcome them, and there was given to him authority over every tribe, and people, and tongue, and nation' (Rev. xiii. 7). 'Satan shall be loosed out of his prison' (Rev. xx. 7). 'The Lord hath made all things for Himself, yea, even the wicked for the day of evil' (Prov. xvi. 4). To a king with a multitude of iniquities God saith: 'Thou art the anointed cherub that covereth, and I have set thee so' (Ezek. xxviii. 14). Cato's philosophy on this subject is thus expressed by Lucan:

'Summum, Brute, nefas civilia bella fatemur:
Sed, quo fata trahunt, virtus secura sequetur,
Crimen erit Superis, et me fecisse nocentem.'

('Pharsalia,' Lib. II., vv. 286-288.)

'We confess, O Brutus, that civil wars are a great evil. But whither the Fates draw, Virtue safely follows. The fault will be to the powers above that have made me hurtful.'

Like Basilides, we must be prepared to do anything rather than charge God with evil. Hence the latter part of Cato's creed is inadmissible. If God made man a being capable of being tempted to sin, He did not make him to sin. But we may be sure that Virtue ever follows where God's decree leads the way. This holds good even in such instances as the following: 'God sendeth them a working of error that they should believe a lie' (2 Thes. ii. 11). 'God turned and gave them up to serve the host of heaven' (Acts vii. 42). Ahasuerus makes Haman great, inasmuch as He brings in that heavenly kingdom in connection with which Haman finds wider room for his manifestation as the Spiritual Wickedness that is exalted to heavenly places. Had Christ not been revealed there could not have been an Antichrist. A half-

witted man said to a Dean, 'Ah, well! no devil no dean, you know! That fact has an obverse side. Cicero may be quoted as evidence that those who lived in idolatry recognised the principle that it is great knowledge which makes sin possible. He says: 'Videturne summa improbitate usus non sine summa esse ratione?' (De Nat. Deor., Lib. III., c. xxvii.)—'Or does the practice of the greatest wickedness appear not to be apart from the highest intelligence?' The Talmudists indicate to us the sense in which we are to understand the reference to Haman's exaltation. They say of him: 'He was raised but to be destroyed. His destiny was like that of the hog, in the parable of the Horse, the Colt, and the Hog:

'A certain man possessed a horse, a colt, and a hog. For the two former he measured out daily a certain amount of food—so much was their allowance, no more, no less. The hog, however, was allowed to eat according to his own pleasure.

'Said the colt to the horse: "How is this? Is it just? We work for our food, while the hog is a useless animal. Surely we should have as much to eat as is given to him!"

"Wait," answered the horse, "and you will soon see, in the downfall of the hog, the reason."

'With the coming of the autumn the hog was killed.

"See," said the horse, "they did not give the hog so much to eat for his own benefit, but in order to fatten him for the killing" (Polano's Talmud. Selec., p. 171).

Spiritual Wickedness probably reached its worst manifestation in the Spanish Inquisition. The Bible says of this Man or Beast of Wickedness: 'That no man should be able to buy or to sell, save he that hath the mark, even the name of the beast, or the number of his name' (Rev. xiii. 17). Schiller, in his account of the Siege of Antwerp (c. ii.), tells how the Spanish power, 'through fear of the Court of the Inquisition, threatened to scare all Protestant merchants from their markets': 'Durch die Schrecken des Inquisitionsgerichts alle protestantischen Kaufleute von ihren Märkten zu verscheuchen drohte.'

Ahasuerus is said to exalt Haman's throne above all the princes with him. With whom? Many would say, With Ahasuerus. The writer would say, No, but with Haman. The word נִסָּ, 'with,' shows the Young Men's Grade. When Haman is being manifested as Spiritual Wickedness in heavenly places, he is rising to the Grade of Tongues. Thus he is above the powers of evil that only attain unto the Young Men's Grade—that is, he is above the princes נִסָּ him. He has a place on both grades. Even if these princes be regarded as belonging to Ahasuerus, it would still follow that what was on the Grade of Tongues would be above them, since they are on the Grade of Young Men. Long before, it was said of the Saviour that He should be 'higher than Agag' (Numb. xxiv. 7). Does the reader suppose that the genealogy of Agag was kept through all the generations of the thousand years reaching from the time of Balaam to the time of Haman? Was this long genealogy kept at the Persian court? Professor Schultz says: 'Haman was not really an Agagite, a descendant of the Amalekite king Agag, but the designation was given in a symbolic way.' To this view

the writer subscribes. Agag is an emblem of something evil, and that is exalted. Would Christ have been put into contrast, as respects exaltation, with a literal Agag? Would it be much honour to say that Christ should be higher than Alexander the Great or than Napoleon? But if Agag be a power of evil, to say that Christ will be above him is to say that the evil will be overcome with good.

2. A second particular may be noted in connection with the two following verses. Since the writer thinks that these verses are misunderstood, he will first give as literal a reading of the Hebrew as he can: 'And all servants of the king which in gate of the King were bowing down and worshipping to Haman, for thus appointed to him the king, and Mordecai did not bow down, and did not worship. And the servants of the king which in gate of the King said to Mordecai, Why art thou passing through (transgressing) the appointment of the king?' (verses 2, 3). It is generally taken for granted that in both these verses the antecedent to the word 'which' is the word 'servants.' The writer thinks that this is an error, and that the antecedent is the word 'king.' If this view be correct, the history cannot be literal, and must be moral. There are two kings. But no literal king with servants sat in the gate of Xerxes. That this view is correct, the writer concludes for the following reasons:

(a) The Bible locates Spiritual Wickedness at the gate of a realm that is governed by Christ: 'And the Spirit lifted me up, between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner court, that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy' (Ezek. viii. 3). 'Behold, northward of the gate of the altar, this image of jealousy in the entry' (verse 5).

(b) Verse 1 has spoken of Haman having an exalted throne. Hence it is not incongruous that he, or Satan in an allied aspect, should be designated a king.

(c) The words ל^ל mean 'to him,' or 'for him,' rather than 'concerning him.' They may fittingly be understood of what Haman had commanded or appointed for himself.

(d) These servants do not tell Ahasuerus of the disobedience of Mordecai as we might have expected them to do had Ahasuerus been the king whose commands were disobeyed. On the other hand, they do tell Haman (verse 4), a fact which supports the view that it is Haman who is the king in the gate.

(e) It is not very probable that Mordecai, who had acquiesced in his niece's becoming, according to the literal theory, first the harlot, and then the wife of the King, would have set that King's command at defiance in a matter of courtesy. But if this king be Spiritual Wickedness, the enthroned Jealousy, personified in Haman, Mordecai's refusal to bow becomes praiseworthy and natural. It is like Christ's refusal to fall down and worship Satan.

(f) The way in which the bad designation 'the Agagite' is repeatedly given to Haman, and in which he is spoken of as the Jew's enemy (vii. 6), supports the view that he is the Man of Sin. It is evident that the epithet 'Agagite' is used by way of reproach. But would the Bible

have insulted a man for his nationality, unless his ancestry related to moral Qualities? So to think would be to place the writers of Scripture on a level with those whose mouths are so often full of cursing and bitterness towards men who would treat Irishmen as brethren. To say that Mordecai refused to bow because he knew Haman to be an Amalekite is to suppose that he was as bigoted and revengeful in his Jewish prejudices as he was lax and indifferent in respect to Jewish Law.

(g) From ancient times it has been customary in Persia, and other Oriental countries, to make courtly salaams and obeisance to kings and courtiers. If this is all that is meant by bowing to Haman, it is strange that any command should be needed. The narrative thus indicates that this bowing is an act of idolatrous worship. Had it simply been the giving of the salutation ordinarily shown to such as were near the King, Mordecai's conduct would be rude and meaningless. But if it was an act of worship thus to bow, the history cannot well be literal. Courtiers were not usually worshipped in this religious sense. But the Man of Sin is not only spoken of as having a throne (Is. xiv. 13), it is also indicated that he is worshipped (2 Thes. ii. 4).

(h) It is said that these servants of the king told Haman of Mordecai's refusal to bow down that they might see how Mordecai's affairs would stand, 'for he had told them that he was a Jew' (verse 4). Even in the reign of Darius Hystaspes, Palestine Syria was one of the countries tributary to Persia (Herod., Lib. III., § 91). On the literal theory, it is difficult to see why the standing of Jewish affairs should have been any more an object of inquisitive wonder than the affairs of all the other tributary provinces named by Herodotus. On the other hand, if the history be moral history, Haman the Man of Sin, and the Jews those who are Jews inwardly, we can see that this standing of Jewish affairs is a matter of profound interest. It involves the question whether or not good shall triumph over evil. Haman was full of wrath when Mordecai bowed not. It was the beginning of his fall. Satan is angry at his casting down. 'The devil is gone down unto you having great wrath, knowing that he hath but a short time' (Rev. xii. 12).

(i) Michael, who contended with Diabolus (Jude, verse 9), is said to contend with the prince of Persia. Here, then, we have reference to an evil prince in Persia, over which Ahasuerus is King. 'The prince of the kingdom of Persia withstood me one-and-twenty days' (Dan. ix. 13). The writer thinks that it would be folly to regard this prince of Persia as a literal Darius or Xerxes. It is evidently to some evil power that the prophet is alluding. But if a literal prince of Persia could not fight for three weeks against Michael, Haman, or the Man of Sin, could so fight. If the reader is not prepared to admit that the prince, and kingdom, and kings, of Persia, spoken of by Daniel, are literal, he would do well not to assume that what is said of Persia and its rulers in the Book of Esther is to be taken literally. So these references to the prince of Persia show that it is not improbable that the Hebrew idiom twice used, 'servants of the king which in gate of the King,' implies that there are two kings, one in the gate of the other King.

(j) The way in which Sin is spoken of as reigning, and as being at

doors, supports the view which the writer is defending. Paul says: 'Sin reigned in death' (Rom. v. 21). We read: 'Sin croucheth at the door' (Gen. iv. 7). 'And He said unto me, Son of Man, this is the place of My throne, and the place of the soles of My feet where I will dwell in the midst of the children of Israel for ever: and the house of Israel shall no more defile My holy name, neither they nor their kings, by their whoredom, and by the carcasses of their kings in their death (or 'in their high places') in their setting of their threshold by My threshold, and their door-post beside My door-post, and there was but the wall between Me and them, and they have defiled My holy name by their abominations which they have committed; wherefore I have consumed them in Mine anger. Now let them put away their whoredom, and the carcasses of their kings from Me, and I will dwell in the midst of them for ever' (Ezek. xliii. 7-9). It is not likely that carcasses of literal kings were thus to be put away. More likely these are carcasses of some powers of evil that have been reigning amongst the Israelites. Sin may get near to the Divine threshold, and yet it cannot really enter. Hence its throne is in the gate.

(k) In classic writings we see illustrations of the practice of putting images and thrones near the door or gate. Pausanias, writing of the temple of Despoina, daughter of Poseidon and Demeter, near Akakesium, says: 'Before the temple is an altar to Demeter, and another to Despoina, and behind it is one to the great mother of the gods. And these images (ἀγάλματα), Despoina and Demeter, and the throne on which they sit (καὶ ὁ θρόνος ἐν ᾧ καθέζονται), and the support (ὑποθημα), is of one kind of stone. And neither as to the garments, nor as to what is wrought about the throne (περὶ τὸν θρόνον), is there anything in addition to stone, fastened with iron and glue, but all is one stone' (Lib. VIII., c. xxxvii.). Of a temple at Megalapolis he says: 'On the one hand Artemis, and on the other Æsculapius and Hygæa, are sculptured in images (ἐπὶ τύπων) before the entrance.' πρὸ τῆς ἐσόδου. He adds of a grove: 'And before it (πρὸ δὲ αὐτοῦ) are images of Demeter and a Nymph, about three feet high' (Id., c. xxxi.). So he refers to an image of Apollo seated on a throne: ἐν θρόνῳ κάθηται (Id., c. xxxii.).

For the foregoing reasons the writer holds that it is not Ahasuerus, but Haman, who bids men bow to the latter. Haman is a Man of Sin, sitting, as king, by the very gate of Ahasuerus or Christ, the true King. Perhaps the strongest argument against this view is that the phrase 'the King' is used so habitually of Ahasuerus. But, on the other hand, every argument which goes to prove that the history is moral, goes to establish the foregoing theory. If Ahasuerus commanded men to worship Haman, then it can no longer be maintained that Haman is the Man of Sin, and that Ahasuerus is Christ. But, on the literal theory, it is strange that King Ahasuerus should thus give His glory to another. Moreover, account should be taken of the fact that the servants of Ahasuerus feast in His house (ii. 18), and minister in His presence (vi. 3). It is somewhat incongruous to speak of such servants as sitting in His gate. In like manner, the phrase 'the king which in gate of the King' is unique and peculiar. The writer holds that there are two Kings, one Jesus or Ahasuerus, the other Haman. The latter

sits on a throne in the gate of the former. He and his servants are the 'enemies in the gate' (Ps. cxxvii. 5). Thus the writer would read as follows: 'And all the servants of the king who was in the gate of the King were bowing down and worshipping Haman, for so the king had appointed for himself; and Mordecai did not bow down, and did not worship. And the servants of the king who was in the gate of the King, said to Mordecai, Why dost thou transgress (pass through) the appointment of the king?' (verses 2, 3). Even with all his heart, or by the Seed Process, Mordecai transgresses the appointment of the Man of Sin. Hence his refusal is noble, and he deservedly waxes greater and greater.

The servants of Satan naturally co-work with their master. Mephistophiles has his evil attendants who know how to charm Faust.

'He sleeps, thanks to my little favourites;
Why, ye have fairly sung away his wits.'

All Vices and forms of evil are the servants of Haman. They speak to Mordecai in the sense of commanding him to do their master's will. When they fail, they instigate their master against him, and all that is Jewish and praises God. Marlowe's Lucifer cannot endure that Faustus should praise God or think of Christ.

'We come to tell thee thou dost injure us,
Thou talk'st of Christ, contrary to thy promise,
Thou shouldst not think of God, think of the devil,
And of his dam, too.'

Some said daily to David: 'Where is thy God?' (Ps. xlii. 10), and all the day long they oppressed him (lvi. 1). So these spiritual foes distress Mordecai daily, as Lot's righteous soul was vexed 'from day to day' by the Sodomites (2 Pet. ii. 8). Verse 4 is on the Heathen Grade, and implies that on that grade, too, Spiritual Wickedness was seeking supremacy. The verb 'to say' is here equivalent, apparently, to the word 'to command.' 'And it came to pass, when they commanded him day by day, and he did not hearken to them, that they showed it to Haman, to see how the affairs of Mordecai would stand, for he had showed to them that he was a Jew' (verse 4). Mordecai, the child-hearted, or little man, shows in his life that he does not belong to Haman, but to God. The next verse reverts to the Servants' Grade, and thus connects with verse 3. On this grade Haman sees that Mordecai bows not. He is not said to be told by his emissaries. 'And Haman saw that Mordecai was not bowing and worshipping him, and Haman was full of wrath' (verse 5). Baffled pride is usually very fierce, and as unjust as it is fierce. We may as fittingly attribute anger to personified evils as to the men in whom those evils inhere. So Young writes of man:

'His fate the trumpet sounds,
Which kindles wars immortal. How it burns!
Tumultuous swarms of deities in arms!
Force force opposing, till the waves run high,
And tempest Nature's universal sphere;
Such opposites eternal, steadfast, stern,
Such foes implacable are Good and Ill.

Verse 6 brings in the Young Men's Grade. Thus we are given to see how, on all the three grades, Mordecai resists the Man of Sin, and how, on all the three grades, Haman seeks the destruction of what is Jewish and praises God. On the Heathen Grade and the Servants' Grade he might hope to be master. But he flies at higher spoil. He wishes also to destroy the Jewish Element on the Young Men's Grade, or amongst the people. He scorns a triumph in the lower realm of Sacrifice, if he cannot also triumph in the realm of faith. He would not only subdue the mind which in Mordecai rebels against him, but he would also subdue everything Jewish, whether Intellectual or Soulical. 'And he thought scorn in his eyes to lay hands on Mordecai alone, for they had showed him the people of Mordecai, and Haman sought to destroy all the Jews which were in all the kingdom of Ahasuerus, the people of Mordecai' (verse 6). Euripides bids us take heed and have a mind that is master of Anger.

"Ωρα σε θυμοῦ κρείσσονα γνώμην ἔχειν.
(Apospas.)

The Man of Sin is not thus master of his anger. It is said of the Assyrian : 'It is in his heart to destroy and to cut off nations not a few' (Is. x. 7). Haters of God who 'have lifted up the head' take crafty counsel against His people, and consult against His hidden ones, saying : 'Let us cut them off from being a nation, That the name of Israel may be no more in remembrance' (Ps. lxxxiii. 2-4). Such a moral conspiracy of Evil against Good is more likely to be signified in this verse (verse 6), than that a literal Haman sought to extirpate all the people of Jewish nationality in a kingdom reaching from Egypt to India.

Considering the symbolic importance attached in Scripture to the numbers 3, 7, 12, it is noticeable that the great events recorded in this Book occur in the third, seventh, and twelfth years of the King's reign : (i. 3, ii. 16, iii. 7). No other year is mentioned in the Book. It is evident that Esther, on the literal theory, must have been queen at least five years. Hence it is strange that no ancient historians mention her.

Professor Schultzl says that we are not to think that Haman continued to cast the lot a whole year, but that, in the first month, every day was brought into question. It is usually supposed that Haman cast lots to find out which was the most favourable day for putting the plot into execution. There is a dramatic aspect about this desire and plot to kill all the Jews on one day that does not well accord with literal history. It accords better with the view that man's nature is the kingdom in which all these events take place. The narrative has a subjective aspect, as much so as the passage in which Falstaff says of Sherris : 'It illuminateth the face, which, as a beacon, gives warning to all the rest of this little kingdom, man, to arm ; and then the vital commoners and inland petty spirits, muster me all to their captain, the heart ; who, great and puffed up with his retinue, doth any deed of courage, and this valour comes of sherris.'

Apart from the foregoing feature, the writer believes that the common opinion respecting the casting of the lot before Haman is erroneous. It

is manifest that this lot is important. It is, so to speak, one of the central facts of the history. The Jewish feasts are named from it. What the writer thinks to be an error in the opinion entertained of this part of the narrative is, that it fails to recognise the fact that this casting of the lot is a ruling of destiny. It is not a mere investigation as to the day most favourable, astrologically, for a certain event. It is an act which makes the coming of that day and its doom inevitably sure. It is an index of the extent to which Haman has power over the good seed on account of some sin attaching to it, and hence becomes lord of its destiny.

In the Bible the figure of casting lots is presented in at least two aspects. First, when it is said in Jonah (i. 7), 'So they cast lots,' we take the meaning to be that they threw down the pebbles or counters. But when it adds, 'And the lot fell upon Jonah,' this gives us an idea of a lot falling in the sense of a destiny being fixed. When it says, 'The lot is cast into the lap,' it is a mere casting of the pebbles that is indicated. But when it says, 'The whole disposing thereof is of the Lord' (Prov. xvi. 33), the idea is that of a fixing of destiny. Now, the Hebrew does not speak of Haman casting lots, but it speaks of him causing the lot to fall. That is, it is not speaking of him throwing the dice, or counters, but it is speaking of him ruling the way in which the counters are to fall, and so fixing destiny. Up to the extent to which the lot is caused to fall before Haman, there must be something evil attaching to Mordecai which has caused him, and the Jews generally, to become amenable to punishment, and so far to have their destiny ruled by the Man of Sin. Satan is having a part in them, and so can fix their punishment. Haman is a destroyer, or Apollyon. For him to have power is for him to work death in those whom he thus far rules. He rules every day up to the thirteenth of the twelfth month (verse 13), but beyond that his power does not extend. He cannot sweep the whole circle of the year, nor make a full end. On a certain day Haman's evil influence and its judicial punishment must have their consummation, but Christ will work so as to counteract this Man of Sin, and to make his devices of none effect. The writer believes that in regard to the falling of the lot, as well as in respect to other features, the Hebrew of this chapter has distinctions of great importance which are generally ignored.

Both in modern and in ancient writings this idea of the lot, and especially of stars causing a destiny to fall, and thus being something more than the mere throwing of counters, is very common. Butler tells us how

'Cardan believed great states depend
Upon th' tip o' the Bear's tail's end,
That as she whisk'd it t'wards the sun,
Sirow'd mighty empires up and down.'

Alasca, the astrologer, in 'Kenilworth,' quotes the saying, 'Astra regunt homines sed regit astra Deus'—'The stars rule men, but God rules the stars'—two facts which in a moral realm have their analogues in what is said of Haman's lot. The astrologer goes on to say: 'Here Venus, ascendant in the House of Life, and conjoined with Sol, showers

down that flood of silver light, blent with gold, which promises power, wealth, dignity, all that the proud heart of man desires.' Then he says: 'The infortune is threatened by a malignant and adverse aspect.' Tieck's wizard arranges his cards to see what is the destiny of Marlowe and his two friends, but the wizard speaks of what is appointed by Fate (*vom Schicksal dazu bestimmt*) as something additional to, and inferred from, the mere arrangement of the cards. The writer only quotes these passages to show how sometimes stars, etc., were not merely regarded as foretelling destiny, but as actually ruling destiny. In this active sense the lot is caused to fall before Haman. We often adopt the same method of speech, as when we say, 'The die is cast.' Cyprian, in his 'De Idolorum Vanitate,' says: 'Avium volatus gubernant, sortes regunt' (c. iv.)—'Flights of birds govern, lots rule.' Labienus, in Lucan's 'Pharsalia' (Lib. IX., verse 550), speaks of the lot:

'Sors obtulit, inquit,
Et fortuna viæ tam magni numinis ora,
Consiliumque Dei.'

"The lot and the fortune of the way show us," said he, "the mouth of a great divinity, and the counsel of God."

Planetary influences were regarded by the ancients as not merely foretelling, but as ruling destiny. Philo says: 'The Chaldæan nation was older than the Jewish nation, being the originator of astronomical science, the country of those who spend their time in its investigations, who think that the stars are gods, as well as the whole heaven and the world, by whom, they say, that good and evil come to pass, for they think that nothing is a cause of anything, apart from perceptible things' (De Mund., c. i.; Lib. de Nobil., c. v.; In Genes., Serm. III.).

The Apostle says: 'Sin, when it is full-grown, bringeth forth death' (Jas. i. 15). It is not a matter of chance that it brings forth death; it is like a fixed destiny. They who sow to the flesh must reap corruption. This is both a natural result and a sentence of Divine Law. The soul that sins is to die. Hence Ahasuerus, or Christ the Judge, sanctions the death that sin entails, as Portia sanctioned Shylock's claim for a pound of flesh. Our Version reads, 'They cast Pur.' The Hebrew has the verb in the singular. The person casting is not named. But in ix. 24 it is Haman who is thus said to cause the Pur or lot to fall. Hence we may read 'One caused the Pur, that is, the lot, to fall before Haman,' understanding that it is Haman who is thus ruling destiny. When we read of the lot coming up for certain families (Josh. xviii. 11), we see that there is an effectual fixing of a destiny. The Psalmist is probably alluding to the same effective falling of the lot when he says: 'Thou maintainest my lot. The lines are fallen unto me in pleasant places; Yea, I have a goodly heritage' (Ps. xvi. 5, 6). Enemies in the gate cast lots upon Jerusalem (Obad., verse 11), and Haman is the enemy in the gate casting the lot of death upon the moral Jews. The Man of Sin rules their destiny to the extent that by the twelfth month, on a given day, iniquity will come to the full, and spiritual foes will have reigned unto death. It is not that he touches any dice or counters. He causes the lot to fall by tempting the good seed to something evil, and so bringing

it, to some extent, under the power of death. Moreover, this will be in accordance with the Divine law of retribution which declares that what a man sows he must reap. Thus Sin and the Divine Lawgiver, that is, Haman and Ahasuerus, conjoin in this work of death.

A further and equally important fact is to be considered. Punishment and death are in relation to Law. But we have seen that the Law goes from Ahasuerus in two aspects. First, it goes from Zion as a written and unalterable law, spiritual in its nature (i. 19). Then it goes forth as a decree made (i. 20). In this latter aspect it is not written, and it is not unalterable. This is the law in an unspiritual aspect, relating to ordinances, and made by hand (Colos. ii. 20). So Haman's destructive action has two corresponding aspects. First, there is retribution as written, and as sealed by the King's ring (verses 9, 12). This is the sentence which no one can alter. But as well as this written and spiritual sentence, there is a work to be done (verse 9), or posts to be sent subsequently to the writing (verse 13). This latter action relates to punishment in an unspiritual aspect, and in relation to the unspiritual law. This subordinate law of retribution is not the unalterable law that is written and signed with the King's signet. Other evidences of this distinction will be seen as we advance.

We read of the casting of the lot, which is done on the Young Men's Grade: 'In the first month, this is the month Nisan, in the twelfth year of King Ahasuerus, one caused the Pur—that is, the lot—to fall before Haman from day to day, and from month to month, to the twelfth month, this is the month Adar' (verse 7). So far Sin rules destiny, and reigns unto death. On the literal theory, it is somewhat strange that Haman's casting of a lot is not indicated in his speech to Ahasuerus. It is because there is a change of grade. Verses 8-11 are on the Heathen Grade. Law and punishment are not as mighty against the sinning heathen. Yet, even in their case, the Man of Sin works to death. He speaks of the Jews as a scattered people, and well he may, for, in Heathenism, the good elements must be scattered and weak. It will be seen that Haman does not ask the King to cause them to bow to him. That would be asking Christ to lead them into sin. The tempter must not essay that. That for which he asks is that they shall be punished as breakers of the King's laws. In this sense, Satan stood even in God's presence to be Joshua's adversary, when Joshua had garments upon him that were morally filthy (Zech. iii. 1-4). He is the accuser of the brethren, who accuses them 'before our God day and night' (Rev. xii. 10). He has the power of death (Heb. ii. 14), to whom men are sometimes delivered for chastening (1 Tim. i. 20). Since he has so far caused the lot to fall, and ruled the destiny of the Jewish class, as to lead it into sin, he has the right to demand from the King that they shall be punished as law-breakers. Haman's request to Ahasuerus reminds us of the Saviour's words: 'Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat' (Luke xxii. 31). We read: 'And Haman said to King Ahasuerus, There is a certain people scattered abroad and dispersed among the peoples in all the provinces of Thy kingdom, and their laws are diverse from those of every people, and they do not keep the laws of the King, and it is not

becoming to the King to suffer them' (verse 8). In John xi. 52 we read of the children of God that are scattered abroad. Haman does not charge them with having done anything against him. That would have been a virtue on their part. Haman would not have had any power against them before the King on that account. He is the Man of Sin working death. His servants are not literal men, but the daughters of Pride, of whom Young says :

'Ye cheats away ! ye daughters of my Pride,
Who feign yourselves the fav'rites of the skies ;
Ye towering hopes, abortive energies,
That toss and struggle in my lying breast,
To scale the skies, and build presumptuous there,
As I were heir of an eternity ;
Vain, vain ambitions, trouble me no more.'

It is only as the people of God disobey Divine law that they come under the power of sin and death, and have their lot ruled by Haman. Hence Haman uses the most valid plea when he says : 'They do not keep the King's laws, and it is not becoming to the King to suffer them.'

In verse 9 he refers to the law of punishment in two aspects—first, as a law written ; and, secondly, as a work done. In this lower aspect, Haman offers the King ten thousand talents of silver. Of the first aspect we read : 'If unto the King good, let it be written that they be destroyed.' Of the lower aspect of retribution we read : 'And I will pay ten thousand talents of silver into the hands of the doers of the work, to cause it to come to the treasuries of the King' (verse 9). This King Ahasuerus is Christ, the righteous Judge. And Moses said to the judge : 'And thou shalt take no gift, for a gift blindeth them that have sight' (Exod. xxiii. 8). When Satan moved God against Job to destroy him without cause (ii. 3), he was asking for a penalty beyond what was just. And when this same Man of Sin offers Christ, the Judge, a sum of silver, he is seeking unrighteous judgement. Even if he be here showing to the King how that by severity to offenders He will gain silver, in that the money which they may have used for evil purposes will then be available for good purposes, still, the fact remains that his offer is equivalent to a bribe. He does not say that Christ will gain glory by severity, but only that He will gain money. But the Saviour will remember mercy, even if He lose many talents of silver thereby. He will never, for the sake of such silver, give unrighteous judgement. He judges the world in righteousness. As men cannot be redeemed by corruptible things, as silver and gold, neither can Christ be moved to destroy them by considerations respecting such silver and gold. As Peter refused Simon's silver (Acts viii. 20), so Christ, the King, does not receive Haman's silver. As a just Judge, He can give up the people to punishment without being bribed to do it. He says : 'Which of My creditors is it to whom I have sold you? Behold, for your iniquities were ye sold' (Is. l. 1). The greatness of the sum promised, ten thousand talents (Matt. xviii. 24), suggests a bribe. But Christ will do right without any bribe. Lactantius says : 'Nam quid hostiæ? quid thura? quid vestes? quid argentum? quid aurum? quid pretiosi lapides

conferunt, si colentis pura mens non est? Sola ergo justitia est quam Deus expetet' (Inst. Div., c. lviii.)—'For what avails sacrifices, or frankincense, or fine raiment, or silver, or gold, or precious stones, if the mind of the worshipper be not pure? It is justice alone that God seeks after.' So silver is of no account with Christ. He will do right for its own sake.

As Haman's petition has respect to two aspects of punishment, so the King's answer has two corresponding aspects. In verse 10 we have an indication of the sentence as written. This is the sealed and unalterable sentence. In verse 11 we have reference to the sentence as something done. This is the unspiritual and variable aspect of punishment. In reference to the higher form of punishment, the King gives the ring that the written and unalterable law may be sealed thereby. To give the ring was a symbol of the devolution of authority. Lucian represents Alexander in Hades saying to Diogenes: ὅτι ἀποθνήσκων Περδίκκῃ τὸν βασιλῆα ἐπέδωκα (§ 391)—'When I was dying, I gave the seal-ring to Perdikkas.' So Pharaoh gave his ring to Joseph (Gen. xli. 42). A passage in 'Kenilworth' reads: 'Leicester drew off the signet-ring, which he commonly used, and gave it to Varney with a haggard and stern expression of countenance, adding only, in a low, half-whispered tone, but with terrific emphasis, the words, "What thou dost, do quickly."' The giving of this ring to the Man of Sin shows that punishment for wrong-doing, though brought about primarily by the Man of Sin, has Divine authorization. So Shylock had not merely malice in his heart, he had the law in his favour, in demanding his pound of flesh. The judgement was according to the bond. So the death which the Man of Sin demands is according to the threat of God's unalterable law against sin. Hence the King gives Haman the ring, conferring Divine sanction on this penalty of death. 'And the King took His ring from His hand, and gave it to Haman, son of Hammadatha the Agagite, the adversary of the Jews' (verse 10). Haman is essentially the adversary of all who are Jews inwardly. The narrative seems to imply that he is that habitually, and for evermore.

The narrative then shows how the King acts in respect to the lower aspect of punishment, which has respect to the law of ordinances, and to what is made by hands. First, He declines the offered silver, as a righteous Judge should do. The Chancellor in 'Faustus' well says:

'Men, whom as meaning well we may describe,
To flattery yield, or to some coarser bribe;
The judge who cannot punish will, in time,
Connive at, nay, participate in crime.'

But Christ can punish. Thus far He gives up the people to him who has the power of death. Sin is permitted to bring forth death. So far Haman may do what is good in his eyes. 'And the King said to Haman, The silver is given to thee, and the people, to do against it as is good in thine eyes' (verse 11). That which seems unlimited license to injure is, in fact, a limitation. When the reader observes how Haman is to do what is good in his eyes, he may think, Why, Haman can work his wicked will to the full! He can even exterminate these Jews. But

this is an error. The phrase 'in the eyes' shows the Sinaitic aspect. It is as if the King said: 'So far as the Sinaitic law, in its letter, is concerned, thou mayest go on punishing, but thou shalt not have power over the inner nature, and according to the Seed Process.' He can only do what is superficial, and 'in the eyes.'

With verse 12 the Young Men's Grade, on which the lot was caused to fall, again comes in, and it is continued unto the end of the chapter. Moreover, it now comes in in the Seed Process. We have the verb 'to call.' But this verb only applies to those who have to write, not to what is written. These called ones are not those who are being sentenced by law, but true messengers and servants of the King, who serve Him inwardly. On this grade, as on the Heathen Grade, we have the two aspects of punishment, the writing and the inferior action. Verse 12 shows the former aspect, and verse 13 the latter aspect. The writer thinks that verse 12 is misjudged in one or two particulars. First, it is generally assumed that the writers of the decree to be signed with the King's ring are called for to Haman. But the narrative does not say so, and its moral drift shows that it is not so. We see in i. 19 that the royal word to be written goes forth from the King. So, on the Heathen Grade (iii. 9), Haman did not say: 'Let me write,' but, 'If unto the King good, let it be written.' The scribes who write are the King's scribes, not Haman's (verse 12). They are not said to be called to Haman, but are only said to be called. They are called to write, as inspired messengers, the King's spiritual and unalterable law of punishment against all spiritual wickedness. While Haman may have the Divine signet wherewith to seal this writing, he is not said to write it. Secondly, the writer thinks that it is an error for readers to regard the following words as they do usually regard them: *קִבְּלָהֶם כְּכֹל אֲשֶׁר צִוָּה הָמָן*— 'according to all which Haman commanded.' This is supposed to mean that Haman was superintending the writing of these unalterable letters, and that the scribes wrote what Haman told them to write. But if the compiling of these letters was thus left to Haman, it is the more wonderful that all which he pleased to write should become unalterable. Why, he might have written that he himself should be proclaimed King instead of Ahasuerus. Would that have been an unalterable decree? The writer takes the meaning to be as follows: The Book lays much stress on commanding, and on obeying or disobeying. The writer has maintained that the king at the gate, spoken of in verses 2, 3, is Haman. But this king Haman is said to have commanded his servants to bow to him. Mordecai, the 'little one,' refuses to obey that command. To bow to the Man of Sin and to worship him is to commit sin. It is to allow Haman to rule the lot. It is according to the degree in which Haman commands and the Jews obey that the death sentence becomes valid. The same word in Hebrew is used in verse 12 to denote command that is used in verse 2. The writer believes that the two verses are in a connection of idea, though not of grade. He would read the phrase 'according to all which Haman had commanded.' The sentence is showing to what extent Christ will allow His seal to be placed to a spiritual and unalterable law of punishment. How far will He punish? He will punish according to the measure in which the righteous seed

have allowed themselves to be commanded by Haman, and have obeyed him. In other words, He will cause His scribes to write the sentence to the extent, or according to that which, Haman has commanded, and has caused the lot to fall. It is not that Haman either writes or causes to be written one word of the writing. Only he has received the Divine seal to sanction it. But he does not dictate a word of what is to be written. Christ is the Lawgiver, not Satan. It is, however, Satan who causes the punishment which Christ threatened to take actual effect. We may read, 'And scribes of the King were called, in the first month, on the thirteenth day thereof, and there was written according to all which Haman commanded to the satraps of the King, and to the governors that were over every province, and to the princes of every people, every province according to the writing thereof, and every people according to its tongue. In the name of King Ahasuerus was it written, and it was sealed with the King's ring' (verse 12). When the Saviour says, 'And the judge deliver thee to the officer' (Matt. v. 25), He is using the officers who execute the behests of an earthly judge as symbols of the agencies or forces that execute the behests of the Divine Judge. So, in this verse, the officers of the Persian Empire are used as moral symbols of the forces that execute Christ's judgements. All things are at Christ's command. Of our pleasant vices He can make scourges. He can turn innocent things against us, until like Augustine we cry '*Quidquid adspiciebam mors erat. Et erat mihi patria supplicium et paterna domus mira infelicitas*' (Confes., Lib. iv., c. iv.)—'Whatever I looked upon was death. My country was a punishment to me, and my father's house a strange unhappiness.'

Having referred to the law of punishment in this spiritual aspect, wherein it is written and unalterable, the narrative then refers to it in its lower and earthy aspect, in which there is a working with hands. 'And letters were sent by the posts to all the provinces of the King, to destroy, to slay, and to cause to perish, all the Jews, from the young man unto the old, the little ones and the women, in one day, even upon the thirteenth of the twelfth month which is the month Adar, and to take the spoil of them for a prey' (verse 13). This thirteenth of Adar is the first day of the slaughter (ix. 17).

In proceeding to notice the last two verses the writer has again to express dissent from the common reading. He is in some respects sorry to have so to do. It may appear to some that he is altering wantonly, and for the sake of altering. So far as he can judge his own feeling, that is not the case. He is simply following what he believes to be the meaning indicated by the Hebrew text when read as moral history. He would notice three facts.

1. First, there is a Law from the King for the putting away of Vashti, and for the giving to wise men the rule over comparatively ignorant women. This Law has two aspects. First, it is a Word from the King written and unalterable (i. 19). Second, it is a decree which the King makes (verse 20).

2. Second, there is a sentence of punishment for sin. The word 'law,' *חוק*, is not applied in Hebrew to this Law of punishment. This also has two aspects. First, it is a written and unalterable proclamation

signed by the King's ring. This is the Law of punishment in a spiritual aspect. Secondly, it is a business wrought (verse 9), or the sending of letters for the thirteenth day, the first day of slaughter (verse 3). In this respect it is a lower and unspiritual punishment.

3. Just as the second of these duplicate proclamations, that named in c. iii., differs from the first, that named in c. i., so the writer believes that both the Hebrew text and the drift of the moral history show that the proclamation named in the last two verses is a duplicate proclamation, and that it is distinct from both the foregoing proclamations. Instead of this last proclamation being punitive, it is merciful. It is a proclamation showing how the Jews may avert the sentence pronounced against sinful works. The allusion in these closing verses seems to be to the Bible in a merciful aspect as a revealed Law which instructs men, and warns them how to avoid a punishment to which they are liable. Here also we have two aspects. Verse 14 reads in Hebrew, 'A copy of the Writing to be given, a Law in every province, were revealed (וְהִיא) to all the peoples, that they might be ready for that (הַיּוֹם) day.' The word וְהִיא shows that this day is on the Servants' Grade. It is the day of judgement of works. Hence this warning has special respect to works. The Writing given, and the Law, are two distinct things. The revealed Word, even as written in the New Testament, is not the highest form of Law. The highest form of Law is where the Law of the New Testament is written upon the heart (Heb. viii. 10). The passage to which the Apostle thus alludes says (Jer. xxxi. 33): 'I will give (וְהִיא) My Law in their inward parts, and in their heart will I write it.' So verse 14 speaks of a Writing given, and the writer holds that the word 'given' is used in both these passages of exactly the same thing. Sooner or later God's people will have God's Writing or Law, given or written in their hearts. The New Testament is a copy of that spiritual Law. This is the higher and spiritual aspect of the Bible. But it also reveals truth in an inferior aspect, and in relation to the Law of ordinances, and its works of righteousness. The words 'a copy of the writing to be given' seem to imply that while the spiritual Law has been given in the New Testament, it is not yet fully written on the heart. It is to be given as the Spirit writes it upon the heart. Further, the word 'revealed' as used in this verse is specially applicable to the manifestation of truth in the Bible. Both in relation to the Law of Ordinances, and in relation to a spiritual Law, God has given His revelation to us in Scripture. It is given to men that they may be ready against 'that day' when God will bring their works into judgement. In 1 Cor. iv. 3, 'man's day' means man's time of judgement. So 'this day' (verse 14) is God's time of judgement. We might read, 'A copy of the Writing to be given, a Law in every province, were being revealed to all the peoples, that they should be ready for that day' (verse 14). Does it seem literally probable that notice would be sent to the millions in 'many-peopled Persia' to be in cold-blooded readiness for the wholesale slaughter of Jews on a day several months distant? Is it likely that literal Jews would have waited for such a day without attempting to escape? Cicero says that nothing is more truly excellent than that we should clearly understand that we are born to be just (Leg., i. 10).

Even a heathen people like the Persians could hardly have been so ignorant of this truth as to hold themselves ready for a day of murder. Simeon said that Christ was a Salvation prepared 'before the face of all peoples' (Luke ii. 31). Paul says of the truth, 'Their sound went out into all the earth' (Rom. x. 18). So the writer holds that this is not a proclamation of death, like that in which Haman conjoins. It is a proclamation of mercy sent by the King, even Jesus, in the Bible. The following chapters show how this preparation is to be effected.

As the written Word went out from the King (i. 19), so we read of what is apparently the higher Law: 'The posts went forth hastened by the word of the King' (verse 15). They were not hastened when the sentence of death was being sent out. Christ is slow to wrath. But now that a message is being sent to bid men prepare for judgement, Christ hastens His word to perform it. The verse goes on to refer to the Law in an unspiritual and earthy aspect, not coming from Zion, but from Shushan the palace. 'And the Law was given in Shushan the palace' (verse 15).

Then follows an allusion to the law of punishment in which Christ and Satan conjoin. Mr. Symington thinks that it was either to drug conscience, or to celebrate a great day's work, that the King and Haman sat down to drink. Jesus said that he who dipped with Him in the dish would betray Him (Matt. xxvi. 23). So, to some who eat and drink in His presence, He says: 'I know you not' (Luke xiii. 26). The King and Haman sat down to drink in the sense that both had fellowship in that great supper in which all fleshly elements were to be destroyed (Rev. xix. 18). As Sin had its fruit of death, so Christ, as the righteous Judge, has to work death. In the sense, also, that Christ was manifested in flesh, and did eat with publicans and sinners, we may say that He sat at one table with Haman. He was made in the likeness of flesh of sin. It is, however, in the former sense that the writer understands these words. In the earthly realm, Christ and Haman were conjoining as destroyers of flesh. But in the spiritual realm, or Shushan the city, there was also trouble and conflict. Æschylus, referring to the sorrow caused by the defeat of Xerxes in Greece, says:

ἄστυ τὸ Σούσων ἢ δ' Ἀγβατάνων
πένθει δνοφερῷ κατέκρυψας.

(Pers., v. 537.)

'The city of the people of Shushan, that of the people of Ecbatana, thou (Zeus) hast laid in dark sorrow.'

So in this nobler moral warfare, where Christ and Satan are the contending leaders, and Zion is the city Shushan, there is perplexity. Contending influences were working for its possession. How does the literalist account for the fact that the city Shushan was perplexed by Haman's decree? Is it likely that the Persian capital would be greatly troubled because an alien people had been given over to the Persians to be plundered and killed. 'When it goeth well with the righteous the city rejoiceth' (Prov. xi. 10). The obverse is also true. As the reference to the posts going out in the beginning of verse 15 appears to glance at the Grade of Tongues, so the allusion to the city Shushan appears to pertain to the same grade.

We may summarize the more important features of this chapter thus :

1. Verse 2 refers to two kings, King Ahasuerus, and Haman enthroned in the King's gate.
2. The causing the lot to fall (verse 7) means the ruling of destiny for evil.
3. Verse 9 relates to a sentence in a spiritual aspect and in an unspiritual aspect.
4. To write according to what Haman had commanded (verse 12) means to write so far as he had ruled destiny.
5. Verse 14 refers to the Bible revealed in a spiritual aspect as a writing, and in an inferior aspect as a decree.

CHAPTER VII.

ESTHER IV.

ONE of the most pleasing moral features of ancient life was an intense and unselfish love of native country or province. It was a boast, often honoured in practice, that men counted it pleasant to die for their country. A song used during the American war in the time of Abraham Lincoln says :

‘ We are coming, Father Abraham, three hundred thousand more,
From Mississippi’s winding stream, and from New England’s shore ;
You have called us, and we’re coming, by Richmond’s bloody tide,
For freedom’s cause to lay us down our brothers’ bones beside.
Six hundred thousand loyal men and true have gone before ;
We are coming, Father Abraham, three hundred thousand more.’

But it is not the men of later days alone who have loved their country well. Plutarch says that when Pædaretus failed to be chosen into the Spartan three hundred, a position of the greatest honour, he was joyful, and smiled. When the ephors asked him why he laughed, he said he was glad that the city had three hundred better citizens than himself (Apoph. Lac.). Sometimes this patriotic feeling has become degraded, as when Arndt sang that the German’s Fatherland was ‘ where every Frenchman was called an enemy ’ :

‘ Wo jeder Franzmann heiset Feind.’

At other times this love of country became widened and ennobled until a man, as having humanity, could think that nothing which concerned humanity was a matter of indifference to himself. These unselfish feelings find their best embodiment and manifestation amongst the followers of Christ. Our Leader showed us this better way. Cyprian says : ‘ Quod homo est esse Christus voluit, ut et homo possit esse quod Christus est ’ (De Idol. Van., c. vi.)—‘ What man is, Christ was willing to be, that man also might be what Christ is.’ The law of Christian life is, ‘ None of us liveth to himself ’ (Rom. xiv. 7). ‘ And this commandment have we from Him, that he who loveth God love his brother also ’

(1 John iv. 21). In a letter to Baron Wilhelm Humboldt, Schiller says : 'At first it is pleasing to act as ruler over minds, but to what ruler does it not happen that he, in turn, becomes the servant of his servants (der Diener seiner Diener wird) in order to maintain his lordship ?' Goethe, his great compeer, often lays stress on this law of Godly Service :

'Der junge Tag erhob sich mit Entzücken,
Und Alles ward erquickt, mich zu erquickten.

* * * * *

Warum sucht' ich den Weg so sehnsuchtsvoll,
Wenn ich ihn nicht den Brüdern zeigen soll ?'

'The young day arose with gladness, and everything was quickened that it might quicken me. . . . Why sought I the way with such a fulness of ardent longing, if I show it not to the brethren ?'

It is in the life of the Christian worker that this law of Godly Service finds its best embodiment. We obey to rule. We do it without self-degradation, and without pleasing men to their injury, but in conformity to Christ's example. Our own moral progress is indissolubly connected with our efforts for the good of others. We hide a multitude of our own sins when we turn a sinner from error (Jas. v. 20). Job's captivity is turned when he prays for his friends (xlii. 10).

The writer wishes to impress upon the reader the following fact. The chapters we are about to consider give great prominence to the Principle of Godly Service. This is, that they who have gone up to higher grades come down again to a lower grade to try to save others. It is the more important that the reader should have a clear apprehension of this Principle, inasmuch as he will yet see that it has a very important bearing on narratives in the Gospels, which deal with the greatest verities of the Christian Faith. Such are the Crucifixion and the Resurrection. When the reader finds that Esther and Mordecai are on the Servants' Grade, he must bear in mind that they are only on this low grade as those who are labouring for others. Personally, they belong to Zion. There may be evidences of some imperfection attaching to them, but even apostles might be imperfect in their works. The imperfection is in relation to labours rather than to moral character. If imperfect in works they are not ready for 'that day.' Let the reader then note the following particulars :

1. The chapter we are about to consider, as well as some subsequent chapters, deals pre-eminently with Godly Service.

2. But in seeking to save others there are two great divisions into which our efforts may fall. First, we may be in abundant labours, preaching and teaching. Secondly, we may be earnest in prayer for others. Now, this fourth chapter deals especially with the duty of prayer for others. This is what is indicated in the fasting, and in Esther's entrance to the King. Daniel says, 'And whiles I was speaking and praying, and confessing my sin, and the sin of my people Israel' (ix. 20). Thus he conjoins prayer for himself with prayer for his people.

3. In Godly Service there is a coming down from a higher to a lower grade. Hence in portions of Scripture where this Principle is very

prominent we are apt to have a word of a higher grade brought into close connection with a word of a lower grade. Thus we may be apt to think that there is a conjoined idiom where there is not a conjoined idiom. In such cases the purport of the history will be an aid to us. Thus, in the following chapter, if we bear in mind that entrance to the King is entrance to Zion, that fact will be a landmark to us to show us what are, and what are not, conjoined idioms. There are two or three instances in the chapter in which we might, by inattention to the moral history, think that there was a conjoined idiom when there is not any such idiom. But if we give due attention there is no danger of our falling into any such error.

4. The gradal features of the chapter are as follow :

(a) Verses 1-3 are on the Servants' Grade. We have the words 'do,' 'come,' and 'place.'

(b) Verse 4 is on the Heathen Grade. The word 'come' conjoins with 'young women.'

(c) So far as the position of the speakers is concerned, the whole of the rest of the chapter is on the Servants' Grade. Most of the grade-words pertain to that grade. They are הָיָה , twice used in verse 5, the word 'see,' in verse 8, 'come,' in verse 9, 'servants,' in verse 11, כֵּן , 'this,' in verse 11, the same word, twice used, and the word 'place,' in verse 14, and 'do,' in verse 17. But while all these words refer to the Servants' Grade, we have several allusions to higher grades. Thus 'come,' in the phrase 'enter to the King,' has a spiritual application to Zion in verse 8, also in verse 11, where it is twice used, and in verse 16. In addition we have the word 'find' used in verse 16. But it is used of what may be found in Shushan, not in Shushan the palace. Hence it has a spiritual application to Zion. But in the close of verse 8, and the beginning of verse 11, we have the word 'people,' which appears to be used of the Young Men's Grade, coming between the Servants' Grade and the Grade of Tongues, and not as part of a conjoined idiom. So in verse 16 we have another allusion to the same grade in the words 'young women.' The moral history will show us that these words apply to the Young Men's Grade.

5. Both the Processes have a place in the chapter. The verbs 'call' (verses 5, 11) and 'pass through' (verse 17) show the Seed Process, while the words 'before her' (verse 5), 'before the gate' (verse 7), show the Sinaitic Process.

Let the reader bear in mind that Mordecai is the Adamic Christian Mind, while Esther is its Adamic Christian Soul. Both are now acting in Godly Service on the Servants' Grade. Both are beginning to use means to avert the evil that the Man of Sin is bringing upon the Jewish nature everywhere. Both manifest distress on finding out the greatness of the danger. Both begin their good works for others as we should all begin—that is, by personal Humiliation and Prayer. The going in to the King is Prayer to Christ. It is their becoming priests of a spiritual kind in making intercession for others. Great prominence is given to the Cry (ix. 31). Mordecai is specially associated with the cry. It betokens a true penitence of mind. Esther is prominently associated with the fastings (verse 16). It is an abstinence from fleshly evil, and a

diligence in doing good, that form a true fast. Whenever we fast and pray for others, it is very natural for us to associate ourselves with those for whom we pray. A minister does this in leading the prayers of the people. We do not pray for sinners as if we ourselves were not sinners. Even in regard to our works we are all unprofitable servants. Esther must have had something imperfect attaching to her, or she would not have been thirty days uncalled for by the King (verse 11). Mordecai felt his need to put on sackcloth, and thus to repent, even while his distress was chiefly on behalf of the endangered Jews. He acts as one who has no longer a right to enter into the King's gate (verse 2). He feels his need of being clothed with a better righteousness, so he tears his garments until the King shall clothe him with changed apparel (Zech. iii. 4). Until then he puts on emblems of sorrow and shame. The sackcloth may emblemize Repentance even unto mortification of the body of flesh, after the analogy by which Una's knight in the 'Fairy Queen' (Bk. I.) mortified himself:

'In ashes and sackcloth he did array
His daintie corse, proud humors to abate.'

Mordecai has come to know what is done. This word 'do,' in verse 1, shows the Servants' Grade. The latter part of the previous chapter pertained chiefly to the Grades of Young Men and Heathen. It was verses 2, 3, of that chapter that were on the Servants' Grade. Those verses had special respect to the king, the Man of Sin, in the King's gate. Here, in iv. 1, the Servants' Grade again comes in. Thus it is very probable that iv. 1 is in close connection with iii. 2, 3. Hence the distress of Mordecai is not unlikely to be owing to the fact that so many are bowing down to the Man of Sin in the gate. It is evident from verse 7 that he knows the punishment that is threatened, but it is probable that he sorrows over the sin of his people as much as over the punishment which that sin entails. God says to Jeremiah (vii. 16): 'Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me, for I will not hear thee.' Thus a cry may be made on behalf of others. As the seed of Israel confessed 'the iniquities of their fathers' (Nehem. ix. 2), so Mordecai can be distressed and cry aloud for the iniquity of others. As the law had been revealed (iii. 14), Mordecai might well know from that the sinfulness and danger of the people. 'And Mordecai knew all that was done, and Mordecai rent his clothes, and put on sackcloth with ashes' (verse 1). He is said to go out into the midst of the city. But this city is on the Servants' Grade. Hence it cannot be Shushan, or Zion. The fact that he cannot enter the King's gate (verse 2) shows that he is not in Zion. So does the wearing of sackcloth, for there is no sorrow in Zion. What, then, is the city? Usually the city is an emblem of the Mind. But if Mordecai be here acting for others, it is probable that the word has a wider application than to his own mind. On this subject it may be noted that when Shushan the palace is clearly referred to, the word 'Shushan' is used. This word 'Shushan' is applied to the palace nine times—i. 2, 5; ii. 3, 8; iii. 15; viii. 14; ix. 6, 11, 12. It is used of the city in the following passages: iii. 15;

iv. 8, 16; viii. 15; ix. 13, 14, 15, 18. Thus the name 'Shushan' is used eight times of the city. This repeated use of the word 'Shushan' with the words 'palace' or 'city,' or in reference to the city, makes the following fact the more noticeable. There are four instances—iv. 1, 6; vi. 9, 11—all connected with Mordecai, where the word 'city' is used without the word 'Shushan.' Moreover, it is clear that this city is outside the King's gate, since Mordecai can be in the midst of the city, and yet not enter to the King's gate. The writer thinks that the moral history justifies us in regarding this city as follows: Paul speaks of the Law in an earthly aspect, and the Law in a heavenly aspect, as an earthly and a heavenly Jerusalem respectively (Gal. iv. 24-26)—that is, they are two cities. The writer believes that this unnamed city on the Servants' Grade, into which Mordecai enters, is the realm of the earthly and Sinaitic covenant where Law is ever threatening death. It is a realm of bondage, and all in it are in danger. He goes into this city amongst those under Law and condemnation, and he goes into it to cry aloud because of his own sin and the sin of the people. This is a Christless city, for those in it are under Law, not under grace. Mordecai enters it, but he is in Godly Service. Four reasons for this view may be noted:

1. While those under Law are in danger, and while godly teachers may sorrow for them, there cannot be such danger and sorrow in the city Shushan, or Zion.

2. The statement that Mordecai goes out to this city supports the view that it is some city outside the city Shushan where the King dwells.

3. In Hosea xi. 9, 10, we read: 'I am God and not man, the Holy One in the midst of thee, and I will not enter into the city.' Thus while there is a moral realm where the Holy One dwells in the midst, there is at the same time a city into which He will not enter—that is, He will not enter into judgement. It is evident that His forbearing to enter that city is an act of mercy, and hence that the city spoken of would be in some peril were God to enter it.

4. That this city is a realm of Law and judgement over which godly Mordecai's cry aloud may be further inferred from the following passage: 'And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others He said in my hearing, Go ye through the city after Him, and smite; let not your eye spare, neither have ye pity; slay utterly the old man, the young man and the maiden, and little children and women; but come not near any man upon whom is the mark; and begin at My sanctuary' (Ezek. ix. 4-6).

Thus the writer holds that this city is not Shushan or Zion, the Lily-White city of Righteousness. It is the city or realm of Jerusalem, the Sinaitic Covenant. All who dwell under that covenant are defiled, and under condemnation. Mordecai is the Adamic righteous mind of those acting in Godly Service, who cry aloud because of the abominations committed against the righteous law, and because of the impending punishments. In his sorrow he comes to the King's gate, but he cannot

enter to the King's gate by or in sackcloth. The word בְּ means 'in,' and it also means 'by' or 'by means of.' It is not at all improbable that the meaning of the sentence in the close of verse 2 is that sorrow alone, and without the Righteousness of Christ, is not enough to gain for us entrance to the King. Even in praying for others, our sorrow and humiliation will be unavailing without the righteousness of Christ, in whose name we must present our pleas :

'Could my tears for ever flow,
Could my zeal no languor know,
These for sin could not atone ;
Thou must save, and Thou alone.'

'And he went out into the midst of the city, and cried with a loud and a bitter cry. And he came unto before the King's gate, for one might not enter to the gate of the King by a garment of sackcloth' (verse 2). One feature is very prominent in all this spiritual history—that is, the evil and danger of sin. The Law of God, and the evils attending the transgressions of that Law, are fully recognised. Herein there is a wide difference between Scripture and Buddhism, as the latter is set forth in Mr. Arnold's work, 'The Light of Asia.' Lord Buddha leaves the happy retreat where

'Life glided beguiled, like a smooth stream
Banked by perpetual flowers.'

But what led him to go forth as a deliverer was not a desire to save men from sin, but to save them from misery and death. The Devas murmuring in the winds sang to him :

'O Maya's son ! because we roam the earth
Moan we upon these strings ; we make no mirth,
So many woes we see in many lands,
So many streaming eyes and wringing hands.
Yet mock we while we wail, for, could they know
This life they cling to is but empty show,
'Twere all as well to bid a cloud to stand,
Or hold a running river with the hand.
But thou that art to save, thine hour is nigh,
The sad world waiteth in its misery,
The blind world stumbleth on its round of pain :
Rise, Maya's child ! wake ! slumber not again !'

As Mordecai cries and humbles himself, they to whom he has gone begin to repent. What causes this penitential feeling is not Haman's decree of death. It is the Bible, 'the word of the King, and His law' (verse 3). This is the copy of the Writing, and the Law spoken of in iii. 14. This is the Truth sent out in mercy to bid them prepare (iii. 14), not Haman's decree sent out to destroy (verse 13). The way in which the purpose to destroy is mentioned in connection with one decree (verse 7), and not with the other (verse 3), supports this view. In writing of the King's decree to bid the Jews prepare (iii. 14), the writer tried to show that it had two aspects, the Writing given from the spiritual realm at the King's word (iii. 15), and the Law given in Shushan the palace, or the earthly realm. The same double aspect, of the same revelation of Truth, with which Haman has nothing to do, is

recognised in verse 3. The verse speaks of the Word of the King, and a Law, which are two aspects of Truth. These are said to come or attain unto the people. This is an effectual coming of the Truth, as when Paul says: 'When the commandment came' (Rom. vii. 9). 'And in every province and place to which the Word of the King and His Law were attaining, there was great sorrow to the Jews, and fasting, and weeping, and wailing; sackcloth and ashes were spread under many' (verse 3). Paul shows how the coming of his letter, which was a revelation of inspired Truth, tended to penitence: 'I see that that Epistle made you sorry' (2 Cor. vii. 8). 'For behold this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves!' (verse 11). So these people in the Sinaitic city are sorry with a godly sorrow working repentance unto salvation. In this way the King's Word, which was revealed to them to bid them prepare for that day (iii. 14), is prospering in the thing whereto Christ or Ahasuerus sent it.

Verse 4 passes to the Heathen Grade. The word 'young women,' or 'maidens,' is part of a conjoined idiom. On this Heathen Grade, also, we see that Mordecai is sorrowful, but nothing is said of the Word and the Law in this verse. Moreover, the Soul of Mordecai, or Esther, now becomes prominent. On that Heathen Grade those in Godly Service begin to labour, but their labour is first regarded in an aspect that is not very Evangelical. Good men may be grieved for the Heathen, and may begin to show kindness to the Heathen, even before sending them the Gospel. Verse 4 appears to be illustrating this fact. Esther and Mordecai are showing a sympathetic sorrow, rather than preaching the Truth, or praying for the Heathen. 'And the young women of Esther and her eunuchs came and showed to her' (verse 4). This appears to correspond to Mordecai knowing what was done on the Servants' Grade (verse 1). The pure and virtuous Elements in her soul are causing her to know the sin and danger of the Heathen, and to grieve for it. She is evidently in Godly Service, for she is spoken of as queen. This implies connection with the Grade of Tongues. She has come down to the Heathen Grade in pity for the Heathen. 'And the queen was exceedingly grieved' (verse 4). The Hebrew word 'grieved' or 'pained' well befits a Soulical and Sympathetic sorrow.

The remainder of the verse is important. It reads literally: 'And she sent garments to cause Mordecai to be clothed, and to take his sackcloth from upon him, and he did not receive.' The Hebrew has no word 'it' or 'them' after 'receive.' It is true that the word 'garments' may be used of one dress, and that the Hiphil, 'caused to be clothed,' may apply to the clothing of another person. Yet these idioms, conjoined with the absence of the word 'it,' suggest the possibility, to say the least, of the following being the meaning: Esther's sending of garments may indicate that in her sympathy and sorrow for the Heathen she begins, like Dorcas, to give garments to the poor, in order that her mind or Mordecai may thereby receive a better covering of righteousness than his garments which he has torn, and that he may also be set free from his sackcloth and sorrow. Sometimes good men have sought by the mere giving of alms to quieten their conscientious scruples, and

to satisfy the law of duty to others. The text does not say that these garments were sent to Mordecai, though they were sent to cause him to be clothed. But we may thus give all our goods to feed the poor, and yet be found unprofitable, and needing to be penitent. So with this giving of garments, Mordecai does not receive the better righteousness which is to cover his sin.

With verse 5 the Servants' Grade again comes in. Esther now turns to Scripture. Moreover, she turns to it in the Seed Process. That which had been before her in a Sinaitic aspect is now to be called to her in the Seed Process. She is thus laying the Truth more closely to heart. The emblem of the Truth is 'Hatach.' Several modern philologists say that the word 'Hatach' is Persian for 'Verity,' or 'Truth.' What better designation could be found for God's word? She sends this Truth of God to Mordecai, or the Mind, that she may be instructed in relation to the evil coming upon her people, and the cause of it. God's Word is Hatach, or Truth. 'Thy righteousness is an everlasting righteousness, And Thy Law is the Truth' (Ps. cxix. 142). 'This inspired Messenger, which had been standing before her Sinaitically, is now used as a Seed Process intermediary between the Adamic Christian Soul and the Adamic Christian Mind, both of which are acting in Godly Service. Esther calls for this Truth. 'And Esther called to Hatach, one of the eunuchs of the King, which He had caused to stand before her, and she gave him a command to Mordecai to know what this is, and why it is' (verse 1). Esther is doing as Paul bids when he says that if the Woman would know anything she must ask the Man. The Soul must ask the Mind.

It is said that Wisdom crieth where the paths meet, 'Beside the gates, at the entry of the city' (Prov. viii. 2, 3). So Christ sent His servants out to the streets and lanes, the highways and hedges (Luke xiv. 21-23). As if alluding to the fact that Mordecai is acting in Godly Service amongst the poor, he is associated with the broad place where the roads meet, and where the poor are apt to congregate. 'And Hatach went forth to Mordecai, to the broad place of the city, which was before the gate of the King' (verse 6). This is a Sinaitic charge, and hence it is not identical with the charge unto Mordecai, spoken of in the previous verse. So, in the answer, the two Processes appear to be recognised. First, Mordecai tells of what had befallen him (verse 7). That is the Seed Process answer connecting with the charge spoken of in verse 5. Then he goes on to speak of the Writing, etc., which is Sinaitic, and in relation to verse 6. Mordecai's answer clearly refers to the decree of Destruction, issued by Ahasuerus, and signed by Haman (iii. 9). This destructive sentence evidently has a place on the Servants' Grade, as well as on the Young Men's Grade. Equally clear is it that this destructive sentence has two aspects. There is the Writing, and the work in connection with promised silver. On the Young Men's Grade (iii. 9) the Writing was named first. On this Servants' Grade (iv. 7, 8) the order is reversed, and the Writing is named last. Of the Sentence of punishment in its inferior aspect, and in relation to the Law of Ordinances, we read: 'And Mordecai showed to him all that had befallen him, and the exact sum of money which Haman promised to

pay unto the treasures of the King against the Jews to destroy them' (verse 7). Then follows the reference to the Truth in its higher and spiritual aspect, as a Writing given in Shushan, or the heavenly Zion. He wants the Truth to cause Esther to see. 'And the copy of the Writing of the Law.' The Law and Writing are here one, and are coupled in Hebrew. It is not so in iii. 14. 'Which was given in Shushan to destroy them, he gave to him to cause Esther to see.' It is assumed that this causing Esther to see means causing her to see the Writing. The Hebrew has no word 'it.' Far more probably the reference is to the permanent enlightening of Esther by the opening of the soul's eye, through the Truth. Eve's eyes were opened when she ate of the tree of knowledge. This word of life will open the eyes of Esther, or the Adamic Soul, and will show her what is her duty in relation to those under condemnation. That duty is to begin and pray for the condemned. To go up from Godly Service to Zion in earnest Prayer, thus entering to the King. She must do this both for herself and those on the Servants' Grade, and she must also do it for the people on the Young Men's Grade. 'And to show to her, and to command unto her, to go in unto the King to make supplication to Him, and to make request before Him for her people' (verse 8). Thus the narrative puts in the front, in relation to Godly Service, the duty of prayer for others. 'This prayer is to be directed to the King; that is, Christ. Christians are they who 'call upon the name of our Lord Jesus Christ' (1 Cor. i. 2). Tertullian, after saying that the prayer of the righteous turns away God's anger (*omnem iram Dei avertit*), says: 'Sola est oratio, quæ Deum vincit' (*De Orat.*)—'It is prayer alone that conquers God.' Clem. Alex. says that praise is not to God's advantage, but to the imitation and use of those who praise (*Strom.*, Lib. VII., p. 741). Both praise and prayer have something more than a merely reflex influence. They have power with God. It is part of our Christian duty to pray for all men. We are to pray for Jerusalem's peace, and for Zion's sake we are not to keep silence. Christians have ever recognised this obligation. Ignatius says: *καὶ ὑπὲρ τῶν ἄλλων δὲ ἀνθρώπων ἀδιαλείπτως προσεύχεσθε* (*Ad Eph.*)—'And on behalf of other men offer ye ceaseless prayer.' Prayers and Intercessions have ever been, according to George Herbert's quaint imagery:

'Church-bells beyond the stars heard, the soul's blood,
The land of spices, something understood.'

Mordecai, the Adamic Christian Mind, urges Esther, the Adamic Christian Soul, to this duty. The spirit is willing when the flesh is weak. Isaiah conjoins the two when he says: 'With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early' (*Is. xxvi. 9*). Esther's prayer is to embody Supplication and Intercession. Mordecai commands this entrance, for he is the man or mind, and Esther is the woman or soul in subjection. It would seem that prayer calls the emotional faculty into action. At the same time the soul must act under the command of Mordecai, the devout and intelligent Mind. Then, like the Achamoth of the Valentinians, the Soul will be putting on a veil for modesty: *δι' αἰδῶ κάλυμμα ἐπέθετο ἡ*

Ἀχαμὺθ (Iren., Lib. I., c. i., § 16). The Truth, or Hatach, readily obeys Mordecai when commanding the Soul to pray. 'And Hatach came and showed to Esther the words of Mordecai' (verse 9).

Just as we have had a recognition of the need of Prayer, so we have a further recognition of unworthiness attaching to those who pray, and of their need of some aid to make them acceptable to the King. Esther begins to urge this fact by the Truth upon the Mind. 'And Esther spake unto Hatach, and gave him a message to Mordecai [saying]' (verse 10). The Adamic Soul feels sinful. She is conscious that to enter Sinaitically to the King would be death, for how could she be justified by her works? She is under some displeasure as respects the Seed Process, and has not been called in to Him for thirty days, the length of time during which men in Daniel's days were forbidden to pray (vi. 7). For any to go in uncalled would be for them to go in Sinaitically, and not having Christ as their inwrought righteousness. But how could sinful souls come to God Sinaitically and live? It could only be as He in His mercy made manifest to them that Sceptre of Uprightness, even the righteousness of Jesus (Heb. i. 8), which is the sceptre of His kingdom. All under law know that there is need of some perfecting Righteousness. From her very speech we see that Esther's hope is in that Golden Sceptre, the Righteousness of the King. Christ is the King, and it is His Sceptre of Uprightness—that is, it is His righteousness. Esther's only hope will be as the King, in His mercy, places that Golden Sceptre within her reach, so that she may touch it and live. Both the servants on the Servants' Grade, and the people on the Grade of Young Men, know that there is need of a Divine Righteousness before we can come Sinaitically into Zion and the King's presence, and offer to Him acceptable prayer. That holy place of Zion is the inner court. 'All the servants of the King, and the people of the provinces of the King, are knowing that every man and woman who shall enter to the King to the inner court, who is not called, His one Law [is] to cause him to be put to death, apart from that to which the King is reaching out to it the Golden Sceptre, that it may live.' The writer reads the Hebrew as above. He holds that the verse is showing that all who are not called in the Seed Process need a Sinaitic Righteousness, even that of Christ. It is not teaching that some go in without this righteousness and die. We could not get to heaven at all without that Divine righteousness. But the verse is showing that all who go in Sinaitically, and uncalled, have a certain part attaching to them which will have to die. But, as respects the essential man or woman, Christ, in every case, will extend His Golden Sceptre, that they may live. But He will not reach out His Sceptre to cover sin that is unto death. Esther, in regard to Godly Service, has not been called in according to the Seed Process. She feels her imperfect works, and her need of a Sinaitic Righteousness. Hence she has hope in the Sceptre, though some sinful Elements attaching to her may have to perish. 'And I have not been called to enter in to the King this thirty days' (verse 11). This plea of unworthiness is made known to the devout Mind. 'And they showed to Mordecai the words of Esther' (verse 12). Persian Kings are often represented in sculptures with a long wand or sceptre

in their hand. But history is silent as to this law of the golden sceptre at the Persian court. Conon went to Tithraustes, the Chiliarch, when he wanted to see Artaxerxes. After stating this fact, Cornelius Nepos adds: 'Nemo enim sine hoc admittitur'—'For no one is admitted without him.' The Chiliarch thought that Conon would not like to do obeisance (*προσκυνεῖν*), and suggested writing to the king, a suggestion which Conon followed (Conon). In another place (Datames) he says that it was the Persian custom for the king to present his right hand when giving a pledge. Usually, classic writers, such as Virgil, use the sceptre as a symbol of government, in the sense in which Gray speaks of 'the rod of empire.' Sometimes they attach moral qualities to the sceptre, as when Pindar speaks of Hieron ruling with a pure sceptre. *Ἱέρων καθαρῷ σκᾶπτῳ διέπων* (Ol. vi. 93). We have seen how Scripture sometimes uses the rod as a symbol of the Word of Life with which Christ's people are fed. Hermas symbolizes the Law by rods. Even as thus used, the rod carries with it the idea of that which governs, and of a righteous government. Sometimes Christ is spoken of as a Sceptre. Clemens Romanus says: *τὸ σκῆπτρον τῆς μεγαλωσύνης τοῦ Θεοῦ ὁ κύριος ἡμῶν Χριστὸς Ἰησοῦς* (Ep. i., c. 16)—'The Sceptre of the greatness of God, our Lord Jesus Christ.' The writer regards the King's Sceptre as an emblem of His uprightness, whereby, even to sinners, He can show Himself, Sinaitically, as a just God, and yet a Saviour. 'Apart from the law, a righteousness of God hath been manifested' (Rom. iii. 21). He is 'the Lord our Righteousness' to those who trust His mercy, and not in their own good works. Esther knew of the Golden Sceptre before she went in to the King, and it emboldened her to do what the law would not have allowed her to do. Thus this law of the Golden Sceptre shows how all who come to the Divine King in prayer must come in dependence on the righteousness of Jesus.

Mordecai, representing the devout and penitential Mind, is not deterred by fear of law and sense of ill-desert. He lays his command upon Esther, or the Soulical Side. He shows her that even the King's house of those in Godly Service will not escape if they do not try to warn and save men. The blood of the perishing would be required at the faithless watchmen's hands (Ezek. iii. 18). 'And Mordecai commanded to return answer to Esther, Do not think in thy soul to cause the house of the King to escape more than all the Jews' (verse 13). So the writer reads the Hebrew.

We have seen that Paul bids a woman keep silence in the Church (1 Cor. xiv. 34). That is, the comparatively ignorant are to be silent before the wise. So the woman is to learn in quietness (1 Tim. ii. 11). That is, the Soul is to submit to the Intellect. The writer thinks that when Mordecai speaks of Esther keeping silence he is using the phrase in a like moral sense to that in which it is used by Paul. The words 'this time' show the Servants' Grade, where Esther is acting in Godly Service. For the woman not to speak or command, but to be in subjection, is for the soul to be subject to the mind. This is ever to be the law in the Christian Churches. We are never to act in the Church against our better judgement. But what when we are dealing with imperfect, and weak, and sinful men, on the lower grades, who are out-

side the Church? Are we never to keep our highest judgement in abeyance, and to act a womanly or soulical part in order to save them? Paul implies that we may. He says: 'To the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law; to the weak I became weak, that I might gain the weak. I am become all things to all men, that I may by all means save some' (1 Cor. ix. 20-23). Does this mean that Paul, in his calm judgement, thought it good in itself to be a Jew, or under law, or without law, or weak? Does he mean that he would have preached such things in the Churches of Christ? Why, he wishes those to be anathema who preach anything but the Gospel to Christians and in Churches (Gal. i. 8). But outside the Church he would allow the woman to speak. That is, he would present Truth even in its more fleshly aspect. He would, in some measure, conform to old rites, as when he purified himself with the four men (Acts xxi. 26), or circumcised Timothy (xvi. 3). He would bring himself under bondage to such things to gain the more (1 Cor. ix. 19). In thus keeping his enlightened mind in abeyance, and following soulical and ritual rules, he was allowing the woman, or Soul, to speak or command. And this is what Mordecai is here urging Esther to do. We are coming to a part of the narrative where, instead of Mordecai commanding Esther, Esther commands Mordecai (verse 17). The Soulical Nature is to be prominent. It may be prominent in teaching the very ignorant. It is as if Mordecai said, 'O Esther, my Soul, it is thy duty to be silent in the Church of our King, and to be subject to me. But it is not thy duty to be altogether silent in respect of Godly Service. Anna may speak of the King to those yet looking for redemption (Luke ii. 38). Priscilla may help to expound the way of God to ignorant Apollos (Acts xviii. 26). And thou, O Esther, must speak in testifying, and thou must be prominent over me in fasting, and even in prayer for others, going in to the King.' If we do not thus stoop to raise the fallen, if we will not become servants to others for Jesu's sake, then, from another place, even from Him who became a Servant to save others, deliverance will arise. But the house of those in Godly Service, which is a house of God the Father, because of unbending and selfish pride will come into condemnation, and will be destroyed from being a house of servants of God. The candlestick will be taken out of its place. We cannot please ourselves, and live to ourselves, and yet be the servants of Christ. Thus Mordecai, in wishing the woman to speak, is enjoining acts of condescending love and intense soulical earnestness on behalf of the salvation of men. This earnestness is like that shown by Tekmessa (Soph., Ajax, verses 809-10) when she says:

οὐχ ἔδρας ἀκμή
σώζειν θέλοντες ἄνδρα γ', ὃς σπεύδει θανεῖν.

'It is not a time for sitting still, when we are wishing to save a man who is hastening to die.'

He says: 'For if thou shalt be altogether silent in this season, refreshing and salvation shall arise for the Jews from another place, and thou and

the house of thy Father shall perish. And who knoweth whether thou art come to the kingdom for a season like this?' (verse 14). Who knows but that God may have saved her to be a minister of salvation to others? On any literal theory, is it not strange that a man of such strong religious faith as Mordecai here manifests, should have given any countenance to Esther's candidature in harlotry for the position of queen, or to her habitual submission to Ahasuerus?

Esther is now willing to act this prominent and sympathetic part. She begins to command Mordecai. 'And Esther bade them return answer to Mordecai' (verse 15). Mordecai is the Adamic Mind of the spiritual class that has come down from Zion to Godly Service. But some men become spiritual, and yet do not come down to Godly Service. They are found in Shushan, or Zion, but they are not acting in Godly Service. But Esther bids Mordecai gather this class that it may fast on account of her. This is like saying, Get the most spiritual men to fast and pray for me. So our missionaries write to spiritual men in England who do not go to missionary labour, and they say, 'Brethren, pray for us! Strive with us in prayer to God on behalf of the perishing.' 'Go, gather together all the Jews found in Shushan, and fast ye for me, and neither eat nor drink three days, night nor day' (verse 16). In reading of this fast we need to turn our thoughts from literal meat and drink, and to remember the words, 'Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?' (Is. lviii. 5-7). Cyprian refers to these and similar words of Scripture as a salutary remedy which God has given for the tending and healing of our wounds: '*Dedit curandis denuo sanandisque vulneribus remedia salutaria*' (De Op. et El., cc. ii., iii.). Clem. Alex. rightly maintains that he who fulfils domestic and other duties surpasses those who shut themselves up in monasteries (Strom., Lib. VII., p. 741). Spiritual men fast in the true sense when they keep from everything fleshly and defiling, and seek most earnestly to do justly, and to love mercy, and to walk humbly with God. Three days accords with the duration of an earthly fast, but the true fast spoken of is the denial of all ungodliness and worldly lusts.

Esther refers to Mordecai when speaking of the spiritual found in Shushan, or Zion, but there is an inferior class which has not gone up to Zion. It has only reached the Young Men's Grade. Esther wishes that class also to fast and pray for her. She identifies herself with this class, using the word 'young women.' The clause is bringing in an additional grade: 'Also I and my young women will fast thus.' Having thus referred to help to be given her from the two classes on the Grades of Tongues and Young Men who are not in Godly Service, Esther goes on to tell how that in this way she will go in to pray for others, even to

the King's presence, where she will order her cause before Him, and fill her mouth with arguments. She will go in, even though she has no legal claim thus to enter, since she is not, by her own works, just before God. It is doubtful if the last clause in verse 16 is spoken in a spirit of fatalism as men think. Our Versions render וְכִּי־אִם as 'And if.' It rather means, 'And according as.' Verse 11 indicated that a sinful Element would have to die, and only that to which the King extended the Golden Sceptre would live. So Esther's language seems to mean: 'And according to the measure in which anything is found in me which is sinful, and in respect to which I have to perish, so am I willing to perish.' It is not, the writer thinks, that Esther literally thinks she will have to die. Her words show that though she is going in as a sinner, and knows it, and although her King may destroy her sin while He reaches to her the Golden Sceptre, still she is willing to have her sin thus destroyed, if she can only be the means of saving sinners. So the temperate man will have his glass taken from him if he can pray the better for the drunkard. 'And according as I perish, I perish' (verse 16). In a nobler sense than that in which Antigone uses the words, Esther is wishful to die well: καλῶς θανεῖν (Soph., Ant., verse 97).

Our Version renders the last verse: 'So Mordecai went his way, and did according to all that Esther had commanded him.' The writer thinks that this reading is inadequate in several particulars. It makes Mordecai's submission appear to be one act, and not a habit. It connects this verse too closely with the preceding verse. It takes the verb פָּרַג, 'to pass through,' in a sense which does not seem to be justifiable. The word means 'to pass through.' It is the common Seed Process Verb. It shows that what Mordecai does he does with his inward nature. He is acting in relation to his own soul, Esther. And his action is a transition. He is humbling himself to obey Esther, rather than requiring Esther to obey him. These two ideas—that Mordecai is acting according to the Seed Process, and that he is so far humbling himself as to obey rather than to rule Soulical impulses—are the two prominent ideas of the verse. He is thus humbling himself to save others. The verse appears to apply to his general conduct, and submission to command, rather than to the particular command given in verse 16. The verse gives some support to what has been said of letters written according to what Haman commanded (iii. 12). Mordecai, for the good of others, is laying down his own ruling prerogative, and taking a place subordinate to his Soul. This is the very Seed Process aspect of Godly Service. Hence it is said: 'And Mordecai passed through, and he did according to all that Esther commanded him' (verse 17). The going in to the King is on the Grade of Tongues, but the being altogether silent is on the Servants' Grade (verse 14). Hence it is evident that this being silent does not refer to speaking to the King. It refers to the law of speaking or commanding, and the closing verse gives support to this view. Just as Esther, as associated with the Young Women (verse 16), is Esther in a different aspect from the Esther who acts in Godly Service, so the Mordecai who gathers the Jews found in Shushan (verse 16) is Mordecai in a different aspect from the Mordecai who acts in Godly Service and does Esther's commandment.

CHAPTER VIII.

ESTHER V.

THE further we advance in this Book, the more we see the representatives of righteousness coming to honour and renown, and the more we see pride abased and destroyed. The proverb says: 'Praise day at night, and life at the end.' God humbles and proves us to do us good at our latter end (Deut. viii. 16). This Book testifies to the truth that Righteousness is ever tending to a good consummation. It will be found worthy of praise in its completion, when a life that leans to sin will have to mourn at the last. Byron could write of his having the worm, the canker, and the grief. So Shelley wrote at Naples:

'Alas! I have nor hope nor health,
Nor peace within, nor calm around,
Nor that content, surpassing wealth,
The sage in meditation found,
And walked with inward glory crowned,
Nor fame, nor power, nor love, nor leisure.
Others I see whom these surround:
Smiling they live, and call life pleasure;
To me that cup has been dealt in another measure.'

In verse 16 of the previous chapter, Esther uses the words *בְּנֵי יָבֵן*, 'Thus, and by thus.' The words 'by thus' indicate that while Esther is asking others to fast for her, she fasts for herself. The words *וַיִּצְוֵנוּ עָלַי*, in the same verse, which are rendered 'and fast ye for me,' would also bear the meaning 'and fast ye according to me,' or 'as I fast.' The narrative indicates, as all readers assume, that Esther fasts herself, as well as asks others to fast. But she fasts on the Servants' Grade in relation to Godly Service, while if she or Mordecai fast on the higher grades it is a personal fast. What is the fast of Godly Service?

1. When godly men and women begin to deny themselves pleasures in order to try to save others, they are in the fast of Godly Service. But such a fast as thus brings blessings to others, while it may be a fast to us, is a feast to the Saviour. We never feast Him better than when we try to do good to others for His sake. It was His meat and drink to do His Father's will (John iv. 34). So, when we do that will in love for Him, and for our fellow-men, it must be to Him as a banquet of wine. There are many ways in which we can serve others. To give alms is one aspect of such Service. Even this may be a feast to the Lord. Giving was closely connected with religious feasts. Amongst the feasts of the Lord is included the law of the corner—that is, the law according to which the corners of the harvest fields were to be left for the poor and stranger (Levit. xxiii. 22, 37). When God has spoken of the feast that He despises, He adds, by way of contrast: 'But let judgement roll down as waters, and righteousness as a mighty stream' (Amos v. 24). The way in which we speak of self-denial or humiliation as a 'sacrifice' involves the idea that what is as a Fast to us may be as a Feast to the

Lord. But such a feast of Godly Service implies far more than the mere giving of alms. It indicates all that Paul meant when he spake of saving men. While the giving of alms is a subordinate part of such Godly Service, it may be said that this Godly Service is pre-eminently concerned in the making known to ignorant men of the Truth, in a spirit of sympathy and kindness, for Christ's sake, and with a sincere desire for the salvation of those among whom, or for whom, we thus labour. Clem. Alex. often brings the idea of Service for others into close connection with the Gnostic or Spiritual man. He says that 'the praying for those things which pertain to the conversion of neighbours (πᾶσι εἰς ἐπιστροφὴν) is a work of the Gnostic' (Strom., Lib. VII., p. 722). He is really recognising both Godly Service and Testimony when he asks concerning the Gnostic: 'Does he not also know the other sacrifice, the giving of doctrines and gifts (δογμαμάτων καὶ χρημάτων) to the poor?' (Id., p. 728).

2. All that we shall see in the examination of these chapters will go to show that these feasts of Esther for the King are feasts of Godly Service. They are something done for others for Christ's sake. What is done is associated pre-eminently with the Servants' Grade, which is in close connection with Godly Service. If the reader keep in mind the Principle that these feasts are Godly Service for others, he will the better understand all that is said in the narrative respecting them.

3. The writer has many times referred to Godly Service. He has done so in general terms. But, even in respect to this Service, there is a great division into two parts which the writer has not previously mentioned. He may illustrate it thus: Suppose a traveller were ascending from a Swiss village to the summit of an Alpine pass, from which point the road began to descend towards Italy; when the traveller had come to the summit he might do one of two things. First, he might go down again to the Swiss village from which he started. Or, secondly, he might continue his journey, and go down on the other side of the Alps, into the sunny plains of Italy. In the same way let the reader think of a man as passing up, in personal moral progress, from the low-lying Servants' Grade, through the Young Men's Grade, until he comes to Zion, or the Grade of Tongues. From that spiritual elevation he may go down again in Godly Service, but he may go down in two senses. First, he may go down on the side on which he came up. That is, he may go down in a Jewish and Sinaitic aspect. Or, secondly, he may pass on and go down on the other side. That is, he may go down in a purely Christian aspect, and for the purpose of bearing Christian testimony. This higher form of Service is, pre-eminently, the writer does not say exclusively, connected with the Seed Process. It is not Jewish, but Christian. To the inferior and Sinaitic mode of Godly Service the writer henceforth will give the designation Godly Service. To the Christian and more spiritual form of Service, implying, pre-eminently, testimony to the truth of the Gospel, the writer will give the designation Humble Service. He has not laid stress on this distinction previously, for it is only in these chapters that it appears to be manifestly important. The two feasts of Esther refer to these two forms of Service. Let the reader also specially note that the higher of these feasts, or

Humble Service, is a day later than the inferior feast, or Godly Service. Even though it be repetition, it may lead the reader to a more careful attention to this matter if the writer again states the following fact. The distinction between these two feasts, and especially the fact that Humble Service comes a day after Godly Service, will be found to have a most important bearing on some narratives relating to the Crucifixion and Resurrection of Jesus. The writer has no claim upon the reader to induce him to believe this fact. Nevertheless he has been over the ground, and knows the truth of what he affirms. He hopes and prays that Christ may strengthen him to show that some of the greatest difficulties connected with the time of the Crucifixion, and our Saviour's continuance in the grave, vanish in the light derived from these chapters in this somewhat despised Book. While we are examining Esther, we are at the same time getting a key that will enable us to understand some of the greatest mysteries in the four Gospels. Hence it will be well if the reader from the beginning will keep in his mind a clear apprehension of this distinction between Godly Service and Humble Service.

4. What was true of the foregoing chapter is true of this chapter. That is, the transitions attendant upon Godly Service sometimes cause the narrative to seem to have conjoined idioms where there are no such idioms. Nevertheless, if we keep in mind two principles, all these changes of grade become transparently clear, and we cannot well blunder respecting the grade words. The first principle is that here, as in the previous chapter, when Esther enters to the King she is entering Zion, or the Grade of Tongues. The second principle is that, when the King enters or comes to Esther's feast, He is, by the very nature of Godly Service or Humble Service, coming to a feast on the Servants' Grade. With these landmarks to guide us all the grade words are easily classified.

5. The gradal features of the chapter are as follow:

(a) From verse 1, inclusive, to the first word 'Esther,' in verse 5, the narrative is on the Grade of Tongues. The word 'see,' in verse 2, has its spiritual application to Zion. Nevertheless, though the King and Esther are in Zion, they both, in speech, allude to the feast of Godly Service on the Servants' Grade. Hence it comes to pass that even in this portion the words 'come,' in verse 4, and 'do,' in verses 4, 5, are of the Servants' Grade. They relate to the sphere in which the feast is made.

(b) From the point just indicated to the close of verse 8, the narrative is on the Servants' Grade. We have 'come' and 'do,' in verse 5, 'do,' in verse 6, and 'come,' 'do,' and 'find,' in verse 8.

(c) Verse 9 is on the Heathen Grade. The word 'see' conjoins with הִנֵּה, 'this.'

(d) The rest of the chapter has its action on the Grade of Tongues. That is the home of this exalted Man of spiritual Wickedness. And yet, though the action is on the Grade of Tongues, most of the grade words occur in what is said of the Servants' Grade and Godly Service, and thus they pertain to that grade. The word 'come,' twice used in verse 10, is of the Grade of Tongues, for it applies to the lofty realm

where Haman has his house. But the word 'servants' (verse 11) is of the Servants' Grade, for it is applied to a class below Haman. The words 'come,' 'do,' and וְעִם , 'with,' twice used in verse 12, all refer to the feasts on the Servants' Grade, and hence must pertain to that Grade. So כִּי , 'this,' and 'see,' in verse 13, relate to the Servants' Grade. The word 'do,' or 'make,' used in the former part of verse 14, refers to what is done in Haman's house on the Grade of Tongues. Hence it must be a word having a spiritual application to Zion. On the other hand the words 'come,' or 'enter,' and וְעִם , 'with,' in the latter part of the verse, all relate to the realm in which the feast of Humble Service is to be held. Hence they must pertain to the Servants' Grade. But 'do,' at the end of the verse, is of the Grade of Tongues.

6. The writer has said that the former feast, that of Godly Service on the first day, has a Jewish and Sinaitic aspect. Hence, in relation to this feast, the word 'call' is not used. On the other hand we have the Sinaitic expression, 'In the eyes' (verses 2, 8). But when Haman speaks of the feast of the second day, he uses the word 'call' (verse 12). It will be found to be part of Haman's evil that, even though called, he still tends to the Sinaitic Process. Hence the proposition respecting the gallows is said to be good 'before him' (verse 14).

We may now proceed to examine the chapter, and see how this Man of Pride is uplifted to his ruin. Even literal Persian satraps were sometimes very proud. Isocrates says of such: 'They worship a mortal man, and address him as a god ($\Delta α ι μ ο ν α$), but for the gods themselves they have more contempt than for men. Hence those of them that go down to the maritime parts, whom they call Satraps, fail to adorn their office, but abide in their habits. They act treacherously towards friends, and in a cowardly way towards enemies, and they live in some respects meanly, and in other respects arrogantly ($\upsilon \pi ε ρ η φ ά ν ω ς$)' (Panegyri).

The chapter opens by showing how Esther, the Adamic Christian Soul, enters into Zion in earnest prayer for others. Moreover, as she comes to Zion, she already begins to bring with her trophies of her labours. She carries her sheaves with her. The word מְלִבֵּיט , in verse 1, is rendered in our Version, 'royal apparel.' The verb 'put on' suggests the figure of clothing. But this same word מְלִבֵּיט is used other twice in this same verse, also in i. 2, 4, 7, and many other verses, and in every other case it manifestly means 'kingdom,' and never 'apparel.' Fuerst defines the word as meaning, 1. 'Kingship, rule, supremacy, Ez. iv. 5; Neh. xii. 22; royal dignity, Esth. i. 19; and 2. A kingdom—a people under kingly rule—Chaldæans, Dan. ix. 1; Persians, x. 13; Greeks, xi. 2.' This word is used in verse 3, 'Half of the Kingdom.' The Sept. says that Esther put off the garments of her service, $\theta ε ρ α π ε ι α$, and put on her glory, $\tau \eta \nu \delta \acute{o} \xi \alpha \nu \alpha \upsilon \tau \eta \varsigma$. The writer believes that in this verse, as in all its other uses in this Book, the word means 'kingdom.' But it means 'kingdom' in the sense in which Fuerst defines it as 'a people under kingly rule.' The imagery appears to be identical with that used in the following verse: 'Lift up thine eyes round about, and behold, all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all as with a

garment, and gird thyself with them, like a bride' (Is. xlix. 18). The taking of a kingdom from Saul is set forth by the figure of the rending of the garment from him (1 Sam. xv. 27, 28). So Esther's gaining of a kingdom is here set forth by the figure of the putting on of a garment. It is a kingdom of those whom she has gained by Godly Service. By prayer, and kindness, and sympathetic labour, she is gathering to herself a kingdom of penitent souls to be as a bridal dress to her, and as a crown of rejoicing in the day of the Lord. It is after thus winning souls, and going in with them to the King, that the King addresses her as 'queen.' They for whom we pray, and whose salvation we seek, will be as a kingdom to us. The Christian Church that prays for the weak and sinful, who are as 'a little sister' (Cant. viii. 8), will have those weak ones given as a kingdom and crown. We read, 'And it came to pass in the third day, that Esther clothed herself with a kingdom' (verse 1).

We have now a very expressive allusion to the position in which Esther stands. In iv. 11, Esther had referred to the coming into Zion as a coming into the inner court. In v. 1, she is said to stand in this inner court. She has come to Zion. But now we have even this inner court in two parts or houses. Literally, we may read, 'And stood in the inner court of a house of the King, in front of (נִכְחַת) a house of the King, and the King was sitting upon a throne of His kingdom, in a house of the kingdom, in front of (נִכְחַת) a Door of the house' (verse 1). Let the reader study this description. He will see that there are two houses, just as there were two houses of women (ii. 14). The inner court is in front of one house. The word נִכְחַת is used twice, and we may fairly conclude that it has the same meaning in both cases. But if so, this word proves that there are two houses. The word usually means 'in front of' (Prov. iv. 25). If the first 'in front of' means outside, then we may fairly conclude that the second 'in front of' does not mean inside. Let the reader then think of it thus: Esther enters Zion. When she enters she stands in an inner court. That inner court is in front of a house. In that house is a throne. Upon that throne the King is sitting. But even this house and this throne are in front of a Door, and of another house. Thus there is a house beyond a house. This symbolism is owing to the fact that this kingdom is according to the two Processes, the Sinaitic and the Seed Process, which two Processes answer to Esther's two feasts. Hence this heavenly kingdom is in two halves. It is this fact, and not what is erroneously supposed to be the fact, that is indicated in the expression in verse 3, 'to the half of the kingdom.' With the latter and better half a Door is specially associated. That Door is Jesus Himself. It is Jesus the Door by which those enter who are coming to heaven by the Seed Process. But Jesus is not only the Door to the latter house of the Seed Process to which Esther does not attain in this entrance. He is the enthroned King of Righteousness in the first or Sinaitic house to which Esther is now coming. As thus enthroned Jesus has the Golden Sceptre of His Righteousness wherewith He protects those who are coming to heaven Sinaitically. Hence, when the writer says that Jesus is the Door to the second and better house, the reader must not think that Jesus is only

the Saviour of those who come to the second or Seed Process House, and not of those who come to the former or Sinaitic House. He is the Saviour of all in both houses. The expression 'in His eyes,' in verse 2, as well as what is said of the houses in verse 1, shows that Esther is now coming to Zion Sinaitically. As she draws near with boldness to the King's throne of grace, to plead for herself and for others, she obtains mercy. The King protects her from Law and Death by His own Golden Sceptre of Uprightness. 'And it came to pass, as the King saw Esther the queen standing in the court, she obtained favour in His eyes, and the King stretched out to Esther the Golden Sceptre which was in His hand, and Esther drew near, and touched the top of the Sceptre' (verse 2). We do not read of her drawing back after she had touched the Sceptre. When we avail ourselves of Christ's sovereign and merciful righteousness, we have to continue to walk by the rule whereunto we have attained, or to pass on to higher things. We have not to go back.

Now, for the first time in the Book, we read of the King speaking to Esther. We most surely find our own exaltation, and our own deliverance from trouble, when we begin to love and bless others. In the 'Ancient Mariner' the great sorrow begins to pass when the mariner shows sympathy :

'O happy living things ! no tongue
Their beauty might declare ;
A spring of love gushed from my heart,
And I blessed them unaware,
Sure my kind saint took pity on me,
And I blessed them unaware.
The self-same moment I could pray,
And from my neck so free,
The albatross fell off, and sank
Like lead into the sea.'

So, as Esther cares for others, she begins to have closer fellowship with Christ her King. He speaks to her kindly, addressing her as queen, and giving to her what He gives to all who thus humbly love and serve Him—that is, great and precious promises. He glances in His speech at her double need—a need of a blessing for herself, and a need of a blessing for her people amongst whom she is labouring, and whom she is putting on as a kingdom, or as beautiful apparel. Antoninus says : 'Look within ! The fountain of good is within, and it can always be gushing forth if thou art always digging it'—*Ἐνδον ἡ πηγή τοῦ ἀγαθοῦ καὶ ἀεὶ ἀναβλῦεν δυναμένη, εἰὰν ἀεὶ σκάπτῃς* (Lib. VII., § 59). The history of Esther's interview with the King proves that the truth is directly opposite to this teaching. If we want the Fountain of good, we must not seek it in ourselves ; we must look to Christ for it.

In one respect, the writer believes that our English Versions do not give the meaning of the Hebrew of verse 3. The Sept. shows this in part. In Mark vi. 23 we read of Herod saying : 'Whatsoever thou shalt ask of me, I will give it thee unto the half of my kingdom.' This passage may have led our translators to render this verse : 'It shall be given thee, even to the half of the kingdom.' None the less, this is not what the Hebrew says. It is only by a strange use of the Hebrew word

'and' that this reading can be maintained. Literally, the Hebrew reads: 'What is to thee, Esther the queen? and what is thy request unto the half of the kingdom, and it shall be given to thee?' The writer holds that the meaning is, What is thy request unto, or as far as, this Sinaitic half of the kingdom, and this first house, which are preliminary to the Seed Process half of the kingdom, and to the second house with the Door? (verse 1). The expression does not measure the gift of the King. It only measures the extent of the class for which Esther is interceding. It is like saying, What dost thou desire for this Sinaitic half of the kingdom? Plutarch refers to Alexander giving fifty talents to Perillus (Reg. et Imp.), and offering a hundred talents to Phocion (Id.); but this was generosity on an unusual scale. No kings of Persia would have been likely to offer to give half their kingdom. Tiberius, according to the 'Vindicta Salvatoris,' told Velosianus to promise half his kingdom ('dimidium regni') to any Jew who could cure Tiberius of his leprosies. In this verse, while it is said, 'It shall be given to thee,' it is not said, as in verse 6, 'and it shall be done.' We may ask for a Sinaitic blessing, and Christ may give us something better still, even a Seed Process blessing. But we cannot ask for what is better than a Seed Process blessing. Hence the promise to give the best blessing is more absolute than the promise to give an inferior blessing.

In the beginning of the Book we read of feasts prepared by the King. Now we read of feasts prepared for the King. The Church not only receives from the King, she also gives back to Him. She says: 'He brought me to the house of wine' (Cant. ii. 4); and she also says: 'Let my Beloved come into His garden, and eat His pleasant fruits' (iv. 16). 'To Him shall be given of the gold of Sheba; prayer also shall be made for Him continually, and daily shall He be praised' (Ps. lxxii. 15). The queen now invites the King to a feast. She asks Him to enter. Hence it must be to come to another place. It is to come down to her, to the Servants' Grade, where she is denying and humbling herself for His sake, and to save others. That benevolent denial is her fast. But that fast is like offering her very life-blood as a sacrifice to Jesus. And to Him that life-blood is as a feast of wine. 'Precious shall their blood be in His sight' (Ps. lxxii. 14). Thus by our moral fast of self-denying labours for others, we are preparing a feast for our King. There is no feast which He likes better than to see us trying to save men. It is in His mouth as a sweet dainty, and, as Browning says in 'Pippa Passes':

'God will bless in turn
That heart which beats, those eyes which mildly burn
With love for all men.'

The reader should notice that Esther goes in on the third day (verse 1). But in iv. 16 she speaks of fasting three days and three nights, and going in thus to the King. Hence we have the noticeable fact that this feast to which Esther invites the King is a feast that she has been preparing in the days of her fasting. Her fasting of sympathy and self-denial is the feast. Hence it is in the same time. She is asking the King to come and join her in her efforts to save others. So we believe that Jesus does not watch His toilers from afar. He comes to share in

their privations, to be with them in their conflicts. She speaks of this feast as prepared for the King. She says: 'Prepared for Him' (verse 4). She does not say: 'Prepared for them.' And yet she is asking the King that Haman may come. Why does she want the Man of Sin to come? Is not that to honour what is evil? No. She is as yet speaking to the King in Zion. And she wants Haman, as the Man of Spiritual Wickedness, to be made to come even down to the Servants' Grade from those heavenly places to which he has been exalted. But it is a humiliation for the Man of Sin thus to have to come down from the Grade of Tongues to the Grade of Servants. When a Christian man or woman is about to do some act of condescending love for the good of others—to speak in the open air, to give out tracts, to visit the sick—the Haman in their hearts, the spirit of pride, does not always like to come down. But the devout soul, the Esther, turns to King Jesus, and says: 'Lord, make this Man of Sin come down to my feast. The feast is only for Thee, my King, my Saviour, and I want Thee to come to befriend and help me. But I want this Haman to be made to come down, not that he may eat of my feast, which is not made for him, but that he may be humbled by having to come down.' The reader must not think that verse 12 contradicts this view, though, as read in English, it may seem to contradict it. Isocrates finds fault with Dionysius for his madness of pride when the limit of his fortune had reached its greatest height: 'Ὁ τῆς τύχης ὕψος ἀκρότατος' (Epist.). So Haman, this Man of Sin, is now in the very madness of his pride. If left to himself, he will disdain to come down to Esther's feast. But the King says: 'Cause Haman to make haste' (verse 5)—that is, He makes the Man of Pride bow down when he does not want to bow down. The teaching of these chapters goes far to justify the distinction which the Valentinians make between Demiurgus, or a lower and fleshly wickedness, and Cosmocrator, or πνευματικὰ τῆς πονηρίας, 'spiritual things of wickedness' (Iren., Lib. I., c. i., § 10). The King is willing to come to our feast of Godly Service prepared specially for Him, and, even though Haman may not like it, the King will make him come, too. The way in which the King speaks of Haman doing Esther's word implies that Esther is now about to speak—that is, to have command over Haman. The King will help her to put her foot on Haman's neck. 'And Esther said, If unto the King good, let the King and Haman come to-day to the feast which I have made for Him. And the King said, Cause Haman to do the word of Esther; and the King and Haman came to the feast which Esther had made' (verses 4, 5).

The allusion in the opening of verse 6 to the banquet of wine shows that the King does actually partake of the feast. But it is the inferior Sinaitic feast relating to the first half of the kingdom. And now we begin to have a foreshadowing of a better thing still to come. The King wants Esther to go on from the Sinaitic feast to the Seed Process feast. His very question suggests to her that though He has given something there is more to follow. The fast was to be for three days and three nights, and the third day has come. But it is evident that the third night is not over. There is to be a fast on another and a better day. This is the fast of the Seed Process feast. The Hebrew of

verse 6, like the Hebrew of verse 3, shows that when the King speaks of half the kingdom, He is not measuring His gift. In both cases the reference is to a half of the kingdom for which Esther is to ask a blessing. First, she is to ask concerning the Sinaitic half. Then she is to ask concerning the Seed Process half. It is of this better half the King now speaks, after having granted Esther's petition respecting the former half. The petition was that the King would come to the feast, and that He would humble spiritual wickedness, and bring him down to where the feast was. What better petition could we present to King Jesus respecting our Godly Service for Him? If He will come to our feast, and humble our pride as He comes, our feast will be perfected. All our desire will have been granted. The King has done this, and now He says to Esther, Ask a blessing respecting the Seed Process half of the kingdom. Thou hast prepared a feast of Godly Service, now prepare Me a feast of Humble Service. 'And the King said to Esther in the banquet of wine, What is thy petition, and it shall be given to thee? and what is thy request unto the half of the kingdom, and it shall be done?' (verse 6). We again see that Esther has to ask for herself, as well as for others. In the first feast, while the King and Haman come to Esther's feast (v. 4, 5), they are not said to come to Esther herself. But now the King and Haman are invited to her (verse 12). They feast with her (vii. 1). The narrative is assuming a more intense and subjective aspect as it comes to the Seed Process. If the reader refer to the Epitome of Theodotus, appended to the works of Clemens Alexandrinus, he will be struck with the prominence given to the figure of Seed, in the account of Valentinian teaching. We read of a *πνευματικὸν σπέρμα*, which has a feminine aspect, and is associated with God's elect. This is called *τὸ ἐκλεκτὸν σπέρμα*—'the elect seed.' Then we read of a *σπέρμα ἄγγελικόν*, or 'masculine seed.' Of this it is said *τὸ σπέρμα ἀπόβροια ἦν τοῦ ἄγγελος καὶ γαλινοῦ*—'The seed was a flowing forth of the masculine and angelical element.' The writer has yet to notice passages where the word 'angels' is specially indicative of the Seed Process. The whole teaching of the Valentinians respecting the seed is such a clear recognition of the Seed Process and its connection with what is Angelical, that the writer thinks that even their distinction, thus made, between the elect seed and the angelical seed, has, not improbably, a Scriptural basis. He has not, however, given any attention to the question whether the term 'elect' has a special affinity with what is soulical and feminine, while the term 'angelical,' as connected with the Seed Process, has affinity with what is of the mind and masculine.

When the second, or Seed Process feast, comes in on the following day, Esther will be in subjection to the King, and will do His word (verse 8). Her promise thus to do His word implies that she had not previously done, in all things, according to that word. In speaking of the King and Haman sitting down to feast (iii. 15), the writer maintained that in the crucifixion of the flesh, while Christ triumphs over sin, at the same time Sin can be said to be sharing in the feast, inasmuch as in respect to certain sinful elements it reigns unto death. In the feast of Godly Service, which is Sinaitic, no prominence is given to Haman

feasting. The feast is for the King. But in the feast of Humble Service on the second day Haman comes to banquet (vii. 1). To a certain extent he makes sacrifice necessary. But even where he rules unto death, the death is to his own destruction.

On the literal theory it is strange that Esther should ask Ahasuerus to one feast, and then, without telling what she wanted, should ask Him to a feast on the morrow where the same two guests would be present. This postponement, on the literal theory, is hard to be understood. But when we regard the two feasts as in relation to the two distinct halves of Christ's kingdom, the Sinaitic and the Seed Process, the postponement and the repeated questions appear natural. In neither case, when the King speaks of the half of the kingdom, is He telling how much He will give. He is only asking what Esther wants to ask in prayer for these respective halves of the kingdom. What follows supports what the writer has said of the two aspects of these two feasts. The reader will notice that in verses 7 and 8 the phrase 'petition and request' virtually occurs twice. The Hebrew has no word 'is' in verse 7. When closely examined, the English will be seen to have a somewhat inconsequential reading. If a woman were now asking a king to dine, would she be likely to say, 'My petition is, if I have found favour, and if it please the King to grant my petition that the king will come to my feast?' This is like saying, 'If it please the King to grant my petition, my petition is,' or, in other words, it is virtually making the granting of the petition a condition on which the petition is to be urged. The writer holds that it is manifest from the Hebrew that Esther is speaking of two petitions and requests, pertaining respectively to two feasts. One petition is already in part granted, in so far as Esther can use the past tense, and say, 'If I have found grace.' But while the petition of the first feast has been granted as respects herself, it has not yet been fully granted as respects the people. We shall see this more clearly as we come to read of the exaltation of Mordecai. It is as if Esther said, 'O my King, Thou dost ask me in reference to the better half of the kingdom what my petition and request are. I have already had part of my petition answered respecting the Sinaitic half of the kingdom. If Thou shalt go on to fully answer that Sinaitic petition and request: If Thou shalt cause everlasting righteousness to come in for those who have been under law and condemnation: then, my further petition and request are, that Thou and Haman will come to my better feast respecting the Seed Process half of my kingdom.' The meaning of the verses would be better seen were the word 'is,' which the English contains in verse 7, omitted, and the word 'are' placed after the word 'request' in verse 8, and if we read thus: 'And Esther answered and said, My petition and my request—If I have found grace in the eyes of the King, and if unto the King good to have granted my petition, and to have done my request—are, that the King and Haman will come to the feast which I shall make for them, and to-morrow I will do according to the word of the King' (verses 7, 8). The phrase 'In the eyes of' shows the Sinaitic aspect. On the literal theory it is supposed that this doing to-morrow according to the word of the King means that she will then state fully what she wants. But this is contrary to the spirit and

meaning of the many allusions in the Book to doing a command. Esther would have been more likely to say, 'I will then tell the King what I want,' had she only been referring to a statement of her petition. The meaning appears to be that, on the morrow, she will be in full subjection to Christ. She will be a servant to others, but it will be for Jesu's sake. Christ will be fully ruling in her heart, and constraining her to do his will.

Verse 9 brings in the Heathen Grade. Even on that grade the Man of Sin has to suffer despite. The little child-like Mind, or Mordecai, will not bow down to this Man of Spiritual Wickedness. Thus the King has not only made Haman come down to Godly Service on the Servants' Grade, He has made him come down to the same Service in so far as it is on the Heathen Grade. Even on that grade some are seeking to save men, and Haman gets humbled amongst them, and so is made angry. It is a new day that now comes in. He is joyful and glad of heart in his going forth, but he soon gets checked in this enlargement. It is not that having had to go down to Esther's feast makes him glad. 'And Haman went forth on this day rejoicing, and glad at heart, and when Haman saw Mordecai in the gate of the King, that he did not rise up, and that he did not tremble before him, then was Haman filled with wrath against Mordecai' (verse 9). This scene has the local colouring of oriental custom. Lucian represents Menippus in Hades, speaking to Philonides of the great and rich, and saying. 'Minos, therefore, having carefully examined, sends every one into the place of the ungodly, where he suffers according to the desert of the deeds that he has dared to do, and especially does he fasten on those puffed up with riches and power, and consenting to be all but worshipped (*μυρονουχι και προσκυνηθαι περιμενόντων*), for he abominates their short-enduring pride and arrogance, and the fact that they did not remember that they were mortal, and partakers of good things that were only mortal. But they, putting off all these fair things, I mean riches, and noble birth, and power, and coming below naked (*γύμνοι*, 1 Cor. xv. 37), stand by, sending back as a dream the happiness that we have. Thus when I see these things, I am very glad, and if I might recognise any one of them, how I would quietly approach, and call to remembrance what he was during life, and what I was then, when many from early morning stood about his gates, awaiting his coming forth, and were thrust away, and shut out by the domestics. But he, sometimes with difficulty, shining forth upon them, a man of purple, and gold, and varied array, thought that he had made his acclaimers happy and blessed if, reaching forth the breast or the right hand, he should permit them to kiss it' (§§ 473, 474).

The word in verse 10, rendered 'refrained himself,' sometimes bears that meaning (Gen. xliii. 31). But it also embodies the idea of not appearing outwardly according to what is within. Instead of merely suggesting the control of strong feeling, this passage may also indicate the acting of a deceitful part. Pride is often allied with deceit. Ambition sometimes travels by crooked roads. Satan is a deceiver, and full of subtlety.

A little digression may here be permitted. One aspect of this subject

may serve to illustrate a passage in the New Testament. Mordecai and Esther are acting in Godly Service. They are seeking, through intercession, to save those Jews who constitute the true kingdom of Christ or Ahasuerus. They agree together as to what they will ask touching this kingdom. But Mordecai and Esther are not distinct persons. They are an Adamic Godly Mind, and its Adamic Godly Soul. In Matt. xviii. 19, 20, Jesus speaks of two agreeing what they shall ask concerning any business. The writer believes that the words have a spiritual meaning, and apply to a man's own mind and soul. The mind is one, the soul is another. The two may agree, or they may differ. The soulical body of flesh may be offered by these two on the Saviour's altar. Then there would be three gathered in His name. In verse 20 Christ speaks of three. Undoubtedly Christianity sanctions and encourages brotherly union, and social gatherings for prayer. Christ will be with such small companies as meet in twos and threes. But is that the primary meaning of Christ's words? The writer thinks not. Why should it be required that two should agree? Does not that seem as if the prayer of one might not be accepted? Yet Christ says that one may enter his closet to pray, and receive a reward. But if the words be taken in the foregoing moral sense, two must agree before prayer can be answered. James says that he who prays must ask in faith, and be not at all divided, *μηδὲν διακρινόμενος* (i. 5). He says the divided man is like a driven wave, or a man double-souled (*ἀνὴρ δίψυχος*), and that he will not receive anything from the Lord (verse 8). Hermas repeatedly denounces this double-souled or divided prayer, and shows that the truly faithful will have their prayer answered because they ask without doubting, and are not doubled-souled: *οἱ ἀδιστάκτως αἰτοῦνται, μηδὲν διψυχουῦντες* (Lib. II., Mand. IX.). This is probably what the prophet means when he says that God will turn upon the people to call *מְלָכִים*, 'all of them,' or 'in entirety,' on the name of Jehovah, and to serve Him with one shoulder (Zeph. iii. 9). Our Version renders the Hebrew word as if it meant all persons. More probably, as in kindred uses of the word (Gen. xxv. 25), it means 'in their entirety,' or as we should say, 'wholly' or 'with an undivided heart.' So, in the chapter just quoted from 'Hermas,' he speaks of those wholly complete in faith—*οἱ δὲ ὁλοτελεῖς ὄντες ἐν τῇ πίστει*. Further, is it not strange that Christ should speak of two agreeing to ask on earth?—*ἐπὶ τῆς γῆς*. Is it not manifest that the word 'earth' is here used in a moral sense? It is to the earthly grades the Saviour is referring, or to the fleshly nature which we possess while on those grades. So Tertullian, after quoting the passage respecting God's will being done on earth as in heaven, says: 'Ex interpretatione enim figurata carnis et spiritus, nos sumus cœlum et terra. Quamquam et si simpliciter intelligendum est, idem tamen est sensus petitionis, ut in nobis fiat voluntas Dei in terris ut possit scilicet fieri et in cœlis' (De Orat., c. iv.)—'According to the figurative interpretation of "flesh" and "spirit," we are heaven and earth. Even if it is to be understood literally, the sense of the petition is still the same, that in us the will of God is done on earth, that it may be truly done in heaven.' The strongest reason for concluding that when Christ speaks of two agreeing He means a man's own spirit and soul, is the following:

He says, *γενήσεται αὐτοῖς*. Our version renders it, 'It shall be done for them.' Even that reading shows that what is done is to be done with respect to them. But the word 'done' suggests mechanical action such as might be wrought by hands. On the other hand, *γενήσεται* suggests that what comes to pass will be brought about by a process of life. The following passage from the 'Expositio Fidei' (c. iv.) of Athanasius may be quoted because of its bearing on many passages in the New Testament, such, for example, as 'are made nigh'—*ἐγενήθητε ἐγγύς* (Ephes. ii. 13), which some people mistakenly quote as 'are brought nigh.' It is the being made nigh in a process of life of which Paul is speaking, and not a being dragged nigh by outward forces: *τὰ πάντα γοῦν ἔκτισεν ὁ τοῦ Θεοῦ Λόγος, οὐκ ὡς κτίσμα ἀλλὰ γέννημα. οὐδὲν γὰρ τῶν κτισμάτων ἔκτισέ τι ἴσον ἢ ὁμοιονῆσάυτῳ. πατρὶ δὲ ὅμοιος τὸ γεννᾶν, τεχνίτῃ δὲ τὸ κτίζειν. ποίημα γοῦν ἐστὶ καὶ κτίσμα, τὸ ὃ δὲ ἡμᾶς ἐφόρεσε σῶμα ὁ Κύριος 'ὃ ἐγεννήθη ἡμῖν,' ὡς φησὶν ὁ Παῦλος, 'ἀπὸ Θεοῦ σοφία καὶ ἀγιασμός καὶ δικαιοσύνη καὶ ἀπολύτρωσις,' καί περ πρὸ ἡμῶν καὶ πάσης κτίσεως σοφία τοῦ Πατρὸς ἦν ὁ Λόγος καὶ ἔστι. τὸ δὲ ἅγιον Πνεῦμα ἐκτόρευμα ὃν τοῦ Πατρὸς, αἰεὶ ἐστὶν ἐν ταῖς χερσὶ τοῦ πέμποντος Πατρὸς καὶ τοῦ φέροντος Υἱοῦ, δι' οὗ ἐπλήρωσε τὰ πάντα. ὁ Πατὴρ συνέχων ἐξ ἑαυτοῦ τὸ εἶναι, ἐγέννησε τὸν Υἱόν, ὡς ἐφαμεν, καὶ οὐκ ἔκτισεν, ὡς ποταμὸν ἀπὸ πηγῆς καὶ ὡς βλαστὸν ἀπὸ ῥίζης καὶ ὡς ἀπαύγασμα ἀπὸ φωτός, ἃ οὐδὲν ἢ φύσει ἀδιαίρετα.*—'The Word of God created, therefore, all things, not being Himself a created Product, but a birth-Product. For no created product creates anything equal or like to itself. The begetting is like to a father, but the creating is like to an artificer. The body which the Lord assumed for us is a product made and created, which is caused to become to us, as Paul says, from God, wisdom, and sanctification, and righteousness and redemption. Although before us and all creation, the Logos was and is the Wisdom of the Father. The Holy Spirit, being an emanation from the Father, is ever in the hands of the Father who sends Him, and of the Son who carries Him, through whom He fills all things. The Father, therefore, having being from Himself, begat, as we have said, and did not create the Son, as a river from a fountain, as a shoot from a root, as a reflexion from light, which things nature regards as undivided.' So the Nicene Creed speaks of the Son as 'begotten, not made'—*γεννηθέντα οὐ ποιηθέντα*. The New Testament uses the word *γίνομαι* of whatever may have existence or come to pass, but it generally implies a process of life or nature, and not mechanical action. Hence it is probable that this answer to the prayer of two is something to be caused to come to pass in a process of life, and not something to be done. Moreover, it is to be caused to come to pass to them. Even if they have been asking a blessing for Christ's kingdom, they will not merely see their prayer answered outwardly, but a corresponding answer will come to them inwardly. As they want a blessing for others, so a blessing will come to themselves. The good they seek for the kingdom without will certainly come to the kingdom within, even if it is not given to the kingdom without. Many good men have said, 'O Lord, let Thy kingdom come,' and they meant, 'Let it come in the wide world.' God did not answer that prayer outwardly, the world remained unsaved; but it was answered inwardly, the kingdom came to their own hearts. The connection of personal progress with Godly Service is very close. It is, however, a very weak and sentimental religion which makes

Godly Service virtually independent of moral personal progress. The Bible never makes this blunder. It insists on personal goodness as a preliminary to the doing of great good. Its teaching is thus far more safe and sensible than that contained in such a passage as the following by Emerson ('English Traits'): 'But the religion of England—is it the Established Church? No. Is it the sects? No; they are only perpetuations of some private man's dissent, and are to the Established Church as cabs are to a coach, cheaper and more convenient, but really the same thing. Where dwells the religion? Tell me first where dwells electricity, or motion, or thought, or gesture? They do not dwell or stay at all. Electricity cannot be made fast, mortared up, and ended, like London Monument or the Tower, so that you shall know where to find it, and keep it fixed, as the English do with their things for evermore; it is passing, glancing, gesticular; it is a traveller, a newness, a surprise, a secret, which perplexes them and puts them out. Yet if religion be the doing of all good, and for its sake the suffering of all evil, "*souffrir de tout le monde et faire souffrir personne*," that Divine secret has existed in England from the days of Alfred to those of Romilly, of Clarkson, and of Florence Nightingale, and in thousands who have no fame' (c. xiii.). The Saviour's promise to be 'in the midst,' when thus regarded, is most expressive. Undoubtedly He is in the midst of small worshipping companies. But in a better sense He is in the midst of the heart that is united to fear His name. It is in this sense that the writer would regard the words, 'Again I say to you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be brought to pass to them of My Father which is in heaven. For where two or three are gathered together into My name, there am I in the midst of them.' Clem. Alex. gives the passage a moral application. First he uses it to justify marriage, applying it to such a trio as husband, wife, and son. Then he speaks of another three: Anger, and Desire, and Reason. Then he says another application may be 'Flesh, and Soul, and Spirit'—*σὰρξ δὲ καὶ ψυχὴ καὶ πνεῦμα, κατ' ἀλλήλων λόγον* (Strom., Lib. III., p. 454). The writer thinks that this last explication is virtually correct.

After having been brought to the lower grades in relation to Godly Service, Haman is now represented as going, in a personal aspect, to his own house on the Grade of Tongues. He is the Man of Spiritual Wickedness in heavenly places. Pollok says:

'To be observed, some scrambled up to thrones.'

This Man of Sin has set his throne above the stars of God. As Mordecai has an Adamic Soul or Esther, so Haman has an Adamic Soul or Zeresh. The name means 'gold.' Pride not only manifests itself in spiritual subtlety. It loves also the more soulical accompaniments of wealth, and pomp, and splendour. It would sacrifice everything good to gain this power and glory, even if amid it all Death should sit,

'Scoffing his state, and grinning at his pomp.'

Pollok well says of gold:

'Most for the luxuries it bought, the pomp,
The praise, the glitter, fashion, and renown,
This yellow phantom followed and adored.'

Men are slow to learn the doctrine taught by Isocrates (Paraines.): *Σοφία γὰρ μόνη τῶν πημάτων ἀθάνατον*—‘Wisdom is the only abiding possession.’ Haman enters his house, and brings his wife or soul to the same lofty, but wicked, habitation, and he talks to his soul and its powers of his honour and pomp. ‘And Haman refrained himself, and came to his house, and he sent and fetched his friends, and Zeresh his wife. And Haman recounted to them the glory of his riches, and the multitude of his sons, and all wherein the King had made him great, and how he had exalted him above the princes and servants of the king’ (verses 10, 11). In iii. 1 we had the expression ‘princes with him.’ The writer stated that it probably meant princes with Haman. The allusion in this verse to princes and servants of the king has more the aspect of princes and servants of Ahasuerus. But the writer thinks that the meaning is, above all the princes and servants of the king at the gate, or Haman in his aspect as king. At the same time, in regard to both passages, if the reader chooses to regard the king spoken of as Ahasuerus, the moral history is virtually unchanged. It is only the question whether Christ exalts the Man of Sin above His own servants, or above the servants of the Man of Sin himself. The writer prefers the latter view. Sometimes the Man of Sin, or Pride and Zeresh, his golden wife, get above those who, in name at least, are God’s servants. Erasmus says of the bishops of his day, ‘They run more after gold than after souls’ (‘Praise of Folly’). In speaking of ordinary apostles one is not afraid of saying Paul or Peter. But a man must not take such a liberty with a gaitered and aproned bishop. Pepys often complains in his ‘Diary’ of the bishops getting so high (March 20, August 31, 1661; June 22, 30, 1662).

The next verse appears to be showing that though praying and sympathetic Esther had not allowed any fleshly and coarse sins to come to her feast, Haman had been brought in to the banquet. In so far as he had had to be made to bow down to that feast, and to do Esther’s command, it was a humiliation for him. But in so far as he was allowed to come to that feast when other and coarser sins were shut out, it was an honour to him. And he is here dwelling on the honourable aspect. Many good men and women, seeking to save others, will give up drinking, and similar vices, and yet will keep pride. In that case, even though, in one sense, it is humiliating to Pride to go to Godly Service at all, still, in another sense, it is an honour to Pride to be allowed to enter where other vices have been shut out. And Haman is only boasting that he was thus allowed to enter. Moreover, he tells how he is even called to the Seed Process Feast, to which most certainly fleshly vices will not be allowed to come. Thus he is only referring to the aspect that honours him, not to that which humiliates him. Even in our humble efforts to do good, we often give Pride a place, and fulfil the saying :

‘Proud I am my wants to see,
Proud of my humility.’

We may read, ‘And Haman said, Yea, Esther the queen did not cause anyone to come in with the King to the banquet which she had made but myself, and also to-morrow I am called to her with the King’

(verse 12) In verse 5 it was the King who was said to bid them hasten Haman to the banquet. That was humiliation for Haman. But in verse 12 Haman speaks of Esther causing him to come in. This was another and a sinful aspect in which Esther was doing wrong, and honouring Haman. So it is of a similar evil aspect that Haman speaks in reference to to-morrow. In vi. 14 it is the King's servants who again hasten Haman. That is his humiliation. But when he says, in v. 12, that he is called to herself, that is his honour and Esther's sin. The word 'call,' in verse 12, shows the Seed Process.

Amid all his honour the Spirit of Pride and Ambition is discontented to know that on those lower grades there is a humble mind, a little man, or Mordecai, who will not worship him. Like Alexander, Haman is not content with a small dominion, but reckons it terrible if he does not become master of all: *καὶ θεινὸν ἡγησάμενος εἰ μὴ ἀπάντων κρατήσαιμι* (Lucian, § 386). Milton says of Moloch:

‘His trust was with the Eternal to be deemed
Equal in strength; and, rather than be less,
Cared not to be at all.’

Haman shows a like spirit. ‘But all this availeth me nothing, all the time that I am seeing Mordecai, the Jew, sitting in the gate of the King’ (verse 13). This is a sitting at the gate on the Servants’ Grade, as verse 9 referred to a sitting at the gate on the Heathen Grade. Haman’s pride, like Pride in general, could not bear a slight with the equanimity which even Heathen Philosophy commends. Epictetus, in his ‘Manual’ (c. xlii.), says: ‘If anyone treats thee badly, or speaks evil of thee, remember that he thus acted or spake because he thought it became him. Do not think, then, that he is following what seems right to thee, but only what seems right to himself, so that, if that which seems right to him is evil, he is injured who has been deceived. For if anyone supposes that that which is a true combination is a falsehood, it is not the combination that is injured, but the man who was deceived. Advancing from these premises, thou wilt be gentle towards the reviler. Thou wilt say respecting such, It so seemed to him’—*Ἐδοξεν αὐτῷ*. Haman does not reason in any such way. Moreover, all the bad seed in his house are as cruel as he is cruel.

We read now of a hanging on a tree. It is Zeresh the golden, and pomp-loving, who, with the friends, suggests this hanging. This tree is made in Haman’s house (vii. 9). This is the first act of importance. It shows that the gallows is on the Grade of Tongues. Hence it must be some power for evil working spiritually and in a spiritual realm. Secondly, this proposal is said to be good ‘before Haman’ (verse 14). Hence it is a proposal to do something Sinaitic. This is the second fact of importance. Haman is very highly exalted, but there is a higher exaltation still that he may seek. We have seen in how many instances the verb ‘to say’ is used in this Book in the sense of ‘to command.’ It is assumed that when Zeresh and the friends advise Haman to go in and speak to the King about hanging Mordecai, it means that he should ask it as a favour. But the Hebrew does not speak of asking. It only speaks of ‘saying,’ and the writer holds that here, as in many other

passages, it is equivalent to 'commanding.' The evil counsellors are advising Haman to tower yet higher in his ambition, until he can do to the King what Mordecai did to Esther—that is, command Him. Clemens Alex. (Ad Gent., p. 49) quotes the words :

εἰ γὰρ ἔλκει τὸν Θεὸν
τοῖς κυμβάλοις ἄνθρωπος, εἰς ὃ βούλεται
'Ο τοῦτο ποιῶν, ἐστὶ μείζων τοῦ Θεοῦ.

'For if a man with his cymbals can draw God about whither He pleases, he who does this is mightier than God.'

These friends are advising Haman to go higher up, until he is exalted above the Most High, and can command Him. But as Haman thus rises in presumption, he is rising at the same time in hatred of humility. He is becoming more murderous in his determination to cut it off altogether. Thus, in his very ascent, he will be setting up a very high gallows on which to hang Mordecai. If he does hang him Sinaitically on the Grade of Tongues, he will have cut him off from Sinaitic Godly Service. Having thus triumphed Sinaitically, he may then go in to Esther's feast, not as one made to go down by the King, but as one in some measure sinfully called by Esther. Thus he will be preparing for a triumph in the Seed Process feast, as he will have triumphed in the Sinaitic Process over the Humble Mind. But he will not even have this Sinaitic triumph until he has spoken words of command to the King. That he will not be allowed to do. He is bad enough to essay it, but Christ will intercept and confound him. Paul speaks of Haman as 'he that opposeth and exalteth himself against all that is called God, or that is worshipped, so that he sitteth in the temple of God, setting himself forth as God' (2 Thes. ii. 4). So these counsellors are advising Haman to exalt himself so high in seeking Mordecai's destruction, that he shall even presume to order the King. 'And Zeresh his wife, and all his friends, said to him, Make a tree fifty cubits high, and, in the morning, command the King that they may hang Mordecai upon it, and enter thou in joyfully with the King unto the banquet ; and the word was good before Haman, and he caused the gallows to be made' (verse 14). The spoken word in this Book is a word of power. But the King anticipates Haman, and prevents him from speaking the word. He knows how to limit the 'sine fine peccatum,' or boundless sin.

CHAPTER IX.

ESTHER VI.

AMONGST the important features of this chapter, we may note the following :

1. The writer has tried to show that the verb 'to call' is usually a word betokening the Seed Process. It is so when used in the sense in which we ordinarily use the word of calling a person from one place to another. But the writer maintained that the word had not this significance when used of giving a name. It would appear from this chapter that the word is not a Seed Process verb when used in the sense of

reading or proclaiming. We should not regard reading as identical with a call that involves change of position. In verses 1, 9, 11, we have the phrase 'read before' or 'cried before.' Since 'before' is a Sinaitic token, it is evident that in this usage the verb 'call' is not a Seed Process Verb.

2. The following principle will be better illustrated in examining the Text. The writer only states it here. The first three verses of this chapter relate to the Sinaitic judgement at the close of the Jewish age.

3. These three verses relate to that judgement in a heavenly and in an earthly aspect. Verses 1, 2, refer to what is written, and to the heavenly aspect. Verse 3 refers to the actual judgement on the Grade of Servants, and to good works. In ii. 2 we have an allusion to 'young men of the King.' These are teachers on the Young Men's Grade who go down in Godly Service to the Heathen Grade. In this chapter they are associated with the Judgement and the Servants' Grade. They are appealed to as witnesses in this judgement (verse 3). In verse 5 also this class has a place. In both passages they show an official class, and they also make it manifest that the narrative in those verses pertains to the earthly grades. Though they are associated with the Servants' Grade, the idiom is not to be taken as conjoined. They are only witnesses for that grade, or officially connected with it, in Godly Service. Although the three verses in the beginning of the chapter seem to connect very closely with what follows, the reader will do well to take it as a settled fact, established by the grade-words, that there is not this connection. While the first three verses refer to a Sinaitic Judgement, the rest of the chapter refers to what takes place in a mortal state.

4. There is, however, one important allusion to this judgement in the following verses. It is in the verb יִפְתֶּה, which occurs in verses 6, 7, 9, 11. This verb is in the past tense. Our Versions render it 'delighteth.' The writer believes that in every case the word should be 'has delighted'—that is, this Adamic Mordecai has already been honoured by the King in the judgement, and now the King is asking what further honour shall be done to him in a mortal state. The word is a kind of pendant to verse 3, and shows that Mordecai received honour in that judgement.

5. The reader will also find that all which is said of Mordecai's ride through the city, and Haman's humiliation before him, refers to Godly Service. But there are portions which have an application to the Grade of Tongues, and which do not thus apply to Godly Service.

6. The whole of this chapter, except a brief allusion in verse 13, and also in verse 14, is in relation to what is Sinaitic, as the symbolism of judgement and the phrase 'before him' (verses 1, 9, 11, 13) show.

7. There are a considerable number of gradal transitions in the chapter, as is commonly the case where Godly Service is prominent. Moreover, those on one grade make some allusions to another grade. But if we keep in mind that the judgement is on the Grade of Servants, and that Godly Service is also on that grade, there will be no danger of our mistaking the gradal features. They are as follow :

(a) The opening sentence unto the word 'sleep' is on the Young Men's Grade. The word הִנֵּה, 'this,' is here of that grade. We shall

see presently how this sleep is the sleep of faith of those who died during the Jewish era, and who were awaiting judgement.

(b) The rest of verse 1 and verse 2 are on the Grade of Tongues. The words 'come' and 'find' have a spiritual application to Zion. There is a coming in to the King. This is a token that 'come,' in verse 1, does not conjoin with סוּח , 'this.'

(c) Verse 3 is on the Servants' Grade, although there is a recognition in it of an official class of 'young men,' who, as having gone down to labour on the Servants' Grade, can be witnesses for Mordecai in the judgement. The word 'do,' twice used, also הוּא , 'this,' and עִם , 'with,' show the Servants' Grade. The word 'young men' is of the Young Men's Grade, but it refers to a class who go down from that grade in Godly Service.

(d) Verse 4 is on the Grade of Tongues. A comparison with verse 14 of chapter 5 shows this. The word 'come' has its spiritual application to Zion.

(e) From verse 5, inclusive, to the words 'gate of the King,' in verse 12, is all on the Servants' Grade so far as the action is concerned. It all relates to Godly Service. The phrase 'young men of the King,' in verse 5, brings in the official class, and also shows the earthly realm. The following words in this portion are of the Servants' Grade: 'Behold,' 'come,' in verse 5. It may be said that throughout this portion the King is on the Servants' Grade, for He has come to the Sinaitic feast (v. 5), in which the Adamic Mind, or Mordecai, is now being honoured, even as the Adamic Soul, or Esther, has found honour. 'Come' and 'do,' in verse 6. 'Come,' in verse 8. 'Do,' in verse 9. 'Do,' in verse 10.

(f) From the words 'And Haman hasted,' in verse 12, unto 'chamberlains,' in verse 14, we have the Grade of Tongues. Haman is in his house (verse 12). The word עִם , 'with' (verse 14), has a spiritual application to that grade.

(g) The last clause refers to the feast of Humble Service in the Seed Process, and on the Servants' Grade. The words 'come' and 'do' are of that grade.

We may now proceed to examine the teaching of the chapter more in detail.

It hardly comports with literal history that the plot at this juncture appears to turn on the question whether the King shall speak first to Haman, or Haman shall speak first to the King. One is waiting to ask how Mordecai may be exalted, and the other is waiting to ask that he may be hung. In like manner it ill comports with the literal theory that Mordecai's strong prejudice against Haman is not in any way manifested during the time that the latter clothes him, and leads him through the city. While the writer maintains that the history is undoubtedly moral, he also avows his belief that it is so written as to be capable of being read in a lower sense, as literal history. This is evidence of its inspiration. Verily, God is in every word of this living truth. Even in the lower sense its moral teaching is good. Yet it is associated with difficulties that are indications of the higher meaning, and that vanish when that higher meaning of the record is recognised.

An illustration of these truths is found in verse 1 of this chapter. When we read, as we do in Hebrew, 'On this night the sleep of the King fled away,' we are justified as literalists in picturing to ourselves a king troubled with sleeplessness. The Sept. renders it that the Lord removed the sleep of the King (*ἀπέστησε τὸν ὕπνον ἀπὸ τοῦ βασιλέως*). When we have come to this conclusion we have still one difficulty left, and it is this: Why is such a strong word as 'flee away' (*ῥῆ*) used of this event (Jer. iv. 25)? When we come to look at the passage as moral history we see the significance of this word. Much has already been written to show that at the close of the Jewish *Æon* there came in a time of judgement. A *τελὸς*, for which the Corinthians were waiting (1 Cor. i. 8), and which Peter speaks of as at hand (1 Pet. iv. 7), was to end the moral progress of those under the Sinaitic system. They who had died in faith could not be perfected until the better thing came in with Christ (Heb. xi. 40). They who were coming to perfection of righteousness in connection with the Sinaitic system are probably those spoken of in the New Testament as the *τέλειοι*, or 'perfect' (1 Cor. ii. 6, Philip. iii. 15), while those who by an indwelling Christ are being raised to the heavenly places are probably those spoken of in the New Testament as the *πνευματικοί*, or 'spiritual' (1 Cor. iii. 1, Gal. vi. 1). While denouncing the Valentinians, Irenæus says enough to show that they recognised this double aspect in the Pleroma, or heavenly and spiritual state. After saying that the Valentinians hold that the Soulical (*ψυχικοῦς*) only come into the middle place, he adds, 'But that it is not so with them who are called spiritual and perfect (*αὐτοῖς δὲ πνευματικοῖς τῇ καὶ τελείῳι καλουμένοις μηδαμῶς*). For no work (*πράξις*) leads into the Pleroma.' This is in perfect accord with what is said in Heb. xii. 27 of things 'made.' Irenæus adds, 'But that the seed which was sent from thence in infancy (*νήπιον*) shall here (*ἐνθάδε* for *ἐνθα δὲ*) be perfected (*τελειούμενον*). And when all the seed has been perfected (*τελειωθῆ*), they say that Achamoth their mother shall pass over from the middle place, and enter the Pleroma, and shall receive her Spouse, the Saviour, who came (*γεγονότα*) from all [the *Æons*] that there may be a syzygia of the Saviour and Sophia, who is Achamoth. That this is the Bride and Bridegroom, and that the bridechamber is the whole Pleroma. But that the spiritual (*πνευματικοί*) putting off souls, and becoming spiritual intelligences (*πνεύματα νοερά*), no longer capable of being apprehended or seen, will enter the Pleroma (*ἀκρατήτως καὶ ἀοράτως ἐντὸς πληρώματος*) to be given as brides (*νύμφας*) to the Angels that are about the Saviour' (Lib. I., c. i., § 12). Let the reader bear in mind that even in the Book of Esther spiritual graces are called maidens from the King's house (ii. 9); that is, they are Angels, according as Lucian, as we have seen, personifies qualities as angels. It will be noted that while in the foregoing paragraph Achamoth and the perfected seed are given as a bride to Christ, the spiritual are given as brides to these angels. This accords with the distinction in the Book of Esther between those who come to Christ in the Sinaitic and legal aspect, and those who come by having received an actual and inwrought righteousness. Bearing these facts in mind, the writer maintains that, notwithstanding much in Valentinianism that may

justify the somewhat grim satire of Irenæus, the passage quoted shows a true apprehension of the spiritual meaning of Scripture.

According to the teaching of Scripture, at the end of the Jewish era, and before the kingdom of God had come fully in, an era of judgement was to come. This era was to be marked by two prominent features. First, there was to be an ending of the long sleep in which the faithful had been awaiting their perfection. The writer does not speak of sleep with any allusion to unconsciousness, but simply because the Bible so speaks. 'Many of them that sleep in the dust' (Dan. xii. 2). 'Roused out of their sleep' (Job xiv. 12). Secondly, there was to be a rendering to every man according to his work, and every one 'found written in the book' was to be delivered (Dan. xii. 1). Now, it is a striking fact that just at the time when the Man of Sin is coming to his full height, there is a great change, which is marked by the two features of the fleeing away of a sleep, and the opening of books which leads to the reward of Mordecai, who is written therein. We know that when the faithful dead were called to their reward and perfection, the sleep in which they had long been tarrying fled away for ever. This accords with the expression that the sleep of the King fled away. Again, it is said that this was 'the sleep of the King.' Why should we conclude that this must mean the sleep which the King personally wanted? Is it not more likely that it was the sleep which the King had given? When it is said, 'He giveth unto His beloved sleep' (Ps. cxxvii. 2), is not that the King's sleep? It is His, not because He sleeps it, but because He gives it. When we read of them 'that are fallen asleep in Jesus' (1 Thes. iv. 14), is not that a sleep of the King? He gave it. When we read of 'the sleep of Death' (Ps. xiii. 3) we do not understand by the phrase the sleep which Death sleeps, but the sleep which Death occasions. So, in ancient writings, Sleep is often regarded as what comes to a man from an outside source. Apollonius Rhodius speaks of a Virgin:

Ὑπνον ἀοσσητῆρα θεῶν ὕπατον καλέουσα.

(Bk. IV., v. 146.)

'Calling for the helper, Sleep, mightiest of the gods.'

Such a sleep was evidently regarded as pertaining to the gods, and as given by them. Sleep, with its double gates, and its two classes of dreams, was deified. 'Sunt geminæ Somni portæ' (*Æn.*, Lib. VI., 893). It is spoken of as falling upon men (Job iv. 13; Pindar, *Pyth.*, ix. 25), sometimes from the Lord (1 Sam. xxvi. 12), as taking possession of men (Ovid, Lib. IV., 784), or stealing upon their eyes (*Id.*, Bk. VII., 155)—all which expressions indicate a sleep coming from an outward source. So this sleep of the King is not a sleep which He sleeps, but the sleep which He had given to those who had died in faith, and who were now coming to judgement. This had been, in a sacred and precious sense, the sleep of the King given to the children of the King. But now, as judgement comes, that sleep for ever flees away.

When the Apostle is speaking of the judgement, he says that each one has to 'receive the things done in the body' (2 Cor. v. 10). The writer holds that it is the soulical body of flesh of which Paul here speaks. In

any case, it is clear that this judgement pertains to the soulical earthly realm, since it concerns 'things done,' and the body in or through which they were done. Moreover, this judgement implies the legal or Sinaitic standard. The Sinaitic law, or Jerusalem as it now is, especially pertains to the Grade of Servants, with its bondage. The judgement, so far as works are concerned, is on the Grade of Servants or works. Verse 3 alludes to this aspect. It speaks of what is to be done to Mordecai. But apart from the works and their judgement on the Servants' Grade, a man may, in his own nature, be spiritual, and so have his name 'written in heaven' (Luke x. 20). It is to this spiritual aspect and the Grade of Tongues that the allusions to a book, and to a writing, in verses 1, 2, apply. This book is not a record on an earthly grade, but something concerning man that is written in heaven.

It is in the foregoing sense that the writer would read the words, 'In this (לילה) night the sleep of the King fled away, and He commanded (said) to cause the Book of the records of the daily affairs to be brought in (בוקר); and they were called out before the King' (verse 1). So, as respects works on the Servants' Grade, all have to stand before Christ the Judge. The idea of a Book of Record is prominent in the Scriptural symbolism of judgement (Rev. xx. 12). In the 'Philopatris,' sometimes classed with the writings of Lucian, it is said of God (§ 599): 'And He is in heaven beholding the righteous and the wicked, and recording their actions in books (*καὶ ἐν βιβλίοις τὰς πράξεις ἀπογραφόμενος*), and He will recompense all on the day that He hath appointed.'

It is an unspeakable honour to be found written in the Book amongst the friends of Christ (verse 2). When Daniel speaks of being 'found written' (xii. 1), he implies the coming of a great honour, just as to be weighed and found wanting (v. 27) implies the coming of a great shame. This finding of what was written is equivalent to a manifested honour. The Apostles often speak of being 'found' in relation to judgement (2 Cor. v. 3; 2 Pet. iii. 14; Rev. xiv. 5). In Rev. xx. 12, a distinction is made between the books out of which the dead are judged according to their works, and another book, which is the book of life. It is probable that while the Book of life has the heavenly aspect, the other Books relate to works. So the Book, of the records of the days, spoken of in vi. 1, is the heavenly writing. We read of it in ii. 23, 'And it was written in the Book of the daily affairs before the King.' In vi. 1 we read, 'The Book of the records of the daily affairs.' Christ said, 'Rejoice that your names are written in heaven' (Luke x. 20). In this good deed of Mordecai special stress is laid upon his name. 'And Esther spake to the King in the name of Mordecai.' Mind and Soul took the King's part against His foes. Moreover, in both passages, the Hebrew as properly means 'he was written' as 'it was written.' 'And they hanged them both upon a tree, and he was written in the Book of daily affairs' (ii. 23). So the Hebrew allusion in vi. 8, 'And which is given crown of the kingdom,' would justify our reading verse 2, 'And he was found written which told, Mordecai, about Bigthana,' etc., as if it was Mordecai who was written. However, as this is not beyond question, and as the Hebrew can be read impersonally, the writer will so take it. He only maintains that this being found written is a

heavenly honour, a numbering with those in the Book of Life, coming to Mordecai's class through having taken the part of Christ and His followers against those who sought their hurt.

This last statement is further supported by the following important aspect of the chapter: While Mordecai has been found written in the Book, he has not yet received a reward in the earthly sphere, and in relation to works. It is as if the King said, Mordecai has already received an honour; he has been found written in heaven. But what has been done for him in the earthly realm of things made? What has been done to him for this deed, regarded merely as a good work done on the Grade of Servants, and in relation to law?

Thus it was not until the time of judgement that the righteous received their reward. Of Mordecai's honour in the higher aspect, as having a name written in heaven, we read: 'And it was found written that Mordecai had told of Bigthana and Teresh, two of the eunuchs of the King, of those that kept the threshold, which sought to stretch the hand against King Ahasuerus' (verse 2). Having spoken of the higher honour in the heavenly realm, the King now asks what honour Mordecai has received in the earthly realm, wherein every man is to receive according to what he has done (2 Cor. v. 10). 'And the King said, What honour and dignity hath been done to Mordecai on account of this (נִלְ)? And the young men of the King, who ministered to Him, said, There is not done with (עִשְׂ) him a thing' (verse 3).

The narrative now ceases to refer to judgement. It proceeds to show the action of the Man of Sin against those in Godly Service. The Grade of Tongues comes in. The Man of Sin is moving on to his full consummation. He has exalted himself so high as to be about to command the King, which would be to destroy Mordecai. Haman had advanced so far in his ambitious career as to have come to the heavenly places, but he cannot get into the kingdom of the undefiled. Esther comes into the inner court (v. 1), but Haman can only reach the outer court (vi. 4). He cannot truly enter the kingdom, even to reach those who have come by the sceptre, the *σελῆσμοι*, but he is at the outer court. Where, in verses 5, 6, the King bids Haman enter, an earthly grade—that of Servants—has come in. The words 'young men' are one token of this. Though verses 4, 5, seem closely connected, they are on different grades. The young men do not simply say 'Haman' as if answering. They give new information. Because the King says Haman is to enter (verse 5), it may be assumed that Haman is really entering the inner court into which Esther entered (v. 1); but it is not so. That would be like saying that the Man of Sin could come into the sinless Zion. He only enters to the feast of Godly Service on the Servants' Grade. In vi. 4 Haman is said to have 'entered' to the outer court. It is evident that this is the outer court to the inner court which Esther enters (v. 1), and that both are on the Grade of Tongues. But even though Haman has entered to this outer court, the King requires him to make another entrance (verse 5). It is not said that he is bid to enter the inner court. By the law that nothing unclean can really enter Zion, we may be sure that Haman is not bid to enter the inner court. He is being made to come down to the Servants' Grade and Godly

Service in relation to Mordecai, or the Mind, as he had been previously made to come down in relation to Esther, or the Soul. Hence, just as when Esther asks that Haman may come to her feast (v. 4) it is a humbling of the Man of Sin—a bringing of him down from his own Grade of Tongues to the Grade of Servants; so, when the King bids Haman to enter (vi. 5), it is a humbling of the Man of Sin. It is the bringing of him down from the Grade of Tongues to the Grade of Servants. Thus the aspiring Man of Sin, at the very time when he has raised his high tree, his Babylonish tower, to destroy the lowly mind, is suddenly brought down from heaven to earth, from the Grade of Tongues to the Grade of Servants. This is a fall of Satan from heaven (Luke x. 18). While he is seeking to go higher, he is brought lower. He may be used to illustrate the words of Juvenal:

‘Nam qui nimios optabat honores,
Et nimias poscebat opes, numerosa parabat
Excelsæ turris tabulata, unde altior esset
Casus, et impulsæ præceps immane ruinæ.’

(Lib. XI., vv. 104-107.)

‘For he who coveted too many honours, and asked for too much wealth, prepared the many stories of a high tower, whence his fall was the deeper, and the precipice of his constrained destruction the more dreadful.’

Schiller says of Wallenstein: ‘Durch Ehrgeiz emporgehoben, durch Ehrsucht gestürzt’ (Dreis. Krieg, Part II., p. 211)—‘Through ambition lifted up, through immeasurable ambition thrown down.’ We read: ‘And the King said, Who is in the court? Now Haman had entered to the outer court of the house of the King to command (say) the King, to hang Mordecai upon the tree which he had made ready for him’ (verse 4). It is said: ‘But the haughty He knoweth from afar’ (Ps. cxxxviii. 6). So, before the Man of Sin is revealed, Christ knows of his presence. He does not say, ‘Is someone in the court?’ but, ‘Who is in the court?’ ‘Can any hide himself in secret places that I shall not see him? saith the Lord’ (Jer. xxiii. 24).

The narrative then passes to the Servants’ Grade and the Official Class. ‘And the young men of the King said to Him, Behold, Haman is standing in the court! And the King said, Let him enter’ (verse 5).

The next and following verses give prominence to what is to be ‘done’ in the earthly realm, and in relation to Godly Service. The Hebrew of verse 6 does not say, ‘What is to be done to the man?’ but, ‘What is to be done in the man (בְּאִישׁוֹ)?’ The Man of Sin, who aimed at predominance in the heavenly places, is about to be humbled even in the earthly realm, and in relation to Godly Service. Paul speaks of God humbling him (2 Cor. xii. 21), and so God is about to humble the Man of Sin. He is about to make him to be a servant to His servants. He causes sin to work its own overthrow, and pronounce its own sentence. The language is expressive: ‘And Haman entered, and the King said to him, What shall be done in the man in whose honour the King hath delighted?’ The delight is a past event. It has respect to Mordecai’s name being found written in the Book, and to the reward of good works given to this Adamic man in judgement. The Man of Sin had been exalted (v. 11), but it is not said that the King had

delighted in Haman's exaltation. What is said by Haman, and the allusion to the honour in which the King delighted, suggest a latent contrast with Haman's honour in which the King had no delight. Haman's answer implies a reference to a substance rather than to soul or spirit. He uses the words 'וְהָרָקִימָה'. The word 'וְהָרָקִימָה' means 'a remainder.' In Eccles. xii. 12 it is rendered with a pronoun as 'furthermore.' The writer takes the meaning to be as follows: 'I, the Man of Sin, have a part in all the labours of these righteous ones. As Esther had a sinful longing for my presence, so Mordecai has a like imperfect longing. Some pride is in their good works. The King cannot give honour to any one of these workers without giving honour at the same time to me. To whom can the King delight to do honour who shall be a remnant apart from me, and in whom I shall have no part?' Thus the writer does not think that the phrase means 'more than to me,' but that it means 'apart from me.' This Man of Sin does not know God's election of grace. He does not know how the Judge can 'discern' or 'divide' 'between the righteous and the wicked' (Mal. iii. 18). 'The Lord knoweth them that are His' (2 Tim. ii. 19). This Man of Sin, in this soulical realm, does not know the things of the Spirit of God (2 Cor. ii. 14). The Valentinians often lay stress on the ignorance of the Demiurgus in the soulical realm as to what is in the Pleroma or spiritual realm: *τὸ δὲ Δημιουργὸν ἅτε ἀγνοῦντα τὰ ὑπὲρ αὐτόν*—'But that the Demiurgus, being ignorant of the things above him' (Iren., Bk. I., c. i., § 13). So this Cosmocrator, or Man of Spiritual Wickedness, is in some ignorance. John says: 'For this cause the world knoweth us not, because it knew Him not' (1 John iii. 1). Where the King is speaking of what is to be done 'in' a man in whose honour he has delighted, Haman thinks that He is speaking of what is to be done 'to' the man in his entirety, good and bad elements, and so he speaks (verse 9). The Man of Sin thinks that he himself pervades even those whose names are written in heaven, and that he must therefore share in any honour coming to them. Hence, true to his upward tendency, he seeks honour for the man in whom the King has delighted, and in his ignorance assumes that he is to share in that honour. Thus Christ, who makes the wrath of man praise Him, and who judges the wicked and slothful servant out of his own mouth, is here represented as over-ruling sin to the good of His people. While the desire for the King's favour might spring from an imperfect, and even sinful, idea of the kingdom of Christ, He grants the favour, but at the same time humbles the proud element in the flesh, glorying in the flesh, which led to the asking of the favour. Many in the days of Christ sought Him from mixed and erring motives, but it was good to seek Him at all. When the bad motive had been manifested, and humbled, and cast out, the good remained to the man, as a man, free from fleshly defilement. Thus Haman represents what is evil in Godly Service, while Mordecai represents what is good. Hecuba, in Euripides, says:

ἀνθρώποις δ' αἰεὶ
ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακὸς
ὁ δ' ἐσθλὸς ἐσθλός.

(vv. 595-597.)

'And ever amongst men the wicked is nothing but wicked, and the good nothing but good.'

This might well be applied to the two opposing 'natures' of which Haman and Mordecai are here the representatives. 'And Haman said in his heart, To whom will the King delight to do honour apart from me?'

Now in his desire of honour from Christ, a desire for a good thing springing from a sinful motive, Haman begins to make his proposal. First, he refers to the honour already given, to which the King has alluded. 'And Haman said to the King, The man in whose honour the King hath delighted' (verse 7). The evil may desire the rewards of righteousness. Some who stand without say, 'Lord, open to us.' Mahomedan voluptuaries have desired Paradise from unclean motives. So is it in Godly Service. The good will get the reward they seek after, but it will be by a process wherein the evil will be subdued. In this narrative the humbling of Haman, and the exaltation of Mordecai, are two parts of one whole. One is as important as the other, and one cannot be had without the other. Mordecai gets the white robe because the Man of Sin in his works is separated from him by the King's word, and is made to do him honour and service. First he asks for the apparel of the kingdom which the King wears. It was common for Persian kings to give robes to those whom they wished to honour. Cyrus gave the most beautiful robes to the best: *τοῖς κρατίστοις διέδωκε τὰς καλλίστας στολὰς* (Xenoph., *Cyrop.*, Lib. VIII.). When Sinaites brought to Artaxerxes a gift of water, the king sent to this Persian subject a robe: *ὁ βασιλεὺς ἐπέμψεν τῷ ἀνδρὶ τῷ Πέρσῃ στολὴν Περσικὴν* (*Æl. Var.*, *Hist.*, Lib. I., c. xxxii.). The garment which King Jesus wears is said to be white linen (*Ezek. ix. 2, 3*), and this is a Scriptural emblem of righteousness (*Rev. xix. 8*). He gives to each soul under the altar a white robe (*vi. 11*), and He counsels men to buy of Him white garments (*iii. 18*). Haman knows not for what he asks. He asks for a white robe of honour, and the King will give a white robe of righteousness. But Haman will not be allowed to wear it, or have a part in it as he seems to expect. That robe of Divine righteousness is not to be made an everlasting cloak for sin. If it cover the man who has been a sinner, it will not wrap up his sin. Haman thinks it will, and asks for the robe because he thinks no honour can be done in the man that is not done to him. But in this he is mistaken. He will have to put that robe on the child-nature, Mordecai, but he will not have to wear it himself.

Haman also asks for the horse on which the King rides. The passage is peculiar. The Authorised Version has, 'and the horse that the King rideth upon, and the crown royal which is set upon his head.' This leaves it doubtful whether the crown is upon the head of the King, or upon the head of the horse. The Sept. omits the allusion to the crown altogether. The Revised Version reads: 'And the horse that the King rideth upon, and on the head of which a crown royal is set.' Thus it makes it appear that the crown is on the head of the horse, and it places the old reading in the margin. The writer believes that this revised reading is correct, and that the crown is on the horse's head. He thinks so for the following reasons:

1. The following verse only speaks of two things, the apparel and the

horse. Had there been a third thing, the King's crown, apart from the horse, it is natural to think that it would have been mentioned. But if the horse was wearing the crown, it is implied that the crown is given when it is said that the horse is given.

2. This figure of a horse wearing a crown is Scriptural. We read, 'And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces' (Rev. ix. 7). Such emblems are clearly symbolic, and are not to be taken literally. So the fact that Haman asks for a horse with a crown on its head shows that this is not a literal horse. It might be customary in processions to adorn horses with emblems of joy or woe, but, even in such cases, it would not be likely that a crown would be placed on the horse's head. This crown, like the apparel, is spoken of as if it were worn usually, and not on extraordinary occasions.

3. The symbolism of the moral history seems best to accord with the view that it is the horse which wears the crown. Haman, in his blindness, is seeking after a kingly horse and crown. He would rather put a crown on his own head (1 Mac. i. 9) than adorn God's temple with golden crowns (Id., iv. 57). Christ turns the words of Haman in a moral direction, and, as the writer thinks, makes them apply to the purified body of flesh, changed and conformed to Christ's body, with which it is joined, and so having the crown of righteousness. The body of flesh is as a horse. But when it ceases from its fleshliness it is as a white horse. It comes to Godly Service for Jesus, and Haman has to do honour to it as a purified possession given to Mordecai, or the Child-like Mind. This portion of the history is in relation to the flesh and its purification, and its subsequent devotion to Godly Service for Jesus. In Scripture, horses, and especially Egyptian horses, are symbols of sinful flesh. 'Now, the Egyptians are men and not God, and their horses flesh and not spirit' (Is. xxxi. 2). God's Israel are not to multiply horses, and it is implied that to go back into Egypt is to multiply horses. 'Only he shall not multiply horses to himself, nor cause the people to return into Egypt, to the end that he should multiply horses' (Deut. xvii. 16). Egypt was not pre-eminently famous for horses, nor is it likely that God would have manifested aversion to literal horses. These are moral Egyptians, 'great of flesh' (Ezek. xvi. 26), and their horses are the sinful flesh in which men glory, instead of trusting in God. Hence Christ will cut off the horse from Jerusalem (Zech. ix. 10). With Philo the horse is a symbol of what is soulcal and fleshly. On Gen. xlix. 17, he says: 'The passions are compared to a horse'—τὰ πάθη δὲ ἵππων ἀπεικάζεται. He goes on to compare the rider to the intelligent Mind which is upon these affections (Leg. Al., Lib. II., c. xxv.). Elsewhere he speaks of the horses that are in the parts of the soul: ἐν τοῖς μέρεσιν. He says that these horses are lust and anger: ἐπιθυμία καὶ θυμός (Lib. de Agric., c. xvi.). Thus a horse may be regarded as a Scriptural symbol of sinful Egyptian flesh, which has its place in the soulcal body of flesh. But just as Christ has a white robe where the garments of sinful men are spotted with the flesh, so He has a white horse where man in his corruptible state has a fleshly

Egyptian horse. In this sense our Sun, like the natural sun, rides forth λευκοπῶλος, or with the white steed (Æsch., Pers., verse 384; Soph., Ajax, verse 673). 'Behold, a white horse, and He that sat thereon called Faithful and True' (Rev. xix. 11). So His followers, as they gain conformity in righteousness to Him, come in their change (Ephes. v. 31, 32) to have white horses. 'And the armies which are in heaven followed Him upon white horses, clothed in fine linen, white and pure' (verse 14). These fleshly horses only become white as they rise from a fleshly to a spiritual state. It is as heavenly beings that Castor and Pollux become νέοι λευκοπποί, or 'young men of the white horses' (Eurip., Hel., verse 640). Sometimes distinguished persons rode upon white asses (Judg. v. 10). White horses also were in great repute, and were used by eminent men. Mardonius fought from a white horse (Herod., Lib. IX., c. lxii.). Buddha's famous horse is 'White Kantaka.' The writer thinks that the white horse on which Christ rides is a symbol of His transformed body of flesh, to which also the bodies of flesh of the perfected righteous are to be conformed in their change from a fleshly state. We have seen how to dwell on the face of the earth is a symbol of the state of those who are sunk in what is fleshly and evil (Gen. vi. 7). But a promise is given to some that they shall be made to ride upon the high places of the earth (Is. lviii. 14). Their feet are to be like hinds' feet (Hab. iii. 19). They who not only receive the white robe of righteousness from Christ, but who are also receiving conformity to His soulical body of flesh, will share in the exaltation of that body when death has no more dominion over it, and when, having ceased from its fleshly nature, it has gone up to heavenly places. Paul speaks of the Sinaitic law in its perfection as spiritual. They who are becoming perfected in Christ, even though they are coming by a Sinaitic path to His golden sceptre, will be received into heavenly places. This chapter appears to be referring here to the soulical bodies of flesh of those who had been under law. Mordecai had become spiritual in his personal progress. Thus his soulical body of flesh had been changed and purified. Instead of being fleshly like Egyptian horses, it had become white like the perfected body of Christ. His class rides on the high places of the earth, having the sinful elements as ashes under its feet (Mal. iv. 3). As they go forth to Godly Service they will be the armies following Christ on white horses (Rev. xix. 14). Since these bodies are members of Christ's body, being changed into His likeness, it may be said that the King's own horse has been given to them. When sin has been subdued, when it has been separated from soulical bodies of flesh, those bodies in their transfigured form are like white horses. They are conformed to the white and perfected body of Christ. That body is with those who toil in Godly Service, and Haman has to exalt it. We read in 2 Kings xxiii. 11 of horses given to the sun by the kings of Judah. These Solomon takes away, and he burns the chariots of the sun with fire. The Heathen appear to have recognised a certain distinction between fleshly horses and white horses. The latter were used by semi-deities in a heavenly sphere. The former were offered in sacrifice in an earthly sphere. We read in Xenoph., Cyrop., Lib. VIII., of worship offered by Cyrus: μετὰ δὲ τοὺς βούς ἱπποὶ ἡγούτο, θυμὰ τῶ 'Ηλίου

μετὰ δὲ τοῦτους ἔξήγετο ἄρμα λευκὸν χρυσόζυγον, ἱστεμμένον, Διὸς ἱερόν—
 ‘After the oxen, horses were brought forth for a sacrifice to the sun. And after these a white chariot was brought forth with a golden yoke, and crowned, sacred to Jupiter.’ But apart from these horses sacrificed to the sun, it is common for the sun to be associated with white horses in relation to the light. Æschylus says :

ἔπει γε μέντοι λευκόπωλος ἡμέρα
 πᾶσαν κατέσχε γαίαν.

(Pers., v. 388, 389.)

But, verily, when Day, on his white horse, possessed all the earth.’

Sophocles borrows the same figure (Ajax, verse 673). From the way in which heathen traditions often reflect spiritual aspects of Scripture, the myth that two young men, Castor and Pollux, appear in heaven on white horses may reflect the truth that they who come by Christ’s sceptre to perfection have soulical bodies of flesh transformed from Egyptian and fleshly horses to white horses, whereon those who have passed up to Zion ride forth after Christ in Godly Service to man. Paul associates the giving of the crown as a reward, with the judicial work of Christ, and with a love for His appearing. This appears to be in relation to works. ‘Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me at that day, and not only to me, but also to all them that have loved His appearing’ (2 Tim. iv. 8).

It may seem incongruous to speak of a horse as a symbol of the soulical body of flesh. It is certain, however, that the animals offered in sacrifice symbolized something in us which was to be thus offered. May not a horse, as well as an ox or a goat, be a symbol of man’s animal nature? Horses were used in the rites paid to dead men at the burning of their bodies. When Achilles was burning the body of Patroclus, he cast four fine horses into the funeral fire :

πίσυρας δ’ ἐριαύχενας ἵππους
 ἱσσυμένως ἐνέβαλλε πυρρῇ.

(Il., Lib. XXIII., v. 171.)

Homer adds (verse 240) that horses and men lay burning together. At the funerals of great men it was also common to drive horses three times round the pyre (Il., Lib. XXIII., verse 13 ; Statius, Lib. VI., verse 213). When God says, ‘I will cut off thy horses out of the midst of thee’ (Mic. v. 10), when He says that He ‘will smite every horse of the peoples with blindness’ (Zech. xii. 4), is it at all probable that literal horses are meant? Is it not more probable that the horse is being used as a symbol of soulical flesh in a sinful state? And if so, is it not equally probable that the King’s white horse is a symbol of the body of Christ as perfected, to which body the bodies of all the perfected righteous are conformed? They are all as members of that body. Clem. Alex. says : τῆς συμπάσης Ἐκκλησίας στέφανος ὁ Χριστός (Pæd., Lib. II., p. 180)—‘Christ is the Crown of the whole Church.’ Haman says : ‘And the horse upon which the King rideth, and on the head of which is the crown that is given’ (verse 8). The Apostle speaks of the righteous Judge giving a crown. Haman only asks for these good

things to be given into his hand. The Hebrew would well admit of being read, 'And let the apparel and horse be given into the hand of a man from the princes of the king of the chiefs,' but as the words 'princes' and 'chiefs' are used in i. 3 of those in the King's provinces, it is better to regard the King as Ahasuerus. So far as Haman had been made great by the King, he might be designated one of the King's chiefs, and especially now that the King is about to make him do His will. 'And let the apparel and the horse be given into the hand of a man from the princes of the King, the chiefs, and let them clothe the man in whose honour the King hath delighted, and let them cause him to ride upon the horse in the broad place of the city.' This city is the Sinaitic covenant, the Jerusalem in which Mordecai cried out (iv. 1). He was in the broad place when Hatach found him (verse 6). In that same moral realm he is now to be honoured as he engages in Godly Service for Jesus. The Man of Sin, who gloried in his flesh, is about to be separated from him, and made to cause Mordecai's increase by his own decrease. 'And let them call before him: Thus shall it be done to the man in whose honour the King hath delighted' (verse 9). In all these passages the reference is to the honour already given, that of being found written in the Book, and of having received a reward of deeds done in the body. Now comes the first crushing blow on the serpent's head. The wicked one is taken in his own wickedness, and snared with the words of his mouth (Prov. vi. 2). The King's word to Haman is the word of a King whose word is a command and a sentence. He is 'the King against whom there is no rising up' (Prov. xxx. 31). His word is effective to cause that which it commands to be done, and Haman shows no sign of having power against it. He was hastened in his previous humiliation (v. 5), and he is again hastened, for the King's word 'runneth very swiftly' (Ps. cxlviii. 15), and 'the Lord will hasten it in its time' (Is. lx. 22). 'And the King said to Haman, Make haste, take the apparel and the horse, according as thou hast said.' In 1 Cor. v. 5 we read of one being delivered unto Satan for the destruction of the flesh. Here Haman, or Satan, is virtually being delivered into Mordecai's hands by being made to do him honour at the King's command. So Christ bruises the enemy under our feet. The more he is humbled before Mordecai the more is Mordecai clothed with righteousness. Even Sin itself is thus made to kiss the dust at the feet of the servants of Jesus. The Rabbis say, 'If a stone falls upon a pitcher, the pitcher breaks; if the pitcher falls upon the stone, the pitcher breaks. Be it as it may, it is bad for the pitcher' (Polano's Select., p. 179). So Haman is as a pitcher coming into contact with a stone when he seeks to destroy righteousness. On every side he must suffer loss.

The King says, 'And do thus to Mordecai, the Jew, who is sitting in the gate of the King; let not a thing fail of all which thou hast said' (verse 10). In this verse, also, the King's word is equivalent to what he has commanded, and it is brought to pass. 'And Haman took the apparel and the horse, and he clothed Mordecai, and he caused him to ride in the broad place of the city.' The broad place is sometimes an emblem of freedom from distress. 'Yea, He would have led thee away out of distress, Into a broad place where there is no straitness' (Job

xxxvi. 16). 'And Thou hast not shut me up into the hand of the enemy ; Thou hast set my feet in a large room' (Ps. xxxi. 8). But the writer thinks that it refers here to the open places in which Godly Service is carried on. Christ honours His servants in the highways and markets where they serve Him in humility. Haman's humiliation and Mordecai's glory make each other manifest by contrast. Haman is made to extol the Lowly Mind. 'And he called before him, Thus shall it be done to the man in whose honour the King hath delighted !' This does not bear the aspect of literal history. The speech implies repetition of this mode of giving honour. But we have no evidence that it was usual in Persia to cause men to ride on the king's horse, dressed in the king's robe. We have seen how Cyrus rewarded men with robes, but they were not his own royal robes. Plutarch says that when Persian governors acted unjustly, Artaxerxes stripped them of their apparel (*τὰ ἱμάτια*), and made them put off their crown (*τὴν τιάραν*). He also says that when Artaxerxes Mnemon went out riding, he would make himself free (*ἑαυτὸν ἀνέδην περσεῖχειν*), and command his own wife to put aside the curtains of the carriage, that those in need by the way might present their petitions (Reg. et Imp.). But amid the various allusions to the habits of Persian kings, there is no evidence that it was customary for them to let others have their robe, and horse, and crown. The cashmere shawls sometimes given by our Queen are shawls sent to her from Cashmere, not those she has worn herself.

While Haman puts the royal robe on Mordecai, he is not said to take it off. All the evidence of the moral history shows that he did not, and could not, take it off. God had been working through Haman, and 'whatsoever God doeth it shall be for ever' (Eccles. iii. 14). When He separated and humbled Haman before Mordecai, what He thus put asunder would not again be joined. Mordecai's returning to the King's gate is a returning on the King's white horse, whereon he has been honoured in his Godly Service.

At this point a new element comes in to weaken Sin, and that is Fear. It comes to Haman even on the Grade of Tongues, or in his house. That fearfulness which surprises hypocrites, and makes wicked men flee, now utters its voice. Haman, in presence of this force, veils his head as a woman, and Fear becomes the ruler, or wise man of the house. It speaks the truth, and hence it is wise. The fear of the Man of Sin is justified. It is not that Sin has wise men to serve it, but only that fear speaks to it words of wisdom and truth. 'Trembling took hold of them there, Pain as of a woman in travail' (Ps. xlviii. 6). To cover the head was a common sign of mourning, but from the following allusion to wise men, and the prominence given in the Book to the law of command, the writer thinks that Haman's veiling of his head imports that he was becoming as a woman, in that Fear of evil was getting rule over him. While Mordecai comes to the King's gate, Haman hastens to his house on the Grade of Tongues. But he has had his glory dimmed. His overthrow in relation to Sinaitic Godly Service is an augury of a still greater humiliation. 'And Haman hastened to his house mourning, and having his head covered. And Haman told to Zeresh his wife, and to all his friends, all that had befallen him. And

his wise men, and Zeresh his wife, said to him.' Their word is a word of power and truth. In v. 13, Haman had spoken to Zeresh and his friends of Mordecai the Jew. Hence both he and they must have known that he was a Jew. But here they say, 'If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews' as if they did not know certainly that he was a Jew. As Mr. Symington asks, 'Why this emphasis on Mordecai's race?' He thinks that the Amalekites were familiar with the history of warning, given, it may be supposed, in Jewish history. The writer holds that this emphasis on Mordecai's race is clear proof that the history is not literal history. Would the idolatrous Persians be likely to think that a man would fall any the sooner because his enemy happened to be a Jew? The allusions in Plutarch, Tacitus, Diodorus Siculus, and others, to the Jewish nation, show that Jews were not pre-eminently dreaded as favourites of heaven. On the contrary, their Sabbath observance, and avoidance of swine, etc., are ridiculed as gross superstitions. Plutarch says: 'And I think that their feast of the Sabbath (τῶν σαββάτων) is not altogether without respect to Bacchus (ἀπροσδιόνυσον), for even now many call the Bacchanals Sabboi (Σάββους)!' (Sympos., Lib. IV., Quæ. vi). What is said of the seed of the Jews is important. In v. 13, Haman speaks of seeing Mordecai the Jew. This is in a Sinaitic portion. But now the higher feast day of the Seed Process is come. Mordecai, the Jew, thus seen Sinaitically, is one thing. But Mordecai of the Seed of the Jews is another. To say that he is of the Seed of the Jews is to say that he is of Christ, dwelling in him, as the Seed from which the inward righteousness springs. This is a better righteousness than that justifying righteousness which comes by the touch of the sceptre. Christ set forth before imperfect and sinful men condemned by law, as an Object of faith, is like the Persian King that here symbolizes Him who bears, as Æschylus says, 'the straight-guiding sceptre'—"ζώντα σκηπτρον εὐθυντήριον (Pers., verse 760). But Christ, as having in Him the law of the spirit of life, and becoming our life of righteousness, is the Seed of moral Judaism within us. The writer has tried to show that the word 'Seed,' in ancient times, had two uses. Sometimes it meant that which originated a product, and sometimes it represented a product. In the former case the Seed is within, and the primary principle. 'Wherein is the seed thereof' (Gen. i. 12). 'Whosoever is begotten of God doeth no sin, because his Seed abideth in him; and he cannot sin, because he is begotten of God' (1 John iii. 9). 'This indwelling Seed is Christ, from whom all our inward spiritual life comes. Because He fell into the good ground of our hearts, He bringeth forth much fruit (John xii. 24). The Book of Esther, and the Apostle in these passages, speak of a Seed. Paul says, 'He saith not, And to seeds as of many, but as of one, And to thy Seed, which is Christ' (Gal. iii. 16). When we read that Christ was to see His seed (Is. liii. 10), the word 'seed' appears to be used in the second of the above two senses, as meaning a product coming from the primary Seed, and like it in nature. This distinction answers to Philo's distinction between what is according to forethought or plan, and what is according to consequence. He says, 'The poison-darting fangs (τὰ ἰοβόλα) of reptiles are not according to design (κατὰ πρόνοιαν),

but according to consequence (*κατ' ἐπακολούθησιν*), as I have before said. For they are propagated when the indwelling moisture becomes warmer. And some things decay quickens, as flies about food or lice from perspiration. But what things, from their proper matter, have, according to nature, a spermatic and preconsidered genesis, probably indicate design' (*"Ὅσα δὲ ἐξ οἰκειάς ὕλης κατὰ φύσιν σπερματικὴν καὶ προηγουμένην ἔχει γένεσιν, εἰκότως ἐπιγράφονται πρόνυον"*: *Ex Euseb., c. xiii.*). Philo appears to use the word 'spermatic,' in this case, much as it is used in medical science, and not as denoting product from a seed. His distinction is in some respects analogous to Aristotle's distinction between the virtue that is intellectual (*ἡ μὲν διανοητικὴ*) and that which is ethical (*ἡ δ' ἠθικὴ*) or from habit (*Nicom., Eth., c. i.*). Œdipus says, 'I shall wish to see my seed' (*σπέρμ' ἰδεῖν βουλῆσομαι*: *Soph., Tyr., ver. 1077*) when he means that he wants to find out his origin. The Valentinians give great prominence to this idea of an inward Seed, which they virtually identify with Christ, and with the spiritual Church born from Him. Irenæus writes: 'Some say that he (the Demiurgus) emitted Christ his Son, but soulically (*ἀλλὰ ψυχικόν*), and that it was concerning This One that it was spoken by the prophets. And that it was He who passed through Mary as water passes through a tube, and that upon This One, in the Baptism, there came down He who was from the Pleroma, the Saviour from all [the æons], in the form of a Dove. And that there was in Him that same spiritual seed (*σπέρμα πνευματικόν*) which is from Achamoth' (*Bk. I., c. i., § 13*). He says again, 'And that it (the spiritual substance from Achamoth the spiritual mother) was deposited secretly in him (the Demiurgus), he not knowing, in order that being sown (*σπαρὲν*) through him into the soul (*ψυχὴν*) that was from him, and into this hylic (soulical matter) body (*ὕλικόν τοῦτο σῶμα*), and borne and increased in them as in a womb, it might be prepared for the reception of that which was perfect (*τελείου*). Secretly, then, as they say, the Demiurgus had sown in him, by an inbreathing from Sophia, the spiritual man, with an unspeakable forethought (*ἄρρητῳ προνοίᾳ*). For as he did not know his mother (Sophia), neither did he know her seed. And they say that this seed is the Church, the antitype of the Church above' (§ 10). In these various passages the term 'seed' has respect to origin rather than to a product. Shakespeare also speaks of crushing the sides of the earth, and marring the seeds within ('*A Winter's Tale*'). So the writer holds that the expression 'Seed of the Jews' does not mean a seed which comes from the Jews, but the Seed from which these Jews come. Since he is the Jew who is one inwardly, it can only be Christ from whom this inner life comes as from a Seed. Hence, when these wise men say, 'If Mordecai be of the Seed of the Jews,' it is as if they said, 'If Mordecai have the life of God in him; if he be born of that Saviour who is the Seed from which all this godly life comes, then, as thou hast begun to fall before him as one who had Christ for a justifying Righteousness, thou wilt not prevail against him, for, even Sinaitically, thou hast yet to fall utterly before him.'

It is thus that the writer regards these words. If the Sinaitic fall be begun, and has yet to go on to the uttermost, it is certain that Haman will not prevail in the Seed Process. Even in the most general sense,

the ancients applied the figures of seed and sowing to moral uses more than do modern writers. Clytemnestra speaks of one who

σπείρω ματαίαν βάξιν ἐς πᾶσαν πόλιν.

(Soph., Elec., v. 642.)

'Sows a vain report through all the city.'

Such a figure is quite in accord with classic usage. It is said: 'If Mordecai, before whom thou hast begun to fall, be from the Seed of the Jews, thou wilt not prevail against him, for thou wilt surely fall before him' (verse 13). While Fears are thus taking hold of the man, he is brought to a more spiritual humiliation. Haman is now to come down with haste from his own house on the Grade of Tongues, to Esther's better feast on the Grade of Servants. First he had to come down to Esther's feast of Godly Service (v. 4). Then he had to come down to the same feast in respect of Mordecai (vi. 5). Now a third time he has to come down to the Servants' Grade. This is when Esther and Mordecai, by having Christ, the Divine Seed, in them, are becoming inwardly holy, and when, in a still more effective way, they are becoming servants of others for Jesu's sake. This is Esther's better feast, not merely made for the King, but in which also she feasts with the King. It is the feast not of Godly Service, but of Humble Service.

The eunuchs of the King, like the virgins given to Esther, probably betoken Christian qualities. While Hermas refers to the virgins, Faith, Abstinence, etc., who build the city and tower of the kingdom (Lib. III., Sim. ix., c. xv.), an equally active part is taken in that work by six young men ('juvenes sex,' Lib. I., Vis. iii., c. iv.), also spoken of as 'six men tall and venerable' ('sex viros excelsos ac venerandos,' Lib. III., Sim. ix., c. iii.). These co-work with the virgins. The messenger says of them: 'These are angels of God, who were appointed in the beginning (qui primo constitut sunt), to whom the Lord delivered His universal work-of-creation (creaturam) for the constructing, building, and government of that work of creation. Moreover, by these the structure of the tower will be perfected' (Lib. I., Vis. iii., c. iv.). 'They are all messengers venerable in dignity. The Lord is about these, therefore, like a wall. . . . Those six are messengers eminent in dignity, standing about Him on the right hand and on the left. Because of these (Ex his) excellent messengers no man without Him (Christ) will enter to God' (Lib. III., Sim. ix., c. xii.). We have seen how the term 'angel' was used of qualities. Hence it should not be assumed that, because Hermas calls them 'angels,' they cannot be moral qualities. Although he does not call them graces, they do the same kind of work as the Virgins whom he calls Graces. These begin to work to the humiliation and destruction of the Man of Sin. 'While they were yet talking with him, the eunuchs of the King also drew near, and hastened to cause Haman to enter to the feast that Esther had made' (verse 14).

CHAPTER X.

ESTHER VII.

IN the Epilogue of Milton's 'Comus,' the Spirit that is about to fly to the broad fields where eternal summer dwells says,

'Mortals ! that would follow me,
Love Virtue ; she alone is free :
She can teach you how to climb
Higher than the sphery chime ;
Or if Virtue feeble were,
Heaven itself would stoop to her.'

In these various chapters we are shown how it is only Virtue that finds true exaltation, and we are shown also, in the feasts of Service, how Heaven comes down to help Virtue in its weakness. According to the benevolent spirit of Christianity, Esther's exaltation is closely connected with an anxiety for the spiritual good of others. More than one of these chapters afford a Divine illustration of the proverbs, 'Sometimes the best gain is to lose,' and 'To a good spender God is the Treasurer.'

All these chapters have the same gradal features which prevade Genesis and Exodus. Thus it is as if such elements as Time and Human Authorship were of little account in the Bible. If the two Hebrew words for 'this,' *זה* and *הזאת*, for which the English has no two distinct words, and which have been regarded as virtually identical—if these are marks of two distinct grades respectively, it follows that the Bible must be verbally inspired. Dr. Pusey, in his work on Daniel, very powerfully, and in beautiful language and imagery, protests against the rationalistic conclusions to which the writings of Ewald, the Essays and Reviews, etc., naturally tend. While we may think that an equally powerful protest might be made with justice against Dr. Pusey's ritualistic tendencies, we must yet admit the value of his defence of Scripture. God hangs the world on nothing, and He has made the great fact of Verbal Inspiration rest on what Autolycus of 'The Winter's Tale' would call 'unconsidered trifles.' He has manifestly guided the hands of those who wrote the Bible, and He has chosen their very words. This makes the Bible the more wonderful, and ought to make it the more precious. If we see less of man in its authorship, we see more of God, whom it is best for us to see. That these grade words are found in the narrative is incompatible with the theory that such Books as that which we are considering are literal history.

Futher evidence of this truth is found in the Books themselves. For example, is it not singular that the height of the gallows which Haman made should be so exactly noted, and so well known (verse 9)? Equally astonishing is it that it should have been made as high as fifty cubits, or twenty-five yards. It is strange that a gallows so high should have been made in Haman's house, and that, even after the King's delight in Mordecai was known, Haman's friends should have allowed

the gallows to remain, so that it was available to hang Haman thereupon. Since it had been put up in less than a day, it might have been taken down in less than a day. The writer admits that these and similar difficulties in the way of the literalist may be explained when taken separately, but he thinks that their cumulative effect cannot be so easily gainsayed. On the literal theory the request of Esther for a day's delay is almost as wonderful as the day's providential events. It is as essential to the providential overthrow of Haman as is the reticence of Haman when he comes before the King (vi. 6). It may here be noted :

1. That this second day's feast is a feast of Humble Service, and according to the Seed Process. It is a higher feast than the Sinaitic feast of Godly Service on the first day. But both these feasts are self-denying efforts to save others, which efforts become as a feast to King Jesus. Every Book we examine shows us what great importance Scripture assigns to this Principle of Service for others. Everywhere it commends the truth which the Rev. T. G. Selby thus states in his work, 'The Imperfect Angel,' etc., p. 15 : 'There can be no perfection in the love which does not look out towards the larger humanity. Benevolence and righteousness win our praise in proportion to the circles through which they extend themselves.' The Talmud is commending this principle when it says : 'Hospitality is as great a virtue as studying the Law' (Polano, p. 295).

2. In these feasts Esther urges requests both for herself and for her people. That she does ask on behalf of her people is important. It gives us the key to the meaning of the later chapters of the Book. If, in sympathetic Service, we pray for men, God will bless us in our efforts to save them, and He will bless those for whom we pray. But this latter blessing, given to the people for whom we pray, while a result of Christian Service, is not Christian Service. It is rather connected with the Personal Progress of the people. Hence, while the later chapters in this Book describe blessings coming from Christian Service, instead of such Service being as prominent as in the previous chapters, more prominence is now given to the way in which the people who are prayed for, themselves resist their moral foes.

3. The feast of the second day is associated with a certain house (verse 8). Hence to leave that house for the garden of the palace is to leave the place of the feast. But to leave the feast is to leave the aspect of Service. The writer holds that it is clear, from the moral history, that this going out from the banquet to the garden of the palace is designed to show a transition from the aspect of Service for others to the Personal aspect.

4. Although the first day's feast seems to be over, it is only in seeming. From v. 8 we saw that even the Sinaitic feast had to be attended with further results. So, in this chapter, we have, in verse 6, a Sinaitic allusion. Verse 6 speaks of Haman fearing 'before' the King. Then the King goes out, and Haman stands to plead. This portion is in reference to those for whom the queen made Sinaitic intercession in the first day's feast. When the King comes in again to the feast, Haman is falling, not standing (verse 8). The contrast

between the attitudes seems designed to show that Haman is here in relation to two things. As standing he is in Sinaitic relation to the people for whom Esther prayed on the first day. As falling he is in the Seed Process and in Humble Service, for he falls in the place of the banquet of wine. There are tokens in verses 6, 7, that Haman and Esther are both with the King in the garden. As He goes out they go out. They, too, pass from the Seed Process aspect of Humble Service, to the Sinaitic aspect and Personal Progress, as in relation to those for whom prayer had been made. Haman fears from the King's presence. He sees in the garden the wrath measured out for him by the King. The significance of these changes in the King's position will be better seen as we examine the chapter.

5. This chapter has some reference to Service for others. Hence the gradal features are similar to those found in the preceding chapters. Those on one grade make reference to another grade. The portions divide as follow :

(a) Verses 1-4, as respects the action, are on the Servants' Grade. Nevertheless, in Esther's speech, she alludes to two other grades. The grade words of the Servants' Grade are 'come' (verse 1), על , 'with,' (verse 1), 'do' (verse 2), and 'servants' (verse 4). But in verse 3, where Esther says, 'If I have found grace,' she appears to be referring to finding grace in Zion, as in v. 2. This fact, as well as the moral history, shows that this word 'find' has its spiritual application to Zion, and to Esther's personal condition as a spiritual woman. It does not conjoin with the following word 'people.' But, just as in iv. 16 Esther associated herself with those on the Young Men's Grade, so she now, in her intercession, associates herself with the people of the Young Men's Grade, for whose personal good she is praying. Hence the words 'people' (verse 3), 'people' (verse 4), appear to be grade words of the Young Men's Grade.

(b) Verses 5-7 are on the Heathen Grade. In verse 5, הִנֵּה , 'this,' conjoins with הִנֵּה , 'this.' In the same verse the two words 'do,' and הִנֵּה , 'this,' also conjoin with הִנֵּה , 'this.' In verse 7 'see' conjoins with הִנֵּה , 'with.'

(c) Verse 8 is on the Servants' Grade. We have על , 'with.'

(d) Verses 9, 10, refer to the Grade of Tongues, as the allusion to Haman's house shows. Hence the words 'Behold' and 'make' have a spiritual application to Zion.

We may now proceed to examine the chapter :

King Jesus comes to Esther's feast of intense Humble Service, in which her very soul is giving itself as a Seed Process sacrifice for others. He bows down the Man of Spiritual Wickedness in her, and makes him come too. So far as Haman is made to come by the King, he is being humbled. But we shall see in the chapter that he also has a sinning portion in Esther. She may be humble enough to Serve, and yet have some pride in her service. Haman is not coming with the King as a friend, but as a captive dragged at the King's chariot wheels. Isocrates, giving counsel to a king, says : *Μηδεμίαν συνουσίαν εις ἡν προσέχου μηδ' ἀλογίστως* (Nic).—'Do not contract any friendship rashly, and without reason.' It would have been a rash and unreasonable friend-

ship if Ahasuerus had been a friend of Haman's. 'And the King and Haman came to banquet with Esther the queen' (verse 1). In this better feast of Humble Service on the second day, the King addresses Esther as queen. A woman is never more queenly than when she is giving herself for others, for Christ's sake. Whether it be a Judith attacking Holofernes, or a Mrs. Judson giving her life for Burmah, or a Miss Cobden or a Miss Mander trying to help the poor of Ireland against gentlemen-ruffians and their policy, in all cases the deed is queenly.

King Jesus is ready to help Esther in this Humble Service. He will both bless her, and grant her request touching this Seed Process half of the kingdom. The King encourages her by kindly promises; but, as before, the English is not as our Versions represent. The King does not say that He will give to the half of the kingdom. He only asks what is Esther's request unto the half. He is speaking of the Seed Process half, as in contrast with the Sinaitic half. 'And the King said again to Esther on the second day, in the banquet of wine, What is thy petition, Queen Esther? and it shall be granted to thee; and what is thy request as far as the half of the kingdom, and it shall be done?' (verse 2).

The next two verses are important. The writer regards them in a different light from that in which they are usually understood, and in which our Versions represent them. Verse 3 reads literally: 'And Esther answered the King, and said, If I have found grace in Thine eyes, O King, and if unto the King good, let my soul be given to me at my petition, and my people at my request' (verse 3). Esther has found grace personally, but she wants a further blessing in relation to Humble Service. She asks for her soul to be given to her. This is regarded as a prayer that her life may be spared. The word 'soul' often means life. Esther, like Iphigeneia pleading with her father, is supposed to be asking that the King will not allow her to be put to death. So we read: 'He asked life (lives) of Thee; Thou gavest it him' (Ps. xxi. 4). The writer thinks that the prayer has another meaning. There is a sense in which Haman has some power over Esther, as we shall further see. She is in some measure proud of her Humble Service. She feels this, and wishes to be a better woman, but cannot unless the King help her. It is not usual in Scripture to speak of a spared life as a soul being given. On the other hand, to have mastery over a soul is to have it given. 'Give me the souls' (Gen. xiv. 21). So, in Marlowe's 'Faustus,' Mephistophilis and Faustus converse thus:

MEPH. 'But tell me, Faustus, shall I have thy soul?
And I will be thy slave, and wait on thee,
And give thee more than thou hast wit to ask.'
FAUS. 'Ay, Mephistophilis, I give it thee.'

In iii. 11 the King said: 'The silver is given to thee; the people also.' They were given into his power. So Esther wants to have her soul given into her own power. It is said: 'There is no man that hath power over the spirit to retain the spirit' (Eccles. viii. 8). Still, a man may rule his spirit (Prov. xvi. 32). So Esther wants to have rule over

her own soul. She does not want the Man of Spiritual Wickedness to be in any degree her master. The prophet Elijah petitioned for his soul to die (1 Kings xix. 4). When David risked his life, he is said to have put his soul in his hand (1 Sam. xix. 5). But Esther is here showing a desire to have her soul utterly free from the fowler's snare, and to have her soul in her own possession.

She then passes to the people, and identifies herself with them, speaking as their representative. If her soul be put into her own hands, she is ready to pay it away again in Humble Service for others for Christ's sake. We are to lay down our souls for the brethren (1 John iii. 16). Like the Church at Rome in the days of Dionysius, we must redeem the brotherhood from captivity (Basil, Ep. 70). Our Version of verse 4 reads: 'For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my peace, although the adversary could not have compensated for the King's damage' (verse 4). The writer thinks that this reading is erroneous, and that the moral drift of the history shows it to be so.

1. First, as to the verb 'we are sold'—נִמְכַּרְנוּ. This is the Niphal, a passive form of the verb 'to sell.' But this Niphal form is sometimes equivalent to the Greek Middle Voice, and has an active or reflexive meaning. The same form is used in Lev. xxv. 39, 47; Is. l. 1; lii. 3. Although the verb and mood are the same in all these verses in Hebrew, the Authorised Version has in Lev. xxv. 39: 'And be sold unto thee.' In verse 47 it has: 'And sell himself.' In Is. l. 1 it has: 'Ye sold yourselves;' and in lii. 3: 'Ye have sold yourselves.' Thus, in three out of the four passages, it takes the Niphal of this verb in the reflexive and active sense. Taking the four verses in order, the Revised Version reads them thus: 'And sell himself;' 'and sell himself;' 'were ye sold;' 'ye were sold.' Thus it renders two of the passages actively, and two passively. The writer holds that, according to the moral drift of the history, the word appears to have an active meaning in the verse we are considering. It is not that Esther and the people have been sold, but that they have sold themselves. Haman could not have sold them; for so far as they were given up to him to be destroyed, to be slain, and to perish, they were still in his possession. In ancient times, for a man to sell himself was for him to give himself and all belonging to him to gain that for which he sold himself. Clemens Romanus says: 'Many have given themselves up to bondage, and with the purchase-money have fed others' (Ep. 1, c. lv.). When it is said that Israel sold themselves (Hith.) to do evil (2 Kings xvii. 17), it is clear that they gave themselves up body and soul to gain this object. Lysimachus, when overcome in Thrace by Dromachus, gave up himself and his army on account of thirst. As he drank, now being a captive, he said: 'O ye gods, for how small a pleasure have I made myself a King's slave?' (Plut. Reg. et Imp.). In that case, a man sold himself for a drink. When the lord wanted a debt paying, he ordered the debtor and all he had to be sold (Matt. xviii. 25). Esther and the people have sold themselves, so far as concerns this class on the Young Men's Grade.

2. It is added in our Version: 'But if we had been sold for bondmen and bondwomen, I had held my peace.' What has just been said of the verb 'sold' applies here. The Hebrew word is the same in both places. The writer holds that here also it means: 'If we had sold ourselves.' It is supposed that Esther means: 'If we had been sold into slavery, I should have silently acquiesced.' The writer looks on the passage in a different light. Peter quotes the words: 'On My servants and on My handmaidens in those days will I pour forth My Spirit, and they shall prophesy' (Acts ii. 17, 18). The words rendered 'bondmen and bondwomen' in verse 4 no more necessarily imply bondage than do Peter's words: *δούλους και δούλας*. The writer holds that Esther is speaking of 'servants and handmaids' in the same sense in which Peter uses the words. The same Hebrew word is used in Gen. xvi. 1, and is rendered 'handmaid,' as applied to Hagar. Esther is here identifying herself with the people: 'I and my people.' Thus the class is on the Young Men's Grade. Hence it cannot have gone down to Godly Service. By transgression it has made itself amenable to sin and death. Esther is saying: 'If, instead of selling ourselves by sin, so as to become liable to be destroyed, and to be slain, and to perish, we had sold ourselves to Godly Service for others, and had become Servants and Handmaidens to King Jesus, toiling on the Grade of Servants to save men, then I should have been silent and submissive about it. To have sold ourselves to a life of Self-denying Usefulness would have been commendable, but here, by sin, we have sold ourselves to punishment and death.' On the literal theory, it would have been dishonourable for Esther to have silently acquiesced in the enslavement of herself and people. The Greek proverb says (Gnom.):

Ἡ λέγε τι σιγῆς κρείττον, ἢ σιγὴν ἔχε.

'Either speak what is better than silence, or be silent.'

But surely to speak for liberty is better than to be silent. It is a nobler part for Mr. Gladstone to have used his unrivalled eloquence to save Ireland from the oppressor than it would have been to have aided the cause of wicked and ambitious men by keeping silence.

3. The word 'ב, which our Versions render 'although,' will rarely bear any such meaning. Most commonly it means 'for,' and the writer holds that it has its common meaning in this passage.

4. The Revised Version renders the last clause: 'Although the adversary could not have compensated for the King's damage.' It has in the margin: 'For our affliction is not to be compared with the King's damage.' The word כִּי means 'affliction,' or 'distress,' as well as 'adversary.' The Sept. has: οὐ γὰρ ἄξιός ἐστις ὁ διάβολος τῆς αὐλῆς τοῦ βασιλέως—'For the accuser is not worthy of the court of the King.' The verb כִּי־יָשׁוּב means 'to be level,' 'to make level,' or 'to make even.' Thus: 'When he hath made plain the face thereof.' In Prov. iii. 15 the verb, followed, as here, by כִּי, is rendered: 'compared unto her.' Esther's meaning appears to be as follows: We have sold ourselves to sin and death, and that is to the King's damage. Had we sold ourselves for servants and handmaids, and gone to a lower grade to try to do good, becoming Jews to save Jews, giving ourselves as servants of

others for Jesu's sake, I would not have complained of that, for in such case the affliction we might have suffered would not have been something comparable to the damage of the King. It might be painful to give ourselves to try to save others, but it would not be like damaging the King, as when we sin in our personal deeds. We may read: 'For we have sold ourselves, I and my people, to be destroyed, to be slain, and to perish. But if we had sold ourselves for servants and hand-maidens, I had been silent, for the affliction would not have been comparable to the King's damage' (verse 4).

With verse 5 the Heathen Grade comes in. On that grade, too, there has been Humble Service for the King. There has also been evil wrought by the Man of Sin whom Christ searches out. He does on the Heathen Grade in small what he does on the higher grades in large. As Lysias says of those who act in a particular way as ordinary citizens: *τοῦτων δ' ἄξιον θαυμάζειν ὃ τι ἂν ἐποίησαν, εἴ τις αὐτοὺς εἶασε τῶν τριάκοντα γενέσθαι οἱ νῦν δημοκρατίας οὐσης ταῦτά ἐκείνοις πράττουσι* (De Affect. Tyran.) — 'One may well wonder respecting these, what they would do if anyone should suffer them to be like the thirty, who, now that there is a democracy, do like things to those done by the thirty.' All the Man of Sin wants is a fair opportunity. But Christ begins to make inquisition respecting him. 'And the King Ahasuerus spake and said to Esther the queen.' He spake as having authority over Esther. 'Who is this one? and where is this one?' We must not suppose that because the King asks who or where the adversary is He does not know. Morally He can say to the Man of Sin, I know thee not. But in the absolute sense He knoweth all things. He knew where Adam was when He said, 'Where art Thou?' (Gen. iii. 9). The last clause is rendered, 'that durst presume in his heart to do so?' In Exod. xxxii. 29 Moses says to the people 'Fill your hand'—*מִלֵּא יָדְכֶם*. Our version renders it, 'Consecrate yourselves.' So, in 1 Chron. xxix. 5, every man is asked to fill his hand, that is, 'to consecrate himself to the Lord.' Peter said to Ananias, *διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου;* (Acts v. 3)—'Why hath Satan filled thine heart?' It is probably in view of such passages that Esther vii. 5 has been rendered 'that durst presume in his heart?' The margin of the Authorised Version gives, 'Whose heart hath filled him?' But while a man might fill a hand, or Satan fill a heart, it is not so congruous to speak of a man's heart filling him. The word thus rendered 'hath filled' is *מִלֵּא*. Thus it has the personal pronoun 'his' after it. So the next verb is *לְבָבוֹ*; that is, 'his heart.' Thus both words have the pronoun 'his' appended to them. It is difficult to see how *מִלֵּא* can here be taken as a verb. The form of the word might be Kal Imperative, but it is clear that no command is implied here. To render it 'his filling of his heart' would be an unusual and ungrammatical rendering. The writer holds that it is not a verb, but that it is *מִלֵּא*, the substantive used in Ps. lxxiii. 10, *מִי מִלֵּא*, 'Waters of fulness.' The heart shows the Intellectual Side. But Haman had a wife, pomp-loving Zeresh. It was partly at her instigation that Haman acted. These two substantives may glance at these two aspects, the Pride of heart, and the

πλησμονή, fulness, satiety, etc. We might read, 'Where is this one [as to] whom his fulness, his heart, is to do thus?' (verse 5). This is not good English, but it will show the reader the arrangement of the Hebrew words. Paul uses the equivalent of this word 'fulness.' 'But are not of any value against the fulness, πλησμονή, of the flesh' (Col. ii. 23). Dionysius says of Cerinthus: 'For that this is his doctrine of instruction, that the kingdom of Christ will be earthly, and what things he himself has sought after, being a lover of the body, and altogether fleshly, in these he will be absorbed as in dreams, in fulnesses of the belly and of the things under the belly (γαστρός καὶ τῶν ὑπὸ γαστέρα πλησμοναῖς), that is, in meats and drinks and marriages, and in the things by which these are more auspiciously accompanied, the feasts, and sacrifices, and slaughterings of the victims' (Euseb., H. E., § 352). Philo speaks of the Essenes turning aside from fulness (ἐκτρεπόμενοι πλησμονήν) as an enemy and a traitor to both soul and body (De Vit. Contemp., c. iv.).

Haman is now indicted by Esther before her Saviour and King. She accuses the accuser as we all should do. We cannot tell Christ too fully about the evil the Man of Sin occasions. She uses the same word, נָצַח, which, in verse 4, the writer has rendered 'affliction.' In this case the word 'man' is joined with 'adversary.' The fact that it is not joined with נָצַח in verse 4 tends to show that the latter word means, in verse 4, 'distress' or 'affliction.' 'And Esther said, An adversary and enemy, this wicked Haman' (verse 6). Thus the dragon is coming into danger. In the apocryphal additions to Esther, Mordecai has a dream about dragons. 'And this was his dream, And lo! voices and a tumult, thunders and an earthquake, trouble on the earth. And lo! two great dragons came forth, both prepared to wrestle. And their voice was loud, and by their voice every nation was prepared for war, so that they might war against the righteous nation. And lo! a day of darkness, and of mist, and tribulation and distress, evil and great trouble on the earth, and every righteous nation was troubled, fearing their own evils, and prepared to be destroyed. And they cried to God. And from their cry there was, as it were, a great river, much water from a small fountain. And the Light and the Sun arose, and the humble were exalted, and they devoured the mighty.' In its spirit the foregoing passage well harmonizes with the Book of Esther.

Paul, in using the word Cosmocrator, κοσμοκράτορας (Ephes. vi. 12), of the spiritual things of wickedness, virtually does what the Valentinians do; that is, associates the word κόσμος with a spiritual form of wickedness. They say, 'The Cosmocrator is in that world which is according to us'—τὸν δὲ παντοκράτορα (Latin, Cosmocratorem) ἐν τῷ καθ' ἡμᾶς κόσμῳ (Iren., Lib. I., c. i., § 10). The distinction between the hylic, or sinful fleshly matter, and a 'cosmos,' or sinful world of a more intellectual wickedness, is recognised, as we shall yet see, in Scripture. The Apostle James uses both terms. The English reads, 'Behold how much wood is kindled by how small a fire! And the tongue is a fire; the world of iniquity among our members is the tongue which defileth the whole body' (iii. 5). The writer does not think that James is referring to wood. The Greek is: ἰδοὺ, ἡλίκων πῦρ ἡλίκην ὕλην ἀνάπτει. καὶ ἡ γλῶσσα πῦρ ὁ κόσμος τῆς ἀδικίας ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν.

We might read verse 5, 'Behold how great a fire, how much hylic matter, kindles also the tongue, the fire.' This hylic matter is the sinful flesh. Having referred to this sinful flesh, the Apostle goes on to refer to sin in a more spiritual aspect as a cosmos, or world. 'The world of iniquity is the tongue in our members defiling all the body.'

Esther speaks of the adversary and enemy, the wicked Haman. This is hardly as Amestris, or any Persian queen, would have accused the man next to the King. We are coming now to a portion in which the narrative, for a little time, passes from Humble Service and the Seed Process to the Sinaitic Process and Personal Condition. In relation to those for whom Esther prayed in her first feast, Haman, or the Man of Sin in them, is beginning to fear before the King. The writer believes that ἔμπροσθεν , in verse 7, has a pluperfect significance, as the perfect often has. He takes all the following passage as virtually parenthetical, and as alluding to the fear that the Man of Sin was beginning to show in relation to those for whom Esther had pleaded in her first feast. He would read thus: 'And Haman had feared before the King and the queen. And the King had arisen in His anger from the banquet of wine to the garden of the palace (i. 5). And Haman was standing up to make request on account of his soul to Esther the queen, for he saw that evil was determined unto him from the King. And the King returned from the garden of the palace to the house of the banquet of wine' (verses 6-8). It is the Sinaitic word, 'before the face of,' in verse 6, which leads the writer to think that the verbs are pluperfect. The change to the garden, considered in connection with i. 5, shows a transition to the Personal Aspect. But even though Haman was beginning to fear before the King in relation to those for whom Esther in Godly Service had prayed Sinaitically, he was not inclined to give up his prey. Esther, out of the house of the feast, as the writer thinks she is here out of it, is the Godly Adamic Soul. With this soul Haman stands up to plead, for he wants to have some portion in her. His pleading is a temptation to her to allow spiritual wickedness a place. But this is in relation to Personal Condition in a Sinaitic aspect, not to Godly Service. Haman standing up before Esther is, as Mordecai's apocryphal dream represents Haman, a standing up of a dragon prepared to wrestle.

After this allusion to the Sinaitic Process and Personal Conduct, the narrative returns to the Seed Process and Humble Service. This is shown by the King, and Esther, and Haman, being again found at the banquet of wine. The writer has quoted passages to show how common it was for the term 'seed' to be used in regard to origin rather than fruit. Plutarch says of Nature, 'But leading man, the rational and social creature, to justice, and law, and the reverence of the gods, and the founding of cities, and kindliness, she has given kindness and love towards our offspring as the noble and beautiful and fruit-bearing seeds of these things, following the first principles'—*γενναῖα καὶ καλὰ καὶ φερέαρχα τούτων σπέρματα, ἀκολουθοῦσα ταῖς πρώταις ἀρχαῖς* (De Amor. Prol., c. iii.). When the narrative reverts to the Seed Process and Humble Service, it gives us a description which the Revised Version thus renders: 'And Haman was fallen upon the couch whereon Esther

was. Then said the King, Will he even force the queen before me in the house?' (verse 8). The writer thinks that this passage has a different meaning. He thinks so for these reasons:

1. This whole Book gives much prominence to the ideas of command and obedience, supremacy and subjection. It is not uncommon in Scripture for supremacy and subjection to be indicated by the terms 'above' and 'beneath' (Deut. xxviii. 13).

2. The common word for 'above' is ^{על}, which also means 'upon.' It is so used in the verse we are considering.

3. A common symbol of rule and government is a sceptre. To be under anyone's rod or sceptre would be to be under his power. In this sense, the sceptre of wickedness is not to rest upon, ^{על}, the lot of the righteous (Ps. cxxv. 3). But if to be under the rod or sceptre is to be under the power, then to be above the rod or sceptre must be to be above the power.

4. In v. 8, Esther promised that at this second feast of Humble Service she would do according to the King's word. That implies that she was not yet in full subjection to the King's word. So in vii. 3 she asks that her soul may be given to her. Both passages imply that in Esther, as one engaged in Humble Service, there is some element of pride left. There is something which lifts itself up against Christ, and exalts itself above what is called God. But a sinful element which rises against Christ is an element which is getting above His sceptre, and refusing to submit to Him.

5. Just in that degree in which the Man of Sin has something in us that lifts itself up against Christ, the Man of Sin also has advantage. He finds in us a place from which he, too, can get above Christ's sceptre. Our sin is Satan's strength.

6. In Gen. xlvii. 31, xlviii. 2, the word ^{מטה} is twice used. We have seen how it is discussed whether the word means 'bed' or 'staff.' As respects the radical letters it can be either word. This same word ^{מטה} is used in the verse we are considering. It is translated 'bed.' The writer believes that it ought to be translated 'staff,' or 'sceptre,' or 'rod.' 'Send forth the rod of Thy strength' (Ps. cx. 2). The passage seems to be teaching that Haman was getting higher up than Christ's rod. He was falling upon it. The Hebrew has the participle 'falling,' not 'fallen.' The particular degree in which Haman was thus enabled to get above the rod was that degree in which Esther was above it. By being in a measure above it herself, she gave him a coign of vantage to get above it. So far as she was submissive to Christ she was not above His rod. In that respect Haman would not be falling upon the rod. It was only in so far as Esther was proud and sinful in her Humble Service, that she was helping Haman to get above Christ's rod, which is His word, whereby He rules.

7. For Haman thus to have a part in Esther, and by that sinful part to gain a measure of rule over her, and over Christ's rod, would be for him to share with Christ in rule over Esther. Christ would rule Esther in one part, the greater part, and Haman would rule her in another part, a sinful part. Thus there would be a double government.

Haman would be joint king with Christ. This appears to be the meaning of the question, Will he rule her with Me, in the house? The **בְּ** does not mean 'before,' but 'together with.' So **וְ** means 'also.' It is here an indication of there being two persons concerned in this act of government.

8. The word rendered 'force' is **שָׁבַד**. It does not mean what the word 'force' is here supposed to mean. It means 'to subdue.' 'Replenish the earth, and subdue it' (Gen. i. 28). 'He will subdue our iniquities' (Micah vii. 19). The fact that the word thus glances at subjugation suggests that this verse is not speaking of a bed, but of a rod or sceptre.

9. When we think of Persian customs we can hardly think that even in interceding for his life Haman would fall on the bed on which the queen was lying. It is more likely that the passage is speaking of the relation of Haman and Esther to Christ's rod. The moral history does not so well accord with the view that the passage is referring to a bed.

10. When the Man of Sin lifts himself up, and seeks to share with Christ in rule and power, the Saviour has a special instrument for bringing that Man of Sin into subjection. It is the Word that goes out of His mouth. That is His mighty rod. We read of the Word going forth from the Lord's mouth (Is. lv. 11). So, in this case, it is as the Word goes out of the King's mouth that Haman gets his face covered. This is supposed to mean, As the King asked this question. But it has a fuller meaning. It means that as the Word of Truth went habitually forth from the Saviour's mouth, the Man of Sin, who, through Esther's sin, had been getting above Christ's rod, and sharing with Him in the government of Esther, was brought down to shame and death, and had his face covered as a malefactor. Plato refers to Minos judging, and having the golden sceptre, *δικάζοντα χρυσόν σκηπτρον ἔχοντα* (Minos); but no sceptre is so worthy the designation of a golden sceptre as the Word of Divine Truth. Thus the writer would read as follows: 'And Haman was falling upon the rod, above which was Esther, and the King said, Is he also to subdue the queen with Me, in the house? The Word went forth from the mouth of the King, and they covered the face of Haman' (verse 8). The covering of his face with a covering implies that the word that had gone out had smitten him. Malefactors sentenced to death sometimes had their faces covered, as men in this country that are sentenced to be hung have their faces covered. But the covering of the face sometimes followed death. Hippolytus, in dying, says:

ὅλωλα γάρ, πατερ,
κρύψον δὲ μου πρόσωπον ὡς τάχος πέπλοις.
(Eurip., Hippol., v. 1457.)

'For I have perished, father. But cover my face as quickly as possible with sheets.'

After Socrates had drunk the poison he appears to have been veiled. Julius Cæsar covered his face after he was stabbed. When Socrates was about to give his last charge to Crito he put the veil aside. 'Uncovering, for he had veiled himself, he said,' etc.—*ἐκκαλυψάμενος, ἐνεκάλυπτο γάρ, εἶπεν* (Phæd., c. lxvi.). Dying persons did sometimes veil their

faces (Livy, Lib. VIII., c. ix.), but, in such case, they generally veiled their own faces. When others veil, as in Haman's case, it is usually after death. Thus it is said of Patroclus when dead :

ἐν λεχέεσι δὲ θέντες, ἐανῶ λιτὶ κάλυψαν
ἐς πόδας ἐκ κεφαλῆς· καθύπερθε δὲ, φάρεϊ λευκῶ.
(Il., Lib. XVIII., vv. 352, 353.)

'Having placed him on the bed, they covered him from head to foot with a linen shroud, and about the upper part with a white sheet.'

So it is still common to veil the face when breath has left the body. For these reasons the writer believes that when they veil Haman's face he is dead. He has been killed by the word out of Christ's mouth. This killing has been on the Servants' Grade, and in respect of Humble Service. But on the Grade of Tongues also, in his house, where the gallows has been erected, he has to be annulled. Mordecai has never hung on that tree, but there is a power which can nail Haman, or the Man of Spiritual Wickedness, to his own sin, and destroy him. This is Harbonah, חַרְבוֹנָה. Some define this word as 'ass-driver.' The writer holds that it is compounded of חֶרֶב, 'sword,' and יוֹנָה, 'dove.' This Harbonah is the 'Sword of the Dove,' the two-edged sword of Truth. It will annul the Man of Spiritual Wickedness in his highest exaltation, where he hinders our personal growth in spirituality of life. This sword takes the supremacy from

'Chrysaor that all other swords excelled.'

('Faerie Queene,' Bk. V., cant. i.)

Christ Himself is Truth, and this is the sharp sword out of His mouth. It answers for Esther. If we receive this spiritual sword through our souls (Luke ii. 35), Sin will be destroyed in us, and we shall be 'made manifest unto God' (2 Cor. v. 11). We shall become epistles of Christ, written with the Spirit of the living God, known and read of all (2 Cor. iii. 3). This Truth is spoken of in a Sinaitic aspect as speaking before the King. So in v. 14 the gallows is made in a Sinaitic aspect. 'And Harbonah, one of the chamberlains before the King, said, Behold, also, the gallows which Haman made for Mordecai, who spake good for the King, is standing in the house of Haman, fifty cubits high. And the King said, Hang him thereon. And they hanged Haman upon the gallows which he had prepared for Mordecai, and the wrath of the King was pacified' (verses 9, 10). Thus Mordecai's good deed hath witness, as John says, 'of the Truth itself' (3 John, verse 12). The Man of Sin is crucified on his own bad works. His violence comes down upon his own head. Lucian represents Zenophantus and Calledemidos talking in Hades. The latter tells how he sought to poison one whose money he wanted. They speak thus (§§ 355-357) :

CAL. 'Thou knowest, perhaps, Ptoiodorus, the old man?'

ZEN. 'The man who was childless and rich, with whom I knew thee to be very intimate.'

CAL. 'That same man I waited on continually, who kept assuring me that he was about to die. But when the matter had gone to a great length, and the old man had lived longer than Ti tho, I sought out a certain short way to his inheritance. For, having bought some poison, I persuaded the cupbearer, as soon as ever Ptoiodorus should ask to drink,—and he drinks pretty hard,—that, having put the poison into the

cup, he should have it ready, and give it him. And I swore that if he did this I would set him free.'

ZEN. 'What then happened? For thou seemest to be telling something very strange.'

CAL. 'When we came together after washing, the youth having two cups ready, the one that held the poison for Ptoiodorus, and the other for me, being confused, I know not how, he gave to me the poison, and to Ptoiodorus the one without poison. Then he drank, but I presently lay stretched out dead, a substitute for him. Why dost thou laugh at this, O Zenophantus? A man who is my friend ought not to laugh.'

So Pope Alexander VI. and his son Cæsar Borgia drank in mistake of the poisoned wine which they had prepared for one of the cardinals, the father dying from the draught (R.T.S., 'Lives of Popes,' Part III., p. 29). So Macbeth says:

'This even-handed justice
Commends the ingredients of our poisoned chalice
To our own lips.'

By a similar law of retribution, the Man of Sin is made to drink of his own poison. He who takes the sword perishes with the sword, and he who led into captivity goes into captivity.

CHAPTER XI.

ESTHER VIII.

It may seem to the reader a strange theory that Haman's face should be covered in death, and then that he should be found living, and needing to be hung on a tree. It may remind him of the words of Macbeth:

'The times have been
That when the brains were out the man would die,
And there an end: but now they rise again,
With twenty mortal murders on their crowns,
And push us from our stools.'

But, as hung upon the tree, Haman is truly dead as respects those who are in Humble Service. Ælian says that Olympias, mourning that her son Alexander was left so long unburied, said with tears: 'O my child, thou, wishing to partake of heaven, and hastening this end, hast now not even partaken of earth and a tomb, things that are common and equal to all men' (Var. Hist., Lib. III., § 29). So the Man of Sin, who aspired to set his throne above the stars, is left by Scripture hanging unburied and accursed on a tree: 'Thou art cast forth away from thy sepulchre like an abominable branch' (Is. xiv. 19). Esther, as related to a class engaged in Humble Service, may rejoice in Haman's hanging, and may use such words as Antoninus uses: *νῦν ἐπ' ἐμοὶ ἐστίν, ἵνα ἐν ταύτῃ τῇ ψυχῇ μηδεμίαν πονηρίαν ἦ, μηδὲ ἐπιθυμίαν, μηδὲ ὀλως ταραχὴ τις*— 'It is now for me to have in this soul no wickedness, nor lust, nor any trouble at all' (Com., Lib. VIII., § 29). But while the Man of Sin is thus annulled in Esther and Mordecai, as related to Service for others, he is not thus annulled in so far as they represent others for whom this

Humble Service is rendered. Both Esther and Mordecai represent these additional classes, for they not only have a place in the feasts, or on the Servants' Grade, but away from the feasts, and on such a grade as the Young Men's Grade. In this respect, though the Man of Sin has been put to death in one class, he lives in another. There cannot, therefore, be placed over that crucified Man of Sin the Augustan epitaph :

ἜΣΧΑΤΟΣ ΤΟΥ ἸΔΙΟΥ ΓΕΝΟΥΣ.

(Marc. Ant., Com., Lib. VIII., c. 31.)

‘The last of his own Race.’

This chapter, like many preceding it, cannot well be sung to the literalist's music. The unmercifulness of the treatment which the Jews show to their enemies is not according to nature. This severity accords with the fact that while mercy is to be shown to sinners, no mercy is to be shown to sin. And Mordecai and Esther show no mercy to their enemies, for these enemies are not literal persons, but a Seed of Sin. As Augustine says : ‘Flagitia quæ sunt contra naturam ubique ac semper detestanda atque punienda sunt’ (Confes., Lib. III., c. viii.)—‘The crimes which are contrary to nature, everywhere and always, are to be detested and punished.’ This is true of all the Seed of Sin. In these later chapters there is no hint of any claim or prompting of mercy being felt or recognised, by Esther or Mordecai, towards the enemies of their people. They are acting on the rule which the second Clementine epistle attributes to Christians : *Οἰώμεθα, ὅτι βέλτιον ἐστὶν τὰ ἐνθάδε μισῆσαι, ὅτι μικρὰ καὶ ὀλιγοχρόνια καὶ φθαρτὰ* (c. vi.)—‘We think that it is better to hate the things that are here, for they are trivial, and transitory, and corrupt.’ Esther and Mordecai show no mercy to their enemies, because those enemies are personified Sins, as were the Egyptians and Pharaoh. Of such it can be said : ‘Those nations shall be utterly wasted’ (Is. lx. 12). ‘Every tongue that shall rise against thee in judgement thou shalt condemn’ (Is. liv. 17). On the literal theory, it seems strange that no way of deliverance for an endangered people could be devised by a monarch of a multitudinous realm (Is., Pers., verse 535), save by bidding that scattered people fight against those who assaulted them. As moral history, this feature of the narrative is true to Christian life. However others may pray for us, still, God has so ordered His methods of answering prayer, that we can only conquer sin by fighting against it, by having no fellowship with it, and by resisting it unto blood (Heb. xii. 4). This is the enemy on which those who are Jews inwardly are to revenge themselves (verse 13). Personal enemies are to be loved by us (Matt. v. 44).

Again, if the Jews were so popular in Persia that the city Shushan rejoiced in their deliverance, and was troubled when they were in danger, how is it that any dared to attack them, even in that city? It was not found easy in London to punish a debauchee like Wilkes when popular feeling was on his side. He could even give the sacrament to an ape with impunity. How was it that in a city where such interest was taken in the Jews they were left to defend themselves? Is it literally probable that the chief Persian city would experience any such

alternations of deep feeling through anything pertaining to the fate of a scattered and alien race? The writer holds that it is more reasonable to conclude that Shushan, or the Lily City, is the city of Righteousness on Zion's hill, than to think that it is the literal Persian city of that name. It is said that many people of the land became Jews because the fear of the Jews fell upon them (verse 17). The sinful may become Jews inwardly, when literal Persians could not become literal Jews. It is not likely that Persians would wish to become Jews. Would they practise circumcision or Jewish ceremonies? Isocrates wisely says: *Μὴ μόνον ἐπαινεῖτε τοὺς ἀγαθοὺς ἀλλὰ καὶ μιμεῖσθε* (Nikok.)—‘Not only praise the good, but imitate them.’ It would have been a thing to be wondered at had Persians imitated Jews. But to say that many of them became Jews is a statement which the literalist would have still more difficulty in explaining. The people of Persia, with its great armies and wide provinces, would not have been likely to have had much fear of a scattered people like the Jews. Hannibal, in Lucian (§ 383), describes the Medes and Armenians as ‘fleeing before that anyone pursues them, and straightway yielding the victory to him who is daring.’ Had these Persians been literal Persians, they would have been more likely to show their fear of the Jews by fleeing from them than by accepting their faith. It is perhaps needful to add that these remarks are made without any thought of calling into question the inspiration and truthfulness of this chapter, but only in support of the view that the truth which it sets forth is moral, and not literal.

The following particulars may be noted as to the meaning of this chapter :

1. While Godly Service for others is in some respects recognised in it, this feature is not so prominent in this chapter as in the preceding chapters. It relates more fully to personal progress.

2. The two opening verses are manifestly in relation to Personal Progress, for they pertain to a class passing up from the Young Men's Grade to Zion. For this class Esther has previously prayed. Now she is with them as their representative. So Mordecai is with them. The advance of the class to Zion is the advance of Mordecai and Esther.

3. When this class has come to Zion, they, too, begin to pray for others. Their action is specially in relation to those on the Heathen Grade and the Young Men's Grade.

4. The reader will find the following to be a very important feature of this chapter. Suppose a moral class had come to Zion, that class could pray for others. But it would not follow that because they thus prayed they must of necessity be going out in Godly Service. They could pray, and that prayer be answered in a variety of ways. For example, there are two great influences which God uses in saving men. One is the pure and holy life of those who let their light shine before men. The other is by the sending forth of the Bible. In regard to a pure and holy life, this is not the same as Service for others, although it tends to save others. The prayer in Zion can be answered on earth. On different grades good people can let their light shine. So Esther and Mordecai can represent this godly class on more grades than one.

Now, the reader will do well to fix it in his mind that this chapter, in a special degree, is showing us the influence—first, of a godly life, and, secondly, of Revealed Truth—in bringing men to Christ. Both these mighty agencies are represented as being set in motion by prayer. If we wanted a title for most of this chapter, we might entitle it: ‘The Power of the Two Writings; or, The Living Epistle and The Written Word.’ The reader will the better see the significance of this statement as we examine the chapter.

5. For the most part the chapter has a Sinaitic aspect. We have ‘before’ in verses 1, 3, 4, 15. In verse 8, also, we have ‘in the eyes of.’ Still, the two Seed Process verbs, ‘pass through’ (verses 2, 3) and ‘call’ (verse 9), occur in the chapter.

6. The gradal features are as follow:

(a) Verse 1 is on the Young Men’s Grade. It has the word הָיָה twice used. At the same time it refers to the higher Grade of Tongues, the word ‘enter’ being used of a coming before the King. The allusion to Haman’s house also indicates a transition to Zion.

(b) Verses 2-5 are on the Grade of Tongues. The word ‘find’ evidently has a spiritual application to Zion as in v. 8, vii. 3.

(c) Verse 6 refers to the Heathen Grade, though it is spoken on the Grade of Tongues. The words ‘see’ and ‘find’ conjoin with ‘people.’

(d) Verses 7, 8 are on the Grade of Tongues. The word ‘behold’ has its spiritual application to Zion.

(e) Verses 9-14 are all on the Young Men’s Grade. The grade words are הָיָה, and הָיָה, ‘this,’ in verse 9, also ‘people’ (verses 9, 11), הָיָה, ‘this’ (verse 12), ‘peoples’ (verse 13). In verse 13, as in iii. 14, we have allusion to ‘this (הַיּוֹם) day.’ But the word הָיָה appears to be used here in the same sense. It is an allusion to the day of judgement of works on the Grade of Servants.

(f) Verses 15, 16 are on the Grade of Tongues, as the allusion to the city Shushan indicates.

(g) Verse 17 is on the Heathen Grade. The word ‘place’ conjoins with ‘peoples.’

In the opening verse we read how Esther and Mordecai attain to power in Zion, and over Haman’s house on that grade. But even as those coming to that grade, and as yet on the Young Men’s Grade, the King gives up to them the Man of Spiritual Wickedness, and his house, for a prey. Esther and Mordecai are going up from the Young Men’s Grade to that holy hill which can only be ascended by those who have clean hands. Lucian says of the ancient sacrifices and worship: *καὶ τὸ μὲν πρόγραμμα φησὶ μὴ παρίναι ἐς τὸ εἶσω τῶν περιαντηρίων, ὅστις μὴ καθαρὸς ἔστω τὰς χεῖρας* (§ 536)—‘And the proclamation says that he shall not dip in the lustral waters, whoever has not clean hands.’ This is the Scriptural condition on which we come to Zion. ‘He that hath clean hands and a pure heart’ (Ps. xxiv. 4). The flesh has to be crucified, as Prometheus was fixed by Jupiter to the Caucasian rock, an eagle being also appointed to consume his liver (Lucian, § 531).

We read, ‘On this day did the King Ahasuerus give the house of Haman, who was distressing (צָרָה) the Jews, to Esther the queen’ (verse 1). The word צָרָה is the participle of the verb צָרַח, ‘to be

adverse,' 'to distress.' In Ps. vi. 7 it is used as a noun, and rendered 'adversaries.' In this case the word is followed by an object, 'the Jews,' and appears to have its verbal meaning as in Lev. xviii. 18. . It indicates, also, what is still going on, and not an affliction wrought in the past by Haman who is now dead. In relation to this class Haman is still living, but God is giving up his whole house to become a prey. Mordecai, and Esther are both coming to Zion, in relation to the personal progress of this class on the Young Men's Grade. When it is said that Esther had shown or told what *הַזֶּה*, 'this one,' was to her, it is not said that she had told the King. The meaning appears to be that down on the Young Men's Grade Esther had shown by her conduct that Mordecai, the childlike mind, was her ruler, whose command she obeyed, and hence she is now prepared to go with him to the higher Grade of Tongues, and exalt him there. If they have fulfilled the requirements of the Grade of Faith, the King will give them higher spoil, even Haman's house, and call them to go up higher. 'And Mordecai came in before the King, for Esther had showed what this one (*הַזֶּה*) was to her' (verse 1). When they thus come to the Grade of Tongues, both the King and Esther give honour to Mordecai, the little or childlike mind. This latter is the kingly gnostic, as Clem. Alex. would designate him (Strom., VII., p. 711). Verse 2 appears to glance at a Seed Process honour additional to that of coming 'before the King.' The King causes a ring to pass over or through to Mordecai. On this grade Esther does not exalt herself above Mordecai. That would be for the woman to speak in the Church. As we set the Lord before us (Ps. xvi. 8), Esther sets Mordecai, her lowly Mind, above the house of the Man of Spiritual Wickedness. By her prayers Esther, the devout Soul, can win this exaltation for Mordecai. Certainly she could not exalt him irrespective of the King's good pleasure. The very fact that in verse 1 Esther is said to show what *הַזֶּה* was to her, and then that in verse 2, on the Grade of Tongues, she is said to exalt Mordecai above Haman's house, shows that she, as well as Mordecai, must have been going in before the King. Had she not got above Haman's house, she could not have set Mordecai above it.

The authority possessed by Haman, as representing him who had the power of death, is now transferred by the King from Haman to Mordecai. This ring is the symbol of an authority sanctioned by the King, working from the spiritual realm. It has to do with the unalterable writing and the controlling of destiny. It is not that the transferring of this ring annuls what Haman has already signed and sealed. The decree of death is still in force. The enemies are still ready for assault. But it is that the King now gives to the Humble Mind the power to control destiny in an opposite direction from that followed by Haman. The limit of Haman's power has been reached, and the law of life is now operating against his law of death. That the King gives the ring to Mordecai shows that the latter is the Man or Mind, having supremacy, on the Grade of Tongues, over Esther, the Woman or Soul. Our Versions naturally make it appear as if the King had taken this ring from Haman, now dead. But in regard to this class, advancing in Personal Progress, Haman is not yet dead. It is a living Haman, and

not a dead Haman, from whom the King takes the ring. The ring is caused to pass over from the Man of Pride to the childlike Mind, who will now rule destiny for good. Our Version says that the King took off this ring. The verb סִיר, 'to turn,' is used of the taking off of a ring. But where this idiom is used (iii. 10 ; Gen. xli. 42) the words 'from His hand' are added. Here these words are not used. From other kindred moral uses of this verb 'to turn' (Gen. xxx. 32, 34, etc.), and from the stress laid in this Book on the King turning Haman's work (verses 3, 5 ; ix. 1), the writer believes that this passage does not mean that the King took off the ring from His own hand, but that He turned the ring. That is, He changed its authority, so that, instead of working unto death, it was now to work unto life. The moral history implies that Haman had been the wearer of the ring. So the verb 'caused to pass over' implies a transference, not so much from Haman to Himself, as from Haman to Mordecai. 'And the King turned His ring, which He caused to pass over from Haman, and He gave it to Mordecai, and Esther placed Mordecai above the house of Haman' (verse 2).

Speaking generally, it may be said that this Book of Esther shows us the moral processes by which Christ is Christianizing and saving the world. Through all these processes what we may call practical Christianity is shown to be of more importance than the professional and external aspects of Christianity, even though the latter have their use. In cc. iv., v., vi., and vii., we have seen what Prayer, and Godly Service, and Humble Service, can do to effect the moral uplifting of those who thus pray and labour. But now the narrative gives more prominence to the class for whom these labours are put forth, and to its Personal Progress. Even this class, though it may not go down to Humble Service, will pray for others. Christians who do not become missionaries, will yet pray for the Heathen. This chapter is showing us how the Written Word, and the Godly Lives of those who do not actually engage in Humble Service, tend to uplift and save others. Hence when Esther and Mordecai have gone up as representatives of a class passing from the Young Men's Grade to Zion, Esther begins to pray for others. While we can all see that Prayer and Humble Service for Jesus's sake are a mighty power for the Christianizing of the world, we can also see that this is not all the agency that God uses to this end. There are other two mighty means. The first is the Written Word. The second is the Personal Conflict with Sin on the part of those who receive the Truth. However much we may pray for men, and serve them, and preach to them, it is not God's will or method to save them without any efforts of their own. All must fight who wish to reign. Moreover, this Personal Conflict with Sin, and holiness of life, become a power for winning others to Christ. Now, it is these great forces in the world's salvation that are being delineated in these closing chapters of Esther. In c. viii., beginning with verse 3, we have a description of the means which God employs for winning men, such means not lying directly within the limits of professional action. They pertain to Christian living, rather than to Christian preaching. In c. ix. we see how a Personal Conflict with Sin begins to be carried on by those who

have received the Truth in the demonstration of the Spirit, and have seen the holy lives of other Christians.

As we approach this subject there are certain features which seem worthy of notice :

1. We find that in regard to Personal Conduct and the Written Word, as well as in Service for others, there is a recognition of the need of Prayer. We are not true Christians if we do not pray for others. We cannot so live as to win others by our example without Prayer. We cannot even expect the Written Word to have its desired effect without Prayer. So in teaching, Paul shows that it is in answer to Prayer that utterance is given 'to make known with boldness the mystery of the Gospel' (Ephes. vi. 19). Hence it is significant that so soon as Esther comes to Zion as the representative of believers, she begins to pray to the King for her kindred. She pours out her soul before Him (verses 3, 4).

2. In describing the action of the Truth as it is made known, this chapter gives the place of honour to the 'living epistles,' rather than to the Written Word. Both are recognised and honoured, but the former is the more honoured. We shall see that the ring and the unalterable writing spoken of in verse 8 are setting forth this personal manifestation of Truth by Christ's living epistles. The going out with letters on fleshly horses (verse 10) is associated with the action of the Written Word. This chapter makes holy living to be more important for winning men than the Written Word, while both are shown to be good.

3. In the previous chapters we have seen how a series of double aspects are delineated. Thus there is a decree written (i. 19) and a decree made (i. 20). There are also two houses of women (ii. 14). Haman is associated with a writing (iii. 9), and with a work. So the Truth is represented as a writing given, and as a law (iii. 14). Esther has two feasts on two distinct days. So we shall find in this chapter that the Written Word is in two aspects—as a Word Written, and as letters sent on horseback (verse 10). As in iii. 14, so in viii. 13, the Revealed Word is spoken of as a Writing to be given, and as a Law. This fact, that Scripture has both a higher and a lower meaning, that it is both letter and spirit, is virtually recognised in some ancient Christian writings. Clemens Alex. refers to the catechumens of humble position from amongst the Gentiles, who ἐξ ἐπιπολῆς δεχόμενοι τὸν λόγον (Strom., Lib. VI., p. 673)—'receive the word in its surface meaning.' He distinguishes between such persons and those to whom the Truth is an engrafted word. The writer holds that such a way of regarding the Truth is more honouring to the Bible than the theory set forth in the following passage from the Synodica Epistola sent by Cyril and the Alexandrian Synod to Nestorius (§ 8), and which theory our modern literalism too much favours: τὰς δὲ γε ἐν ταῖς εὐαγγελίαις τοῦ σωτῆρος ἡμῶν φωνὰς οὕτε ὑποστάσεις διδόν, οὕτε μὴν προσώποις καταμερίζομεν. οὐδὲ γὰρ ἐστὶ διπλοῦς ὁ εἶς καὶ μόνος Χριστὸς . . . εἰ γὰρ ἐστὶν ἀναγκαῖον τὸ πιστεῦειν, ὅτι κατὰ φύσιν Θεὸς ὢν γέγονε σὰρξ, ἦγουν ἀνθρώπος ἐψυχωμένος ψυχῇ λογικῇ, ποῦν ἂν ἔχῃ λόγον τὸ ἐπαισχύνεσθαι τινα ταῖς παρ' αὐτοῦ φωναῖς, εἰ γεγόνασιν ἀνθρωποπρεπῶς; εἰ γὰρ παραιτοῖτο τοὺς ἀνθρώπων

πρέποντας λόγους, τίς ὁ ἀναγκάσας γενέσθαι καθ' ἡμᾶς ἄνθρωπον; ὁ δὲ καθεὶς ἑαυτὸν δι' ἡμᾶς εἰς ἐκούσιον κένωσιν, διὰ ποίαν αἰτίαν παραιτοῖτ' ἂν τοὺς τῇ κενώσει πρέποντας λόγους; ἐνὶ ταιγαροῦν πρόσωπῳ τὰς ἐν τοῖς εὐαγγελίοις πάσας ἀναθετόν φωνάς, ὑποστάσει μιᾷ τῇ τοῦ λόγου σεσαρκωμένῃ (σεσαρκωμένου) κύριος γὰρ Ἰησοῦς Χριστὸς εἷς κατὰ τὰς γραφάς—'The voices of our Saviour in the Gospels we do not divide into two substances or persons, for the One and Only Christ is not double. . . . For if it is necessary to believe that, being, according to nature, God, He became flesh, yea, rather, a Man animated with a rational soul, what reason would anyone have to be ashamed of the voices from Him, if they have a being becoming what is human? For if He had shrunk from the speeches becoming to a man, who would have compelled Him to become a Man like us? But when, for our sakes, He had abased Himself to a voluntary emptiness, for what reason might He shrink from the speeches becoming to that emptiness? To one Person, therefore, we ascribe all the voices in the Gospels, to the one Substance of the Word that became flesh' (or 'to the One Substance having become flesh of the Word'). 'For the Lord Jesus Christ is One according to the Scriptures.' This idea of the single and human, and therefore empty, quality of the Word is true to much in the literal theory. Reynolds, in his 'Mystery of the Universe' (pp. 197-199), adheres too closely to this old theory of Inspiration. He says: 'It is possible to detect in the sacred writings some error, fault, or weakness, which may be thought to weaken the inspiration.' So he refers to 'the mistakes in numbers in different accounts of the same words and transactions,' and he alludes to 'The Good and Bad of Holy Scripture.' This theory is not very honouring to the Scripture or to Christ. It is in direct opposition to the teaching of the chapter we have now to consider.

In proceeding to delineate the way in which the Truth is made known, the narrative places Prayer in the first place. On the literal theory, this new act of petitioning seems somewhat superfluous. Esther had already petitioned, and had been answered that her request would be granted (vii. 2, 3). Why, then, petition again? It is because, in the former case, she was acting as the representative of a class engaged in service to others. Here she is the representative of a class whose Personal Condition and Progress are being delineated. This time, however, the delineation of Prayer is comparatively brief. The two Processes are indicated: the Sinaitic, in that Esther speaks before the King, and touches the Sceptre; the Seed Process, in that she asks the King to cause the evil of Haman to pass through or over. Her weeping shows intense and inward action: The good seed was bearing fruit in her. It is said in the Def. Fid. of the Council of Chalcedon: οὐ παύεται διὰ τῶν ἑαυτοῦ ζιζανίων ὁ πονηρὸς τοῖς τῆς εὐσεβείας ἐπιφυόμενος σπέρμασι—'The Wicked One ceases not, through the tares of himself, springing up with the seeds of godliness.' So Christ, in fulness of prayerful sympathy, is springing up in seeds of godliness in the Esther who weeps and makes intercession with the King. From the above short extract it will be seen that the Council of Chalcedon did not regard the tares and the good seed as persons, but as qualities. This fact is worth remembering when we read of the tares which are 'sons of the evil one' (Matt.

xiii. 38), and which are to be cast into the furnace where there are weeping and gnashing of teeth. We read : 'And Esther spake yet again before the King, and fell down before His feet, and wept, and made supplication to Him, to cause to pass over the evil of Haman the Agagite, and his device, which he had devised against the Jews' (verse 3). By his wicked devices the Man of Spiritual Wickedness had, to a certain extent, ruled the destiny of moral Jews. Esther's prayer is made acceptable by the touch of the Divine Sceptre. 'And the King held out to Esther the golden sceptre, and Esther arose, and stood before the King' (verse 4).

The narrative is now coming to that aspect in which the living epistles of Jesus will be mighty by their example in winning men. Esther lays some stress on her being good in the King's eyes. It is only as she is good that the evil of Haman can be counteracted by a better writing, even the living epistles written by the Spirit of God. 'And she said, If unto the King good, and if I have found grace before Him, and the thing be upright before the King, and I be good in His eyes.' These conditions are suggestive of personal moral excellence. All this excellence is to be measured by the degree in which the King's favour is gained. It is noticeable how, throughout the Book, every good work is regarded as dependent upon the King, that is, Christ. Pindar says :

ἐκ θεῶν γὰρ μηχαναὶ πᾶσαι βροτᾶις ἀρεταῖς,
καὶ σοφοὶ καὶ χερσὶ βιαταὶ περίγλωσσοι τ' ἔφυν.
(Pyth., I., vv. 41, 42.)

'For from the gods have sprung all causes of human virtues, and men of wisdom, and fighting men, and eloquent men.'

Epicharmus writes :

Οὐ γὰρ ἀνθρώπος τέχνην εἶρ' ὃ δὲ θεὸς ταῦτα φέρει.
'Οδὲ γὰρ τ' ἀνθρώπου λόγος πέφυκ' ἀπὸ τοῦ θείου λόγου.

'It is not man who has found out Art, but God has brought it, and man's Reason has its birth from the Divine Reason.'

In a more evangelical sense Esther recognises the truth that without Christ we can do nothing. In stating her petition Esther uses two words which our Versions render 'the letters devised.' The writer holds that this is an error. The two words are two nouns. The former word is 'letters.' The second word is the same Hebrew word which in verse 3 is rendered 'device.' Esther is speaking of the two aspects of Haman's evil work. First she refers to his letters (iii. 13), or that which pertains to things fleshly, and made by hand. Then she refers to the written device, this being the unalterable writing (iii. 12), wherein his wickedness is more spiritual. Therein, as Young says, he has

'The brazen brow that braves the skies.'

But Christ can enable His people so to live that by their well-doing they shall put to silence in both aspects the Man of Sin, and win trophies for their Lord. 'Let it be written to turn the letters, ['and' understood] the plot of Haman, son of Hammadatha, the Agagite, which he has written.' We are not to suppose that, in connection with this class, Haman is dead, although, in relation to the official class, as the King

states in verse 7, Haman has been hung. The very way in which, in verse 7, the King says to Esther and Mordecai that He has given to Esther Haman, well accords with the view that Esther is being glanced at in two aspects, Service for others and Personal Condition. It is better to say, in verse 5, 'which he has written,' than to say 'which he wrote.' 'To cause the Jews which are in all the provinces of the King to perish' (verse 5).

Even though verse 6 be spoken by Esther in Zion, it refers to the Heathen Grade. And this fact is expressive. It is as if Esther said: 'So far am I from being indifferent to the moral well-being of believers on the higher grades, my sympathy would not allow me to be indifferent, even as respects the Heathen.' She cannot endure to see the Man of Spiritual Wickedness work evil amongst them: 'For how can I endure to look upon the evil which shall find my people? or how can I endure to look upon the destruction of my kindred?' (verse 6). Moral sympathy for those who are being injured by sin is as noble a quality as love of country. A good man will be grieved to see transgressors. His soul will go out in intense ardour in the petition:

'O that the world might taste and see
The riches of His grace.'

To the most abandoned of Adam's race he will cry, with Clement of Alexandria: *σωθῆναι σε ἐπιείρομαι. τοῦτο Χριστός βούλεται* (Ad Gent., 73) — 'I urge on thee to be saved. Christ wills it.' Plutarch, in his 'Spartan Apothegms,' gives many illustrations of intense love of kindred and country. For example, when one comes and tells a woman who asks about a battle that her five sons are all killed, she says: 'This is not what I asked thee, thou wicked slave, but, How fares the country?' and when he said, It is victorious, she said, Then I take with pleasure the death of my children.' The need of such consolatory letters as Plutarch writes to Apollonius, when the child of the latter has died, shows that they could love kindred as well as country. But the patriotism of Esther is of a nobler kind. It is world-wide sympathy for those who have not yet come to Zion, and in whom sin has a place. When Esther speaks of good or evil, she is not using the words in the sense of 'prosperity' and 'misfortune.' She is using the terms in the noble sense in which Antoninus says: 'Nothing is good to man which does not make him just, sober, manly, free; and nothing is evil to him which does not produce opposite effects to these named' (Lib. VIII., § 1, Com.). Those who accept this Book as moral history will see how it enforces two great lessons. First, that all our living is to be directed to the salvation of our fellow-men and the glory of Christ. Selfishness cannot live near the cross. Secondly, that, in regard to the special class who feel called to Service for others, there is need of intense sympathy for souls in darkness. Our cry should ever be:

'O come, let us go and find them;
In the paths of sin they roam;
At the close of the day 'twill be sweet to say,
We have brought some lost ones home.'

In verse 7, which is on the Grade of Tongues, the King tells of what He has done in respect of the class engaged in Service for others. In

that class spiritual wickedness has been humbled. The Man of Sin has been hung, and his house given to Esther. He represented the Proud Wisdom of which Pollok speaks as opposing the Heavenly Wisdom :

‘Wisdom is humble, said the voice of God ;
 ’Tis proud, the world replied. Wisdom, said God,
 Forgives, forbears, and suffers, not for fear
 Of man, but God. Wisdom revenges, said
 The world ; is quick and deadly of resentment ;
 Thrusts at the very shadow of affront,
 And hastes by death to wipe its honour clean.’

The writer has said that ‘Mordecai’ means ‘little man,’ and that it is a symbol of one poor in spirit. The reader may doubt this, but it is a figure used elsewhere of one who feels morally weak and childlike. Thus Polycrates, a bishop in Asia, writing to Roman Christians and their bishop, says : *Ἐπὶ δὲ καὶ γὰρ ὁ μικρότερος πάντων ὑμῶν Πολυκράτης. . . . Οἱ δὲ ἰδόντες τὸν μικρόν μου ἄνθρωπον, συνηθόκησαν τῇ ἐπιστολῇ* (Euseb., H. E., §§ 244, 245)—‘Moreover, I also, Polycrates, who am less than you all. . . . But those seeing my little man will be pleased with the epistle.’ ‘And the King Ahasuerus said to Esther the Queen, and to Mordecai the Jew, Behold, the house of Haman I have given to Esther, and him they hanged upon the gallows because he put forth his hand against the Jews’ (verse 7). The emphatic words ‘And you,’ at the beginning of verse 8, are additional evidence to show that the Esther to whom Haman has been given for hanging is Esther in a different aspect from that in which she is here being addressed. They differ as Service for others and Personal Conduct differ. It is as if Esther and Mordecai were here regarded as new persons.

Now we come to what is an actual command to purity and holiness of life. They are to write unto Jews according as is good in their eyes, but on one condition—that is, that what they write must be written in the King’s name. ‘And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus’ (Colos. iii. 17). Mordecai and Esther are free to act within these limits. The writing sent out through Haman was not sent out in the King’s name. Men are to glorify the Name of Christ in holy living, and in efforts to save others, but it is not in His name, but in the name of Law, that sin is punished. So far as the Adamic Mind and Soul, or Mordecai and Esther, live and act in the name of Jesus, the writing will be irreversible, for it will be sealed with the King’s ring. ‘The firm foundation of God standeth, having this seal, The Lord knoweth them that are His, and, Let everyone that nameth the name of the Lord depart from unrighteousness’ (1 Tim. ii. 19). Mordecai and Esther are here writing in the King’s name, and departing personally from iniquity. Hence the seal will be put upon the writing. Mordecai is to write unto Jews. Paul appears to recognise the manifestation of a moral power through a good man’s life, as well as through professional preaching, when he says : ‘But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest, through us, the savour of His knowledge in every place. For we are a sweet savour of Christ unto God in them that are being saved, and in them that are perishing ; to the one a savour from death unto death, to the

other a savour from life unto life. And who is sufficient for these things? For we are not as the many, corrupting the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ' (2 Cor. ii. 14-17). In many passages a holy life is regarded in its effect upon others: 'Let your light shine before men' (Matt. v. 16). 'Let your forbearance be known unto all men' (Phil. iv. 5). 'Walk honestly toward them that are without' (1 Thes. iv. 12). Paul is referring to this spiritual writing in a kindred sense, apparently, to that here spoken of in Esther, when he says: 'Ye are an epistle of Christ, ministered by us, written, not with ink, but with the Spirit of the living God' (2 Cor. iii. 3). 'And do ye write unto the Jews as is good in your eyes, in the Name of the King, and seal with the ring of the King; for the writing which is written in the name of the King, and sealed with the ring of the King, may no man reverse' (verse 8). This command is given in the Sinaitic Process, as the words 'in your eyes' show. But there is also to be a writing of these living epistles in a Seed Process aspect. Verse 9 describes this act. It uses the verb 'call.' This new Seed Process aspect is used to bring in the Grade of Young Men. Hence it is virtually a lower class than that spoken of in verse 8, which is now described, and of which Mordecai and Esther are the representatives. It is not according to literal fact to say that Persian laws were irreversible, even by the King. It is true that established laws in ancient times were greatly revered. Schiller represents Wallenstein as thus setting forth the fixedness of law and custom:

'What is thy purpose? Hast thou fairly weighed it?
Thou seekest ev'n from its broad base to shake
The calm enthroned majesty of power,
By ages of possession consecrate—
Firm rooted in the rugged soil of custom—
And with the people's first and fondest faith,
As with a thousand stubborn tendrils twined.

* * * * *
Out of the common is man's nature framed,
And Custom is the nurse to whom he cleaves;
Woe, then, to him whose daring hand profanes
The honoured heirlooms of his ancestors!
There is a consecrating power in time,
And what is gray with years to man is godlike.'

There was generally amongst the ancients what Plutarch speaks of as 'a strong and becoming reverence for law'—*ισχυρᾶς τε τῶ νόμου δευσιδαιμονίας προσύσης* (Vit. Aratos.). Æschines, in opening his speech to the dicasts against Ctesiphon, says: 'But I come trusting, first, in the gods, next in the laws and in you, considering that no preparation will have more power with you than the laws and just things'—*τῶν νόμων καὶ τῶν δικαίων*. It was said that Zaleucas required that anyone proposing to alter his laws should make the proposal with a halter round his neck. But laws were not generally deemed so sacred. We have the following incident recorded in Herodotus: 'In course of time there arose a notable event in this way: Amestris, the wife of Xerxes, having woven a great mantle of divers colours, and worthy of a goddess, gave it to Xerxes. And he, greatly pleased with it, puts it on, and thus

comes to Artaunte. And being pleased also with her, he commanded her to ask whatever she wished, as a recompense for her services, for that she shall have all she asks. Thereupon, to the great evil of her house, she said to Xerxes, Wilt thou give me whatever I ask? And he, supposing that she would ask for some light thing, promised and took an oath. And she, when he has taken the oath, boldly asks for the mantle. But Xerxes was very wishful not to give it, for nothing else (*κατ' ἄλλο μὲν οὐδέν*) but that he feared Amestris, lest that she, who had previously suspected things, should find out thus what he did. He would give her cities, and plenty of gold, and an army that no one should rule but herself—the army to be a thoroughly Persian gift. But as he could not persuade her, he gave her the mantle' (Lib. IX., c. cix.). From this extract it will be seen that the king was quite willing to set aside his oath had he only been able to persuade the woman. He shows fear of his wife, and we see that this fear rules his conduct. But he does not act like a man whose word is unalterable. Yet this is the man who is generally identified with Ahasuerus. His moral character shows it to be very improbable that such an unworthy king would ever have been selected for so prominent a place in the Books of Scripture, wherein, also, no word of condemnation is uttered against him.

We find from verse 9 that these living epistles of Christ are to be written by spiritual forces, the called scribes of the King. In iii. 12, we have the phrase *כְּכָל-אִשְׁרָאִיָּה הָמֶן*—‘according to all which Haman commanded.’ The writer urged that this does not mean that Haman wrote what he pleased, but that it means that it was written according to the measure or extent of Haman’s rule. So far as the Man of Sin was like a man ruling, he was controlling destiny, and to this extent the writing was written. In like manner we have now the kindred phrase in verse 9, *כְּכָל-אִשְׁרָאִיָּה מֶרְדֵּכָי*—‘according to all which Mordecai commanded.’ The writer holds that this phrase, also, does not mean that Mordecai commanded what he pleased; as in the previous case, it is a measure of rule. It is as if it said, So far as Mordecai, the child-nature, the petit monsieur (King Henry V.), the opposite of the Man of Sin, so far as he had authority, and was the man speaking, so far the King put His signature upon the writing, and so far His scribes wrote the writing upon Mordecai’s heart, and caused that writing to have a mighty influence for good upon the hearts of those to whom these living epistles came. A writing thus according to rule or commandment is, in other words, a writing according to the life. We cannot say that the Bible or the Gospel is thus according to our command; hence this writing cannot be the Bible, or the preaching, as such. It is the writing on living epistles according to the rule or command of the child-nature. Hence living is here regarded as a writing. According as we walk before men in holiness of life, God is causing it to be written to men at our command. Thus we cannot live to ourselves. We are ever becoming epistles to others. If we live wickedly, we are epistles written to others according to the extent of Haman’s command. But if we live to God we are epistles written according to the extent of Mordecai’s command. In both cases the writing cannot be altered by man. It is sealed with

the King's seal, either for death or life. We may well lay to heart Herbert's counsel:

'Be useful where thou livest, that they may
Both want and wish thy pleasing presence still:
Kindness, good parts, great places are the way
To compass this. Find out men's wants and will,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses.'

Antoninus says, 'As to me, Antoninus, my city and country is Rome, but as to me the man, it is the world' (Lib. VI., § 44). So our influence for good should go out far beyond limited and local areas. 'And scribes of the King were called in this season, in the third month, this is the month Sivan, in the three and twentieth day thereof, and it was written according to all that Mordecai commanded' (verse 9). Ancient measurements had two great standards, space and time. Appian speaks of the width of a certain country as being five days—*καὶ ἔστι τὸ μὲν εἶρος ἡμερῶν πέντε* (De Reb. Illyr.). This principle by which time is used to measure distance is still widely recognised in Holland and many other countries. Such features, as well as the different gradal eras, have all to be taken into account in dealing with the symbolic numbers of Scripture. The Valentinians entered largely into this question, and the importance of many of their principles would justify any reader in giving close attention to their theories respecting the symbolic numbers of Scripture. The writer does not feel it to be his duty to consider that subject. The name 'Sivan' is said to mean 'bright,' or 'blooming,' or 'bloom month.' It is a fitting designation of an era of young men, who may be in relation to the number three and twenty, and who are beginning to be fruitful in grace, according to the Seed Process. These living epistles of Jesus have a wide circulation, for they are to be 'known and read of all men.' Haller describes an old mountaineer, 'whose experience served him for a thousand books':

'Und die Erfahrung dient ihm für tausend Bücher.'

Christian living serves for books whereby multitudes judge of Christianity. All classes are to see the beauty of these lives of light. 'In every place your faith to God-ward is gone forth, so that we need not to speak anything' (1 Thes. i. 8). These epistles come 'to the Jews, and to the satraps, and the governors and princes of the provinces which are from India and to Ethiopia, a hundred and twenty-seven provinces, every province according to its writing, and every people according to its tongue, and to the Jews according to their writing, and according to their tongue' (verse 9). The written word and literal Persian decrees are not capable of being understood in all languages and dialects without manifold translations, and more cost of labour than ordinary royal proclamations receive. But the living epistles of holy lives can be understood in all languages, and can be 'read of all men' (2 Cor. iii. 2). They need no translation. Every man in his own tongue speaks the mighty works of God (Acts ii. 11). In this sense the spiritual writing comes 'in all the world' (Col. i. 6). A literal Xerxes would not be likely to send literal proclamations respecting Jews over an empire extending from Africa to India. Had he issued such a decree, historians

would have been likely to take note of it. Æschines represents this Xerxes as: ὁ πολλῶν ἐν ταῖς ἐπιστολαῖς γράφειν, ὅτι δεσπότης ἐστὶν πάντων ἀνθρώπων ἀπ' ἡλίου ἀνιόντος μέχρι δυσμένου (Ad Ctes.)—‘He who dared to write in his letters that he was lord of all men from the rising unto the setting sun.’ This extract shows that notice was taken of his letters, and also that his real power was not as great as his assumed titles would imply. But the Ahasuerus of this Book is a true Ruler from India to Ethiopia, for, as in the symbolic narrative of Eden, these geographical terms are applied to what is in man. The spiritual letters that come into this province are, as Paul says, ‘written in our hearts’ (2 Cor. iii. 2). They are written in the name of King Jesus, and stand sure, having His seal.

We now come to a transition. The narrative passes, as the writer thinks, from the Living Epistles to the Written Word. Verse 10 refers to this Written Word in both its aspects as a Writing written, and as letters sent. The sending out of the Written Word is closely connected with Service for others, and yet it can be considered apart from such Service. This narrative appears to be glancing at the effect of the Written Word, even while it indicates that there are men who carry out that Word.

Christian men send out the Word literally. So they send it out when they print the substance of its teaching. They may do this purely as inquirers after Truth, without necessarily acting in Service to others. It is a striking fact, however, that in this part of the narrative relating to the Written Word (verses 10-13) the name of Mordecai or Esther is not mentioned. Verse 10 begins, ‘And he wrote’; but verse 9 uses the passive, ‘And it was written.’ Though it names Mordecai, it is not in such close connection with verse 10 as to show that it is Mordecai who is said in the latter verse to write. In iii. 14, 15, no name is mentioned of the person giving the Written Word. The writer believes that, as in Gen. xlviii. 1, an indefinite person is the noun to the verb ‘wrote.’ It is not Mordecai or Esther who writes, for the verses are referring to the Bible. Hence it is better, the writer thinks, to read, ‘And one wrote.’ It is referring to the Adamic Prophet by whom Scripture is written and sent forth. This is a different class from mere preachers. The latter may weaken the truth by their imperfections. As Latimer says, ‘I fear some are rather mock-gospellers than faithful ploughmen. I know many myself that profess the Gospel and live nothing thereafter’ (Plough.). Much difference of opinion exists respecting the meaning of the terms used in verse 10. The Authorised Version has, ‘And sent letters by posts on horseback, and riders on mules, camels, and young dromedaries.’ The Revised Version has, ‘And sent letters by posts on horseback, riding on swift steeds that were used in the King’s service, bred of the stud.’ The Sept. has simply, ‘And they sent the letters by the letter-carriers’—καὶ ἐξαπέστειλαν τὰ γράμματα διὰ βιβλιοφόρων. The writer thinks that these readings are incorrect, and that the terms here used are symbols of the going forth of the Word, as in contrast with the spiritual writing of the holy life. First, the term ‘letters,’ as in iii. 13, contrasts with the unalterable and spiritual writing. Such a word fittingly designates what is after the letter. These letters are sent by hand, for they pertain to a literal and earthly realm. They are sent by

runners, for they who preach the Gospel are the King's messengers, who run to and fro that knowledge may be increased (Dan. xii. 4). These runners are said to be in or on horses. The horse is a Scriptural symbol of what is fleshly. So the Gospel has for eighteen hundred years been coming to men after too literal and carnal a system of interpretation. We have seen how Origen expressed the opinion that the system of interpretation prevalent in his day was too literal and carnal. It may be said that it has been God's method to lead men through the fleshly up to the spiritual. Thus the treasure has been in a literal and fleshly form. Yet, even so, the Gospel has been mighty. These runners are said to be 'riders of the רָכָשׁ,' or 'swift steed' (Mic. i. 13). This word, unlike סוּם, does not so much indicate fleshliness as swiftness. It is supposed to have affinity with a word meaning 'to move fast.' The word, even as preached after a literal system of interpretation, has run very swiftly (Ps. cxlvii. 15). It can be swift in pursuit of the swift (Is. xxx. 16). The next word—that is, הָאֲחֻשָׁתִּימֹנִים—is taken as the name of a class of animals. The Authorised Version renders it 'camels,' as if distinct from the previously-named swift steed, which it speaks of as 'mules.' The Revised Version renders it, 'that were used in the King's service,' as if it were simply describing more fully the swift steed. The writer holds that this is an erroneous rendering, and that the word does not mean an animal. The word for 'swift steed' is singular in form; this is plural. The way the Hebrew article is prefixed to this word, and to the word 'runners' in verse 14, tends to show that both are as one. It is generally agreed that the former part of the word אֲחֻשָׁתִּי means 'king.' So it forms a part of the word 'satraps' in verse 9, which is sometimes defined 'viceroys,' thus bringing in the word 'king.' Thus the question of importance is, What is the meaning of the latter part of the word אֲחֻשָׁתִּימֹנִים? The writer holds that it is from רָגַן, meaning 'to lift up the voice,' 'to shout,' and that the word applies to these runners, and means 'the King's shouters.' The word has special reference to preaching, wherein the messengers of Christ lift up their voice like a trumpet. The ה is formative, as is common. Thus we have הַרְוִיחָהּ from רוּחַ, and הַרְקִיחָהּ from רָמָה, etc. In favour of this view it may be noted: 1. That there is no known animal bearing this name. 2. That the word 'satraps,' in verse 9, which embodies the same word 'King,' relates to persons, not to animals. 3. That the Hebrew favours the view that this plural word is not synonymous with the word 'swift steed.' 4. That the moral drift of the history favours this view. 5. That the following words accord with it. The Revised Version has 'bred of the stud,' and the Authorised Version has 'young dromedaries.' The Hebrew is בְּנֵי הַרְקִימִים. It is clear that בְּנֵי means 'sons of.' Hence the Authorised Version has 'young.' But what is the meaning of הַרְקִימִים? Dr. Davies thinks that the word is akin to רָמָה and רָמָה, meaning 'to cast,' 'to hurl,' 'to shoot.' The writer believes that this view is correct. He would, however, differ from Dr. Davies in this respect, that the latter says, 'to cast, perh. hence to bear young, to foal, of a mare; hence רָמָה, a mare, only Esth. viii. 10.' Instead of taking this idea of 'casting' as thus applying to a mare, the writer believes that it is to be taken according to the ordinary meaning of the verb, as meaning 'to shoot with the bow.'

The word is not used anywhere of a known animal. On the other hand, the two ideas of shouting, and of shooting with arrows, are very prominent in Scriptural delineations of preaching. In the narrative of the rainbow we saw the prominence of this latter symbolism. Christ has a bow (Rev. vi. 2). His arrows are sharp (Ps. xlv. 5). Arrows are sons of the quiver (Lam. iii. 13). So those who preach the Gospel are here called 'sons of those who shoot,' in allusion to the fact that they are using the arrows of the Gospel. We may read, 'And he sent letters by the hand of the runners on horses, riders of the swift steed, the shouting ones of the King, the sons of those who shoot' (verse 10).

Does it not seem unlike literal history to say that the King gave permission to men who were assaulted to stand for their lives? Would not the instinct of self-preservation lead men to do this, without any royal decree? The first word of verse 11 is rendered in our Versions, 'Wherein.' The Hebrew is simply 'Which,' *וּבְכֵן*. The writer believes that the meaning of the Hebrew is not as the English represents, and that the word 'wherein' is misleading. We know from the New Testament that every church had its office-bearers (Phil. i. 1, Titus i. 5). Equally clear is it that these officers were given by Christ. 'He gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ' (Ephes. iv. 11, 12). It appears to be this truth which is being set forth in verse 11. What is given to Jews is not permission to defend themselves, but the runners, shouters of the King, sons of them that shoot. These are given to the Jews in every city—that is, in every church, for every church is a city of God. The two verses connect thus: 'And he sent letters by the hand of the runners, on horses, riders of the swift steed, the shouting ones of the King, sons of them that shoot, Whom the King gave to the Jews that were in every city; to assemble, and to stand for their souls.' In iii. 13 we have the words 'letters were sent' connected, in like manner, with the Hiphil infinitive, 'to destroy,' etc. So here the words 'he sent letters' connect with the infinitives, 'to assemble,' etc. In ix. 2, 15, we read of the gathering, etc., as if that were the primary purpose of the letters. But the words 'Whom the King gave to the Jews that were in every city' apply to the runners, shouters, shooters, named in the previous verse. These are officers given by Christ to every church. All to whom these letters, or the Gospel, is sent, are to assemble—that is, they are not to forsake the assembling of themselves together (Heb. x. 25). They are to stand for their souls, as Paul says, 'Stand, therefore' (Ephes. vi. 14). 'Watch ye, stand fast in the faith, quit you like men, be strong' (1 Cor. xvi. 13). They are to destroy and kill, but only what afflicts them. This is sin, and all the power tending to sin. So Zarinaia told Stryaggæus, when he would have tempted her to sin, 'that it behoved him not only to play the man (*ἀνδρίζεσθαι*) in fighting enemies, but also against all such things as might assault the soul'—*ἐπεὶ δὲ τὴν προσέσκη τῇ ψυχῇ* (Nicola. Damasc., Hist.). This is not a destruction of human beings. To them we are to be harmless as doves. We read: 'To destroy, to kill, and to cause to perish, all the power of the people and province of those adverse to them, little ones and women,

and the spoil of them for a prey' (verse 11). So far as the beloved Peter becomes a Satan to Christ (Matt. xvi. 23) that evil power is to be destroyed. The English does not translate the Hebrew when it inserts the words 'to take.' The Authorised Version puts the words in italics, showing that they are not in the original. The Revised Version does not use italics, and hence is still more misleading. In ix. 10 it is said: 'On the spoil they laid not their hand.' Thus it appears as if the Jews had not done what the letters commanded. We have seen that these letters, as in contrast with the unalterable writing, pertain to a realm of what is fleshly and made by hand. Thus the letters are said to be sent 'by hand' (verse 10). But when the truth of the Gospel has triumphed over sin on the lower grades, the Man of Spiritual Wickedness has a place on the Grade of Tongues. He has his house (v. 10) and his worldly tree there (vii. 9). But Jesus said of this house, 'How can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house' (Matt. xii. 29). Here, as in Esther v. 10, the word 'enter' betokens the Grade of Tongues. But that is a spiritual grade, in a realm not made by hands. Thus the spoil in the strong man's house cannot be taken by hand. Spiritual evils cannot be conquered by carnal weapons or fleshly Truth. Moreover, the strong man is to be bound before we 'enter' his house; that is, he is to be bound on the lower grades. So Mordecai's letters to these lower grades are bidding them kill and destroy. So far they are binding the strong man 'on earth' (Matt. xviii. 18), or in the realm made by hands, where alone we can bind. But the spoil that is in the strong man's house on the Grade of Tongues cannot thus be bound by them. That spoil may be regarded as set aside by them to be taken when, like Christ, having risen to Zion, they make a show of the evil, and triumph over it (Col. ii. 15). But even in that spiritual realm they will not take the spoil by hands. Paul says that the weapons which cast down imaginations are 'not of the flesh, but mighty before God' (2 Cor. x. 4). Thus the expression 'their spoil for a prey' appears to mean that the spoil was to be regarded as something devoted to destruction, but which they could not destroy in the realm made by hands, but only when they had come to the Grade of Tongues. Hence, also, the word 'hand' is very expressive in the passage 'On the spoil they laid not their hand' (ix. 10). What is said of this clause applies to iii. 13, only there evil and good are inverted as compared with this passage.

This day, wherein the Gospel in a literal fleshly aspect acts in the realm made by hands, is regarded as 'one day,' and that pertaining to the Grade of Young Men. It is in 𐤀𐤁𐤏 month 'Adar,' supposed to mean 'splendour.' This day is 'as the days of the heavens above the earth' (Deut. xi. 21). 'In one day, in every province of the King Ahasuerus, in the thirteenth of the twelfth month, this (𐤀𐤁𐤏) is the month Adar' (verse 12). On this day the serpent can be conquered by arts and devices of a fleshly kind, as Medea taught Jason to overcome the dragon:

κτεῖνε μὲν γλαυκῶπα τέχνηαις ποικιλόωντον ὄφιν.

(Pind., Pyth., IV., v. 249; Apol. Argon., Lib. III., v. 844.)

'Kill with devices the gleaming-eyed serpent, with the many-coloured back.'

From the sown teeth of that dragon springs up a race of giants more terrible than the dragon, and which reflect the higher and spiritual Man of Sin. In singular accord with what is said of that Man of Sin in Dan. ii., it is a Stone thrown amongst them by Jason which causes them to turn their fury on each other, and kill each other, so that this higher kind of wickedness, instead of being destroyed by arts (*τεχναις*), is destroyed without hands.

Now, as in iii. 14, we have a reference to the writing and the law in connection with preparation against 'that day.' The reference is judicial and Sinaitic. Both the law and the writing are spoken of as revealed, a fitting term to be used of the Bible. The writing is the Bible in its spiritual meaning, as an unalterable law, yet to be written on the heart. This verse speaks of 'this day' as a day when they are to be clear or emptied, or cleansed from their enemies, for so the Niphal of the word *הִקְיָה* means. It does not mean to revenge (Is. iii. 26; Ps. xix. 13). It is the day that will try every man's work (1 Cor. iii. 13). 'A copy of the writing to be given, [and] a law in every province, were revealed to all the peoples, and for the Jews to be prepared for this day, to be clear from their enemies.' The fact that the Hebrew verb 'revealed' is here plural tends to show that the Writing and the Law are not identical. They are Scripture in Spirit and in Letter respectively.

The teaching of the Book of Esther respecting this double aspect of the Bible, and the two feasts, and the two houses of the women, has a bearing on some passages in the New Testament. One illustration of this may here be considered. Paul speaks of some who are *τέλειοι*, (Philip. iii. 15), or 'perfect.' Christ is the *τέλος*, or perfection of Law (Rom. x. 4). The writer has avowed his conviction that these perfect ones are those who have come to Zion by the Sinaitic Process. It is the spirits of just men that are made perfect (Heb. xii. 23). They are perfect in relation to law, all its requirements being fulfilled by them, in that they believe in Christ unto righteousness. But there are some whom Paul speaks of as the *πνευματικῇ* (Gal. vi. 1), or 'spiritual.' The writer believes that this is the class of those who come to Zion by the Seed Process. Christ is their indwelling Seed of Righteousness. In the following passage, Clemens Alex. shows that the Valentinians recognised two modes of union with Jesus, one being more mechanical, the other more vital: *ἔστιν Ἰησοῦς καὶ ἡ Ἐκκλησία καὶ ἡ σοφία δι' ὅλων κράσις τῶν σωμάτων δυνατὴ κατὰ τοὺς Οὐαλεντινιανούς. ἡ γοῦν ἀνθρωπίνη μίξις ἡ κατὰ γάμον, ἐκ δυεῖν μειγμένων σπερμάτων, ἐνδὲς γένεσιν παιδίου ἀποτελεῖ καὶ τὸ σῶμα εἰς γῆν ἀναλυθὲν κέκεραται τῇ γῇ καὶ τὸ ὕδωρ τῷ οἶνῳ· τὰ δὲ κρείττω καὶ διαφορώτερα σώματα, ἑαδῖαν ἴσχει τὴν κράσιν· πνεῦμα γοῦν πνεύματι μίγνυται* (Epit., 792)—'Jesus, and the Church, and Wisdom, form a mighty mixing of bodies according to the Valentinians. The manlike mixing, forsooth, which is, according to marriage, from two mingled seeds, effects the genesis of one offspring, and the body, having been dissolved into earth, is mixed with earth, and water with wine (spiritual and soulical life), but the better and more excellent bodies possess a root-mixture. For spirit is mixed with spirit.'

Irenæus, Bishop of Lyons, published his work against Heresies in five Books. It is supposed that this work dates from A.D. 180 to

A.D. 190. The opening Book deals at length with the heresy of Valentinus. The fact that it is thus treated of in the beginning of the work of Irenæus, and at considerable length, shows that this heresy must have become one of the best-known and most widely-established of that day. Valentinus himself is supposed to have been actively spreading his views by A.D. 140. It was the Commentaries, not of Valentinus, but of the disciples of Valentinus, which Irenæus had read: *ἐντυχῶν τοῖς ὑπομνήμασι τῶν, ὡς αὐτοὶ λέγουσιν, Οὐαλεντίνου μαθητῶν*—‘Having met with the memorials of the disciples, as they say, of Valentinus’ (Proem). This shows how well Valentinianism was established at that early date. Dr. Bennett, in his ‘Theology of the Early Church’ (p. 21), speaks of these Gnostic heresies as having passed away. He says of Irenæus: ‘We cannot wonder that the well-intentioned father was blamed by his contemporaries for so deeply exploring and publishing to the world the ravings of madmen, of which a full-length report forms his first Book.’ The writer holds that there is a Scriptural method in what Dr. Bennett regards as Valentinian madness. Since Valentinus was teaching by A.D. 140, we may naturally expect to find in his teaching reflections of opinions held in Apostolic times. If all that is said by Irenæus about the Valentinians and their teaching be trustworthy, then they must have indulged in culpable Antinomian excesses. Robertson, in his Sermon on the Sinlessness of Christ, says of the early Docetists that, while they attempted to be eminently spiritual, they ‘led a life of extreme licentiousness.’ This statement is very questionable, but may here be taken without contention. Moreover, the writer would by no means subscribe to the detailed application, by Valentinians, of their principles to particular passages, nor to the theory of the order of the Æons, which they educe from John’s Gospel, and which Irenæus describes in Lib. I., c. i., § 18. But, as in Philo’s case, while rejecting some of the applications of the principles, the writer holds that the principles themselves are of primary importance, and have a more direct bearing on the interpretation of some important parts of Scripture than is generally recognised. From the following passages it will be seen that there is a somewhat mechanical separation between good and evil. This is in affinity with the Sinaitic Process and the realm of Law. But, after that, there is a Process effected by Angels. This is in affinity with the Seed Process and the realm of Life. The reader must bear in mind that in ‘Hermas’ the Angels are simply inward Graces. So the virgins given in purification from the King’s house (ii. 9) appear to be Graces. So Lucian represents qualities as Angels. Hence the reader must not be misled by a misconception respecting the word ‘Angels.’ It is significant how the Valentinians associate the term ‘Angel’ with ‘Seed.’ Clemens Alex. writes of σπέρμα, or seed: τὰ οὖν ἀρρενικά μετὰ τοῦ λόγου συνεστάλη· τὰ θηλυκὰ δὲ ἀπεινδρωθέντα, ἐνοῦται τοῖς ἀγγέλοις καὶ εἰς πλήρωμα χωρεῖ· διὰ τοῦτο ἡ γυνὴ εἰς ἄνδρα μετατίθεσθαι λέγεται, καὶ ἡ ἐνταῦθα Ἑκκλησία εἰς ἀγγέλους. Καὶ ὅταν εἴπῃ ὁ Ἀπόστολος, Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; ὑπὲρ ὑμῶν γάρ, φησιν, οἱ ἄγγελοι ἐβαπτίσαντο, ὧν ἐσμὲν μέρη, νεκροὶ δὲ ἡμεῖς, οἱ νεκρωθέντες τῇ συστάσει ταύτῃ. Ζῶντες δὲ καὶ ἀρρενεῖς οἱ μὴ μεταλλάβοντες τῆς συστάσεως ταύτης. εἰ νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτιζόμεθα; ἐγειρόμεθα.

οὖν ἡμεῖς, ἰσάγγελοι τοῖς ἄγγεσιν ἀποκαταστάθεντες τοῖς μέλεσι τὰ μέλη εἰς ἕνωσιν (Epit., 793)—‘The masculine seed, therefore, is drawn in with the Logos, but the feminine seed, having been made into man, is united with the Angels, and advances into the Pleroma. Hence the woman is said to be changed into man (Clem. Roman., Epis. 2, c. xii.), and the Church that is here into Angels. And when the Apostle said, Else what shall they do who are baptized for the dead, for on behalf of you? he says, the Angels were baptized, of whom we are parts, but we are dead, having been made dead in this substance’ (or ‘combination’). But the living and masculine are they who have not partaken of this substance. If the dead are not raised, why, also, are we baptized? We shall rise, therefore, equal to the Angels, having been restored to the males, members to members, in unity.’ This idea of union with Angels, and of a baptism of Angels for the dead, seems far less objectionable when these Angels are regarded as the Graces, or better elements, of the man. Speaking of the Saviour coming down to Achamoth, or the Wisdom outside or beneath the Pleroma, in order to save that which was lost, the Valentinians say: ἐκπέμπεται δὲ πρὸς αὐτὴν μετὰ τῶν ἡλικιωτῶν αὐτοῦ τῶν Ἀγγέλων. τὴν δὲ Ἀχαμῶθ ἐντραπέϊπεν αὐτόν, λείγουσι, πρῶτον μὲν κάλυμμα ἐπιθέσθαι δι’ αἰδῶ, μετέπειτα δὲ ἰδοῦσαν αὐτὸν σὺν ὅλῃ τῇ καρποφορίᾳ αὐτοῦ, προσδραμεῖν αὐτῷ, δύναμιν λαβοῦσαν ἐκ τῆς ἐπιφανείας αὐτοῦ. κἀκεῖνον μορφῶσαι αὐτὴν μόρφωσιν τε κατὰ γνῶσιν, καὶ ἵαπιν τε παθῶν ποιήσασθαι αὐτῆς· χωρισαντα δ’ αὐτὰ αὐτῆς, μὴ ἀμελήσαντα δὲ αὐτῶν. οὐ γὰρ ἦν δυνατὰ ἀφανισθῆναι, ὥς τὰ τὲ προτερας, διὰ τὲ ἐκτικὰ ἤδη καὶ δυνατὰ εἶναι. ἀλλ’ ἀποκρίναντα χωρήσει τοῦ συγχέαι καὶ πῆξαι, καὶ ἐξ ἀσώματου πάθους εἰς ἀσώματον τε ὕλην μεταβαλεῖν αὐτὰ. εἴθ’ οὕτως ἐπιστηδεϊότητα καὶ φύσιν ἐμπειποιηκῆναι αὐτοῖς, ὥστε εἰς συγκρίμματα καὶ σώματα ἐλθεῖν, πρὸς τὸ γενέσθαι δύο οὐσίας, τ’ φαύλην τῶν παθῶν, τὴν τε τῆς ἐπιστροφῆς ἐμπαθῆ. καὶ διὰ τοῦτο δυνάμει τὸν Σωτῆρα δεδημιουργηκῆναι φάσκουσι. τὴν τε Ἀχαμῶθ ἐκπὸς παθους γενομένην, καὶ συλλαβοῦσαν τῇ χαρᾷ τῶν ἐν αὐτῷ φῶτων τὴν θεωρίαν, τούτέστι τῶν Ἀγγέλων τῶν μετ’ αὐτοῦ ἐγκισσῆσθαι αὐτοῖς, κεκυηκῆναι καρποῦς κατὰ τὸν ἐκτὸν διδάσκουσι, κῆγμα πνευματικὸν καθ’ ὁμοίωσιν γεγονότως τῶν δορυφόρων τοῦ Σωτῆροῦ (Iren., Bk. I., c. i., § 8).—‘And He was sent forth to her with His Angels of equal age. And they say that Achamoth, reverencing Him, at first put on a veil for modesty, but that afterwards, when she saw Him with all His fruit-bearing power, she ran to Him, and received power from His epiphany. And that He formed her a form according to knowledge, and worked a healing of her passions, separating them from her, and not disregarding them. But that it was not possible that they should be caused to disappear like those of the former (that is, the higher Achamoth of the Pleroma, who had been separated from Passions and restored—see § 3), as they were now creatures and powers. But that, separating apart from her’ (subst. χωρὶς αὐτῆς for χωρήσει τοῦ—Grabe), ‘He confused and fixed them, and changed them from a bodiless passion into bodiless hylie matter. Then that He made such an adaptability and nature in them that they came into aggregations and bodies, so also as to become two substances, an evil one from Passions, and one capable of suffering, which is from Conversion. And they say that, on account of this, the Saviour wrought with power. But they teach that this Achamoth, being without passion,

conceiving with joy at the sight of the Lights in Him—that is, of the Angels with Him—and conceiving the same [Angels] (Gen. xxx. 38), bore fruits according to the image, a spiritual offspring, being according to the likeness of the satellites of the Saviour.' In this extract a distinction is made between Achamoth as veiling for shame before Christ, and Achamoth as running to Him in His fruit-bearing epiphany. The former aspect of shame is the legal and Sinaitic aspect. Paul notices the two aspects, and he also uses the word 'epiphany' in contrast with the judicial aspect: 'I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by His epiphany and His kingdom' (2 Tim. iv. 1). When the Valentinians speak of the coming to the kingdom, they distinguish between Achamoth as coming herself, and in the Sinaitic aspect, and her coming in connection with the Angels and the Seed. In the first aspect she represents the 'perfect,' and in the latter the 'spiritual.' The Greek of the following passage has already been quoted: 'But, when all the Seed has been perfected, they say that Achamoth, their mother, will pass over from the middle place, and will enter within the Pleroma, and that she will receive the Saviour, made from all the Æons, as her Spouse, that there may be a fellowship of the Saviour and of Wisdom—that is, Achamoth. And that this is the Bridegroom and Bride, and that the bridechamber is all the Pleroma. But that the spiritual, putting off souls, and becoming spiritual intelligences, inapprehensibly and invisibly, will enter within the Pleroma, and be given as spouses to the Angels about the Saviour' (§ 12). It is evident that Achamoth, like Esther, is an Adamic Woman, in whom the Church finds its embodiment.

Let us now see how the foregoing principle of the double process is recognised by Christ. In Matt. xxiv. He is speaking on this subject. He says (verse 6): 'Not yet is the Telos' (*ἀλλ' οὐπω ἐστὶ τὸ τέλος*). This word *τέλος*, as in 1 Cor. i. 8, etc., and in the Valentinian system, has respect to the Sinaitic way of coming to Zion, the perfection or consummation of the legal and Jewish system. The Saviour goes on to speak of the signs of this consummation, and He says: *καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους* (verse 7). Our Version renders this: 'There shall be famines and earthquakes in divers places.' The writer admits that, in the lower sense of the Bible, the passage may bear such meaning. There were earthquakes, as at the great eruption of Vesuvius in A.D. 79. But the writer holds that this is not the primary meaning of the verse, regarding the Bible as having a moral meaning. We have seen from Esther that it is a Writing and a Law (iii. 14; viii. 13). Further, in connection with Gen. xxi. 31, xxviii. 19; Esther iv. 3, and many other passages, we have had occasion to notice that the word 'place' is a symbol of the Servants' Grade. It denotes the Jewish and sacrificial grade. Jesus appears to mean that the earthy Jewish system, which is according to places, is about to be shaken. The earth was to be shaken as well as heaven (Heb. xii. 26). There was to be a famine on that Grade of Servants, for the temple and sacrifices, which had been as bread to the Jews, were about to be abolished. Instead of a system according to place, and which said: 'Lo, here is the Christ, or Here' (verse 23), a spiritual era was coming in, when God would be worshipped

in spirit and in truth, and when Christ would come as lightning (verse 27), with no local habitation. Thus the word *κατὰ* appears to bear its ordinary meaning of 'according to.' We may read: 'And there shall be famines and earthquakes according to places,' that is, according to the Jewish and sacrificial grade. This passage is important as tending to show that the grade words which form so important an element in the Old Testament are recognised in the New. Jesus adds, *πάντα δὲ ταῦτα ἀρχὴ ὠδίνων*, which our Version renders: 'But all these things are the beginning of travail' (verse 8). The writer holds that this reading is true in a fuller sense than is generally supposed. It is known that *ὠδίνων* means 'pangs of childbirth.' So the Saviour appears to mean that the overthrow of the Jewish system is the beginning of that better way of coming to Zion, wherein Christ is in us as Seed, and, like Achamoth, we begin to bear as fruit those Angel-graces which spring up to the life of righteousness. Hence we may take Christ's words as literally meaning: 'These are the beginnings of the pangs of childbirth.' He is bringing into men's hearts a righteousness exceeding that of Scribes and Pharisees, and they, through Him dwelling in them, are to have fruit unto holiness. With the ancients travail-pain was used as a figure of intense pain (Soph., Elec., verse 804).

The Saviour proceeds to show the indications of the *τέλος*, and adds: 'Then shall the end come'—*τότε ἔξει τὸ τέλος* (verse 14). Having referred to the Sinaitic End, or *τέλος*, He proceeds to speak of the Man of Spiritual Wickedness, that is Haman, or the Cosmocrator, as the Valentinians and the Apostle Paul (Ephes. vi. 12) describe him. This Man of Sin is to be in the holy place, that is on the Grade of Tongues, or in the heavenly realm. Then those in Judæa, that is probably the moral, Jewish, or Sinaitic realm of the earthly grades, are to flee to the mountains, that is to Zion, where the Lord's house is on the top of the mountains (Is. ii. 2). After warnings against turning to things which are morally behind, and lower down, the Saviour takes up again the figure of childbirth used in verse 8. He says, according to our Version: 'But woe unto them that are with child, and to them that give suck in those days' (verse 19). On the literal theory it seems strange why Christ should single out these special classes as in woe, or why He should make the succeeding allusion to a flight in winter, or on the Sabbath. The writer holds that the meaning of these verses is moral, and he holds that they justify what he has said of the two processes of salvation, the Sinaitic Process and the Seed Process. It may be noted that the word *ὠαί*, 'woe,' has at least three uses. First, it is used to denote the coming of deserved evil. 'Woe unto you, ye blind guides,' etc. (Matt. xxiii. 16). Secondly, it is used as a noun. 'The first Woe is past' (Rev. ix. 12). Thirdly, it is used in the sense of 'alas.' 'Woe, woe, the great city, Babylon' (Rev. xviii. 10). When the Saviour says, 'Woe to them with child,' we take it to mean, 'Alas for those with child!' No reader can well think that those with child were being denounced by Christ. These words are a sympathetic wail over those with child. And who are they? The writer holds that they are not literal women. They are those feeling the pangs of childbirth spoken of in verse 8, those who are having Christ formed in them (Gal. iv. 19), in

whom Christ the living Seed is exerting fructifying power, so that, as the Valentinians teach (Bk. I., c. i., s. viii.), they are producing those Angels or Graces which Paul is describing when he says, But the fruit of the Spirit is Love, Joy, Peace, etc. It is the child-bearing of which Paul speaks (1 Tim. ii. 8), as also does Clemens Alex. in a passage already quoted. Paul, like the Valentinians, puts the product of this Seed into contrast with the judicial aspect by adding: κατὰ τῶν τοιούτων οὐκ ἔστι νόμος (Gal. v. 22, 23)—‘Concerning (1 Cor. xv. 15, etc.) such things there is not a Law.’ Those men and women who should have this spiritual fruit growing in them from Christ, the implanted Seed, would be pre-eminent Christians. Hence their special moral excellence would make them a special mark for the vengeance of persecutors, and bring upon them special suffering. Therefore Christ commiserates these spiritually-minded ones, saying: ‘But alas unto them that are with child!’ Men and women alike may thus be with child, having the holy Seed producing spiritual graces in them. The reader should remember how common it is for writers to personify graces as women. Bunyan describes the welcome given to Mercy and Christiana, at the Porter’s Lodge, by the maidens Prudence, Piety, Charity, etc. Herder speaks of Love and her daughter Nature:

‘Der Lieb’ und ihrer Tochter, der Natur.’

The Saviour adds: ‘And to them that give suck in those days.’ If spiritual Christians generally would be in peril in days of persecution, far more would their spiritual nurses, Paul, Polycarp, Ignatius, and all holy apostles and teachers, be in peril. Paul uses this figure of nursing. ‘But we were gentle in the midst of you, as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the Gospel of God only, but also our own souls, because ye were become very dear to us’ (1 Thess. ii. 7, 8). The writer holds that it is of these spiritual nurses, feeding Christ’s lambs and sheep, and not of literal women, that Christ is speaking when He says, ‘And to them that give suck in those days.’

Having thus spoken of those who are coming to Zion by the Seed Process, the Saviour goes on to denote two ways in which He does not want us to go to Zion or the mountains. First He says: προσεύχασθε δεῖνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, which our Version renders, ‘And pray ye that your flight be not in the winter.’ On the literal theory it may be asked, Why should there be this dread of a flight in winter, in a land where the winters are mild? How comes this to be so important that it is even to be prayed against? The writer holds that this sentence has a higher meaning, and that it holds the light of hope before lost souls. It is quite true that χειμῶν often means ‘winter.’ ‘It was winter’ (John x. 22). τοῦ δ’ ἐπιγιγνομένου χειμῶνος—‘The winter having come’ (Thucyd., Bk. IV., c. l.; Pind., Isth., ii., verse 42). It is, however, equally common for the word to be used of a tempest or storm. ‘It will be foul weather’ (Matt. xvi. 3). ‘No small tempest lay on us’ (Acts xxvii. 20).

ἄλλα νῦν μοι
Γαῖόχορος εὐδὶαν ὑπάσσειν
ἐκ χειμῶνος.

(Pind., Isth., vi., vv. 37-39.)

‘But now Poseidon has granted me fair weather from the storm.’

The writer holds that the word, as used by the Saviour, does not mean 'winter,' but that it means 'tempest,' and that it refers to the way in which those come to Zion who pass to it through the sufferings of hell. It is as if he said, 'Pray that your flight may not be like Lot's, from a fiery tempest. Pray that you may not be of those who experience in Gehenna the tempests of God's wrath, and through that awful purifying flame pass to Zion.' In corroboration of this view it may be noted that both in Scripture and in the classics we have the idea of a state of future punishment being as a tempest. 'Upon the wicked He shall rain snares; Fire and brimstone, and burning wind, shall be the portion of their cup' (Ps. xi. 6). In Plato's description of the Hædæan rivers he describes conditions of a tempestuous kind. He speaks of much fire, and great rivers of fire: πολλὰ δὲ πῦρ καὶ πυρὸς μεγάλους ποταμούς (Phæd., c. lx.). He speaks of these rivers falling into the bottomless chasm, and seething, and rising and falling, and of there being terrible and irresistible winds: δεινούς τινας ἀνέμους καὶ ἀμηχάνους (Id.). Virgil represents the abode of the wicked thus:

'Et sub rupe sinistra
Mœnia lata videt, triplici circumdata muro:
Quæ rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon, torquetque sonantia saxa.
* * * * *
Hinc exaudiri gemitus, et sæva sonare
Verbera: tum stridor ferri, tractæque catenæ.'
(Æn., Lib. VI., vv. 548-558.)

'And under the left rock he sees the wide city, surrounded with a triple wall, which Tartarean Phlegethon, the rapid river, flows round with rushing flames, whirling the sounding rocks. . . . Hence may be heard to sound groanings, and cruel strokes, then the noise of iron, and the handled chain.'

Lucian refers to the things pitiable to hear and to see. The sound of strokes, the lamentations of those who are being scorched (ὀπταίμενον) in fire, the torturing screws, and pillories, and wheels, of those whom the Chimera rends, and Cerberus devours (§ 475). The description given by Æschylus of the sufferings of Prometheus, and those who resist the gods, accords with this imagery:

ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος,
καταιβάτης κεραννὸς ἐκπνέων φλόγα,
ὅς αὐτὸν ἐξέπληξε τῶν ὑψηλόρων
κομπασμάτων.
(Prom., vv. 366-369.)

'But there came to him the sleepless dart of Zeus, the descending thunderbolt, breathing its flame, which frightened him from his braggart words.'

So he adds, in verses 1035, 1036:

οἷος σε χειμῶν καὶ κακῶν τρικυμία
ἐπεις' ἄφνκτος·

'How the tempest, and the [high] unavoidable third wave of ills, has been persuading thee!'

Plutarch's 'De Sera Numinis Vindicta' describes the sufferings of the wicked in Hades as having place amid tempestuous conditions. Vengeance is said to be 'Reproaching and pursuing the [soul] that is

wishing to flee, and to hide itself, but is not able.' 'Ονειδίζουσα καὶ διώκουσα φεῦγειν καὶ ἀποκρύπτεσθαι βουλομένην, οὐ δυναμένην δε (c. xxii.).

The allusions to Furies in connection with future punishment accords also with the idea of what is stormy and tempestuous. The argument is strengthened by the fact that the Greeks sometimes designate a great judgement as a tempest. When a crime has brought a pestilence to the city, Creon says: τήνδ' αἷμα χεῖμαζον πόλιν—'Blood makes the city tempestuous' (Soph., Œd. Tyr., verse 101). The city is said to shake σαλεύει (Id., verse 22). So Ajax, in his raging madness, is said to be in a troublous tempest: θολερῶ χεῖμαῶνι (Soph., Ajax, verse 206). It is in this sense, the writer thinks, that the Saviour's words are to be taken. We may well pray that we may not have to come to Zion through the tempestuous conditions of Hadean suffering. It hardly seems likely that Christ would teach His disciples to pray that they might not have to flee from Jerusalem in the winter-time. It may be thought that it was because of the snow on the mountains that Jesus did not wish them to have to flee in winter. But, on the literal theory, it is difficult to see why these disciples should not have made themselves caves and hiding-places in mountains in winter as well as in summer. Whatever force there may be in this exposition, it goes to show that for all in hell there is to be a flight to heaven. The Apostle, with an apparent reference to the words, 'they shall mourn for Him' (Zech. xii. 10), says, 'all the tribes of the earth shall mourn over (ἐπὶ) Him' (Rev. i. 7). Even in sorrow, these tribes of the fleshly earth have respect to Christ.

A second thing against which Christ directs them to pray is, a flight on the Sabbath day. 'Neither on a Sabbath' (verse 20)—μηδὲ σαββάτω. On the literal theory, it may be asked, Why should a flight on the literal Sabbath be deprecated? Further, how could the flight be on a literal Sabbath? A man could not flee far, in a hot country, in one single day. Since all that were in Judæa were to flee, some of them must have been far from these mountains, and could not have reached them in a day. The writer holds that the word 'Sabbath' is here a symbol of Rest. To have to fly on the Sabbath indicates loss of rest. The wicked flying in tempest will have no rest while the righteous enter rest. They will be flying when they ought to be resting.

The Saviour goes on to describe the time of Hadean suffering, which is to be so intense that the processes of salvation are likely to be checked altogether. But He will shorten those days. Otherwise no flesh would be saved. But the days are to be cut short through Christ's care for His elect, or the good elements in these sinners. Usually the term 'elect' is applied to those on earth. We have seen how to enter to the King in the higher way is to be called to Him (ii. 14; v. 12). Peter speaks of these called ones as an elect race (1 Pet. ii. 9). Paul speaks of the called as sanctified in Christ Jesus. Christ speaks of the elect on earth and shows that this class has a certain pre-eminence of moral excellence and stability when He says: 'So as to lead astray, if possible, even the elect' (verse 24). These elect on earth will not be misled by a lower form of teaching which attaches importance to place, and says: In Jerusalem men ought to worship. They will not listen to 'Lo, here is the Christ, or Here' (verse 23). His parousia, or presence, will be like the lightning, without limitation.

The Saviour next proceeds to describe, more in detail, the actual in-bringing of His kingdom. From verse 29 to verse 31 the various phenomena described pertain to changes in a heavenly realm. The sun is to be dark, the moon is not to give her light, the stars are to fall, and the powers of heaven to be shaken (verse 29). These changes are all moral, as we may infer from what Peter says of the heavens passing away. They portend the passing away of all the spiritual aspects of the ancient faiths, all that men regarded as heaven, and the bringing in of a new moral world, a new heaven and earth wherein righteousness would dwell, and where Christ would be King. That heavenly Zion would be reached both by the perfect of the Sinaitic Process and by the spiritual of the Seed Process. First the wicked, the fleshly tribes on the face of the earth (Luke xxi. 35, Rev. xvii. 8), will lament. For them there remaineth the flight to Zion, which is through tempest (verse 20). But the righteous, perfected by faith in Jesus, will be permitted, and will be able, to see Christ, the Judge, coming, as Judge, with power and glory (Rev. i. 7). They shall see His face in righteousness (Ps. xvii. 15), when He shall come as the Son of Man, to whom all judgement is given (John v. 27).

We have seen how the Valentinians say that Achamoth began to bear fruit when she saw the Lights or Angels with Christ (Ir., Lib. I., c. i., § 8). So in Clem. Alex. we see that the term 'angel' is connected with 'seed'—τὸ σπέρμα, ἀπὸ ὧν ἦν τοῦ ἀβρένος καὶ ἀγγελικοῦ (Clem. Alex., Epit., p. 789)—'The seed that was an emanation from the masculine and angelical [source].' These Angels, as some of their names indicate, are Graces or Good Moral Qualities. Achamoth herself conceives Angels of a similar kind. Grace begets grace, just as war is said to nourish war—'Der Krieg den Krieg ernähren müsse' (Dreis. Krieg, p. 163). Moreover, when the πνευματικοί, or spiritual, enter the Pleroma, or spiritual realm, they are said to be given as spouses to these Angels. So Hermas is committed to the virgins (Lib. III., Sim. 9, c. x.), whose names are Faith, Abstinence, Power, Patience, etc. (c. xv.). This is all morally probable and natural when we regard these Angels as graces. We do come into close fellowship with such Angels or Graces when we come to Zion. With the Valentinians also the spiritual are elect. It is for these reasons noticeable that when Jesus speaks of the elect and their gathering to Zion He introduces an allusion to His Angels. The writer believes that in this passage (Matt. xxiv. 31) the word 'Angels' is used impersonally, and that, as in the Valentinian system, it denotes Graces or Spiritual Virgins. It may be said, How could Graces gather God's elect and bring them to Jesus? But this is just what the Psalmist represents them as doing when he says: 'O send out Thy light and Thy truth, let them lead me; let them bring me to Thy holy hill and to Thy tabernacles' (Ps. xliii. 3). Further, in 1 Tim. v. 21, we have a singular allusion to τῶν ἐκλεκτῶν ἀγγέλων. Our Version reads: 'I charge thee in the sight of God and Christ Jesus, and the elect Angels.' This passage raises many difficult questions as to who are these elect Angels, and why they are elected, etc. The word 'elect' is sometimes used as an adjective, with an accompanying noun (1 Pet. ii. 6; 2 John i. 13). Generally, in Paul's use of the word 'elect,' it stands alone.

'The elect of God' (Rom. viii. 33; Col. iii. 12; Titus i. 1). 'For the sake of the elect' (2 Tim. ii. 10). In Matt. xviii. 10 we read of 'Angels of them'—οἱ ἄγγελοι αὐτῶν. Some might think that the words τῶν ἐκλεκτῶν ἀγγέλων do not mean 'the elect Angels,' but 'Angels of the elect.' The writer thinks that if this had been the meaning, another article would have been inserted. In the Epit. of Clem. Alex. (p. 793) it is said: τὸ προσωπὸν τοῦ Πατρὸς ὁρῶσιν οἱ ἄγγελοι τούτων τῶν μικρῶν τῶν ἐκλεκτῶν—'The Angels of these little elect ones see the face of the Father.' Paul might charge Timothy by the Graces and Spiritual Fruits of God's elect to be faithful, but it is difficult to see how elect persons should be incentives to fidelity. The writer believes that the word 'Angels' here means 'Graces,' and that these are elect Angels as in contrast with what Clem. Alex. speaks of as ἀγγέλων τῆς πονηρίας αὐτοῦ τοῦ διαβόλου (Epit., p. 800)—'Angels of wickedness, Satan himself.' Neither class of Angels consists of literal beings. Elect Angels are Virtues contrasted with Vices. Both classes are personified and contrasted in 'Hermas.' On this view, Paul and the Valentinians are so far in accord. These Angels are said to gather the elect from the winds. Why from the winds? In John iii. 8 Jesus says that those who are born of the Spirit are as Wind. If spiritual men, in the Seed Process, were gathered at the end of the Æon to a full marriage with the Graces, which Graces they had only tasted hitherto in part (Heb. vi. 4, 5), it might fittingly be said that these elect were gathered by Angels from 'the four winds, from one end of heaven to the other' (verse 31). They who are thus gathered from invisible and spiritual winds have something answerable to the Valentinian description: τοὺς δὲ πνευματικούς, ἀποδοσάμενους τὰς ψυχὰς, καὶ πνεύματα νοερά γενόμενους, ἀκρατητῶς καὶ ἀοράτῶς ἐντὸν πληρώματος εἰσελθόντας νύμφας ἀποδοθήσεσθαι τοῖς περὶ τὸν Σωτῆρα Ἀγγέλοις (Lib. I., c. i., § 12)—'But that the spiritual, putting off souls, and having become spiritual intelligences, inapprehensibly and invisibly entering within the Pleroma, will be given as brides to the Angels which are about the Saviour.' Tertullian asks: 'Ubi Valentinus, Platonicae sectator?' (De Pres. Hær., c. xxx.)—'Where is Valentinus, the imitator of Platonism?' The little work, 'Adversus Omnes Hereticos,' says (c. v.): 'Valentinus autem hæreticus multas introducit fabulas'—'But Valentinus, the heretic, introduced many fables.' In his chapter on Valentinus and his School, Neander (Hist. of Christ. Relig.) refrains from censure, but the whole chapter assumes that what Valentinus taught was not a deduction from Scripture. He says that Valentinus, more than Basilides, removed the doctrine of Redemption 'from the regions of practical things into those of speculation and metaphysics.' The writer thinks that all such references to Valentinus do him injustice. So the Gnostics generally are treated unjustly through a too literal interpretation of Scripture.

There are other parts of the New Testament in which the distinction between the Sinaitic aspect of Christ's kingdom and the Seed Process aspect finds recognition. While there was a τέλος to come (Matt. xxiv. 14), Paul speaks also of the Gospel 'bearing fruit' in all the world (Col. i. 6). Before the close of the Jewish age, or overthrow of the temple, there must have been two classes of Godly people who had died. First, there were those who died in the Sinaitic Process. To this class

all the patriarchs and righteous men belonged. Even those who were obedient to the faith so far as to look to Jesus for justification from the things from which they could not be justified by the law of Moses, were all coming to Zion by this way of Sinai and Christ's Golden Sceptre. But in addition to this class there was the class of those who received the indwelling Christ into their souls as the Seed of eternal life. Many of these must have passed from earth before A.D. 70. In the following passage the Valentinians appear to recognise two manifestations of Jesus—one to the Sinaitic righteous, the other to those associated with Angels or Graces and the Seed Process. *ὁ σωτὴρ ὤφθη κατιὼν τοῖς ἀγγέλοις· διό καὶ ἐδηγγερίσαντο αὐτόν. ἀλλὰ καὶ τῷ Ἀβραάμ καὶ τοῖς λοιποῖς δικαίοις τοῖς ἐν τῇ ἀναπαύσει οὖσιν ἐν τοῖς ὁξυτοῖς ὤφθη* (Clem. Alex., Epit., p. 792)—‘The Saviour was seen descending with the Angels; wherefore also they published glad tidings concerning Him. Moreover, He was seen also of Abraham and the rest of the righteous who had entered into rest, and were on the right hand.’ Paul, as the writer thinks, recognises these two classes. While, from such passages as Esther vi. 1 and Dan. xii. 2, we may infer that, in a wide and general sense, all the dead of the Jewish or Sinaitic era were spoken of as asleep, just as the classic writers speak of the dead as asleep, still the writer believes that where Paul contrasts the dead with the sleeping he is referring to two classes, the Sinaitic and Seed Process class respectively. He speaks of the Sinaitic class as ‘the dead in Christ.’ He speaks of the Seed Process class as those who are ‘asleep.’ Both are in Christ, but the former are dead in Him, because, while He has become their righteousness, He has not become their Seed Process Life. But the sleeping are those in whom Christ is the Seed of Life. They are only sleeping, in so far as the close of the Jewish age has not come at the time the Apostle is writing. The dead in Christ are waiting for the *τέλος*. The sleeping ones in Christ are waiting for His epiphany (2 Tim. iv. 1).

In 1 Cor. xv. 13-16 Paul speaks of an anastasis, or uprising, of the dead (*νεκροί*). He says: ‘For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised, your faith is vain: ye are yet in your sins.’ Having thus spoken of the dead who have an anastasis, or uprising, Paul proceeds to speak of the sleeping who are not said to have an anastasis, or uprising. From both the English and the Greek Versions we may see indications that the ‘sleeping’ are a class distinct from ‘the dead.’ Paul connects the judicial aspect with the ‘dead’ when he says: ‘Your faith is vain; ye are yet in your sins.’ Then passing to those who have life in Christ, even though they have not yet fully come to the kingdom, and who are being saved by the Seed Process, he says: ‘Then they also which are fallen asleep in Christ have perished’ (verse 18). Though they have died in the sense of passing away from earth, they still have life in them, for Christ is the Seed in them. They do not, therefore, like all those who died in faith, go down into Sheol, and hence they have no Anastasis. Jesus said: ‘Whosoever liveth and believeth in Me shall never die’ (John xi. 26). Hence, although they have not fully reached the kingdom, they do not go down to Sheol, and they are spoken of as sleeping in Jesus, not in Sheol. With the ancients it was common to speak of the

dead as ὑπὸ γαίης, 'under the earth' (Soph., Elec., verse 839), whence man could not bring them (Id., verse 139). In the next verse Paul lays stress on this Seed Process. The writer thinks that the English is inaccurate. It reads: 'If in this life only we have hoped in Christ, we are of all men most pitiable' (verse 19). The Greek is: *εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλπιόντες ἔσμεν μόνον, ἡλειονότεροι πάντων ἀνθρώπων ἔσμεν*. Observe: 1. That it is quite contrary to New Testament usage for such a phrase as αὐτῇ ζωῇ, 'this life,' to be applied to the literal life of a man upon earth. It has too moral a meaning to be so understood. Where this human life is being described, such words as βίος (Luke viii. 14; 2 Tim. ii. 4), βιωτικά (Luke xxi. 34; 1 Cor. vi. 3, 4), are used. Some may regard the phrase ζωῆς τῆς νῦν, 'the life that now is' (1 Tim. iv. 8), as indicating life on earth. This is by no means certain. There was a coming Æon which was that of God's kingdom (Heb. vi. 5), and not mere existence in the unseen state. When it is said, 'Go ye and stand and speak in the temple to the people all the words of this life' (τῆς ζωῆς ταύτης, Acts v. 20), it is clear that the phrase is moral, and does not signify the earthly life. 2. When Paul says, 'If in this Life,' the word 'Life' appears to denote specially Christ as our Life. If in Him, as our Seed of Life, we are only hoping in Christ, we are of all men most to be pitied. We shall have received Jesus as our Seed of Life, and yet shall be no better than the dead in Him. This life in Christ, so much and so long desired, will have been found, in such case, unsatisfactory and disappointing. It will have left us hoping for something better. That which sufficeth not is little and poor, and, if life in Christ sufficeth us not, it can no longer be said that He supplies all our need. Divine ashes are no longer better than earthly meal. The phrase 'If in this Life' is equivalent to 'If in Christ as our Life,' and relates to those to whom He has become the Life. The phrase 'only hoped in Christ' describes the state of those who are dead in Him, and to whom He is the justifying Righteousness. Hence, in the next verse, Paul alludes to the two aspects, in one of which Christ is raised—that is, for justification (Rom. iv. 25)—while in the other He is in a relation of Life, being the Firstfruits. It is not said that He rises from the dead as the Firstfruit, but that He who is the Firstfruit of the sleeping has risen from the dead. The two aspects are distinct. One relates to the Sinaitic Process and the dead in Christ; the other relates to the Seed Process and the sleeping in Christ. 'But now hath Christ been raised from the dead, the Firstfruits of them that are asleep.' They who are only asleep cannot be the dead from whom Christ rises. So we have the two classes shown still more clearly in 1 Thes. iv. 13-17. Paul says: 'We would not have you ignorant, brethren, concerning them that fall asleep.' These are not the dead in Christ, but those who are being saved by the Seed Process, and who never go down into Sheol. When they leave earth they sleep in Jesus, and God brings them, at the parousia, with Jesus, when all meet in Mount Zion. Then Paul proceeds to describe the two aspects, and shows that as there has been a death and uprising for justification for 'the dead,' so there will be a coming with Jesus for 'the sleeping.' 'For if we believe that Jesus died and rose again, even so them also that are

fallen asleep in Jesus will God bring with Him' (verse 15). In 1 Cor. xv. 51 Paul says: 'Behold, I tell you a mystery, We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump.' In Matt. xxiv. 31 and John v. 25, 26, we see that this trump is the voice of the Son of God, and that it is associated with the Elect who are coming to Zion by the Seed process. Evidently, therefore, Paul divides this class into two parts. First, there are those who have passed from earth, but still sleep in Jesus, having Him as their Seed of Life. Secondly, there are those living ones who will remain over unto the parousia, and for whom there will be no more sleep, or waiting to come to Zion. They will come to it even in this life (Heb. xii. 22). Paul mentions the rising from the dead in distinction from the blowing of the trumpet (1 Cor. xv. 52). Jesus does not speak of those to be gathered by the trumpet as being raised from the dead. These elect are gathered from the winds of heaven, and hence cannot have been raised from Sheol. They had been dead until, even on earth, they heard the voice of the Son of God (John v. 25); but this was not being 'in the tombs' (verse 28). Because some who have life in Christ will live on until the parousia, Paul says: 'We shall not all sleep.' Had this sleeping been simply dying, we should all have slept, for it is appointed unto all men once to die. But these sleeping ones are those who have life in Christ, and have passed from earth before the parousia. Paul goes on to show that of these two classes those who remain to the parousia will not get to Zion before those who are asleep. Both these classes have life in Christ, and so are distinct from the dead in Christ. He says: 'For this we say to you in the word of the Lord, That we, the living ones, who remain over unto the coming of the Lord, shall in no wise precede them that are fallen asleep' (verse 15). The phrase 'the living ones' probably denotes those who have life in Christ, and not those who are living on earth. The next word *περιλειπόμενοι* indicates that—'Left over.' Not to anticipate means not to go before, but the very expression suggests that there is not to be a coming behind. But if the expression 'The dead in Christ shall rise first' relates to those who sleep in Jesus, so far from there being a going before, there is a coming behind. In that case, the language of the Apostle seems to be lacking in precision. As in Matt. xxiv. 31, Paul goes on to speak of a coming with the trump and a shout, as well as with the archangel's voice, which is probably a symbol of that voice of the Son of Man which those in the tombs will hear (John v. 28). 'For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God' (verse 16). Now he proceeds to denote the actual coming to Zion of the two classes. First, there is to be the *τέλος*—that is, the coming to Zion by the Sinaitic Process and the Sceptre, in which the dead in Christ are to have their uprising. 'And the dead in Christ shall rise first' (verse 16). Then he proceeds to describe the ascent or rapture of the living ones, or those who have life in Christ. This is different from an anastasis, or uprising, of the dead in Christ. The writer thinks that it is an error to apply the words *ἀμα σὺν αὐτοῖς*, 'together with them,' to the dead spoken of in the previous verse who are said to rise first. If they rise first, how can these

living ones be caught up 'together with them?' It is evident, therefore, that the words 'together with them' relate to the sleeping ones whom Paul had said they would 'not anticipate.' The two phrases are in natural affinity. Hence verse 17 is not relating to the *τέλος*, but to the epiphany. 'Then we, the living ones, who remain over, together with them' (sleepers whom God brings), 'shall be caught up in clouds to meet the Lord in the air, and so shall we ever be with the Lord' (verse 17). This epiphany in which these living ones who remain over are caught up is a change effected in them while yet on earth. It was begun in the bringing in of God's kingdom at the close of the Jewish age, but it is ever being effected in those who, through Christ their indwelling Life, come to Zion. To this same parousia Paul refers, saying: 'Now we beseech you, brethren, touching the parousia of our Lord Jesus Christ, and our gathering together unto Him' (2 Thes. ii. 1). The heathen sometimes looked at moral questions in a Seed Process Aspect rather than in a Legal or Sinaitic Aspect.

"Υβρις γὰρ ἐξανθοῦσ' ἐκάρπωσε στάχυν
 Ἀτης, ὅθεν πάγκλαυτον ἐξαμὴν θέρους.

(Æsch., Pers., vv. 817, 818.)

'For Insolence, when it has bloomed, bears the plant of Folly, whence one reaps a most woeful harvest.'

We may now resume the consideration of the Book of Esther. We have seen how the preaching of the Gospel is symbolized in two ways. First, there are the living epistles, the writing according to what Mordecai commands, and which is sealed with the King's ring. Secondly, there are the letters sent by runners (verses 9, 10). We have now a description of the going out of these two classes. Verse 14 gives an account of the going out of the runners, or the outgoing of the Written Word. Verse 15 gives an account of Mordecai's going out in personal splendour. On the view that one aspect of this preaching is the living epistle, this going out in personal splendour is very appropriate. On the literal theory, it is not easy to see why the splendid outgoing of Mordecai is mentioned at this juncture. Of the professional preaching it is said: 'The runners, the riders of the swift steed, the shouting ones of the King, went out hastened and urged on by the word of the King, and the law was given in Shushan the palace' (verse 14). This allusion to the palace shows that this going out of the Word has special reference to an earthly realm. It is here on the Young Men's Grade. The palace throughout the Book pertains to the lower grades. The runners go out in haste, for the King's business requires haste (1 Sam. xxi. 8). They were pressed on by the King's word, for the true preacher can sympathize with Jeremiah when he says: 'Because the word of the Lord is made a reproach unto me, and a derision, all the day. And if I say, I will not make mention of Him, nor speak any more in His name, then there is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain' (xx. 8, 9).

Next we have a description of the outgoing of the living epistle on the Grade of Tongues and Sinaitically. It is symbolized by the going forth of Mordecai in personal splendour. The Germans have the phrase 'to outer, or make manifest'—'zu äussern'—which applies to an out-

ward manifestation of inner thought or feeling. So the phrase 'went out' is sometimes used in Scripture in a like subjective sense. 'And Mordecai went out from before the King in the apparel of the kingdom, violet-coloured and white, and with a great crown of gold, and a robe of fine linen and purple.' It was a common custom for Persian kings to give robes to their favourites and followers (Cyrop., Bk. VIII., c. iii., § 1-3). Moreover, blue or purple and white were regal colours. Diodorus says that when Alexander began to imitate the Persian kings, he gave his followers purple robes, and put on the Persian diadem, and the white tunic with the girdle worn by the Persian king (Bk. XVII., p. 603, C.). Antiochus allowed Jonathan the Maccabæan to wear purple (1 Mac., xi. 58), and his brother Simon was permitted by the Romans to be clothed with purple, which neither people nor priests might wear (1 Mac. xiv. 43). Xenophon also says that Cyrus had on the tiara, surrounded by a diadem, and the tunic, part purple and part white, which white colour no other person might wear in the tunic, and he had on a sleeved garment, purple throughout (Cyrop., Bk. VIII., c. iii., § 13). Athanæus says that 'an embroidered purple cloth was arranged around the four golden and jewelled posts of the king's throne' (Bk. XII., § 8; Cant. iii. 8). Mithridates, when called to the royal supper, came 'adorned with the apparel and gold (ἐσθῆτι καὶ χρυσῷ κεκισμημένος) which he had received from the king' (Plut., Vit., 1018). But if Mordecai's splendour be a mere wearing of gold, and putting on of apparel, there is something in it which savours of weakness and vanity, and which is hardly worthy of Scriptural record. It may serve to illustrate Herbert's words:

'Then came brave Glory puffing by,
In silks that whistled, who but he?
He scarce allowed me half an eye:
But Thou shalt answer, Lord, for me.'

It is more natural to think that this beautiful apparel of Mordecai is a moral symbol, and not literal apparel. With the Germans, the verb 'bekleiden,' 'to clothe,' is a common designation for investiture with official dignity. Menander beautifully says:

Θεῖον δὲ θῆναι διὰ τελοῦς, δίκαιος ὢν,
Μὴ λαμπρὸς ὢν ταῖς χλαμύσιν ὡς τῇ καρδίᾳ.

'Sacrifice to God a perfect sacrifice by being righteous thyself, having purity, not in thy garments, but in thy heart.'

Æschines refers to one who is 'crowned by the people, on account of virtue and righteousness, with a golden crown': στεφανοῦνται ἀρετῆς ἔνεκα καὶ δικαιοσύνης ὑπὸ τοῦ δήμου χρυσῷ στεφάνῳ (Adv. Ctes.). But the graces of Virtue and Righteousness are the beauty of Mordecai, and they show forth Christ's praise. Eusebius, writing to Tyrian Christians and their bishop, says: Ὡ φίλοι Θεοῦ καὶ ἱερεῖς, οἱ τὸν ἅγιον ποδῆρη, καὶ τὸν αὐράνιον τῆς δόξης στέφανον, τὸ τε Χρῆσμα τὸ ἔνθεον, καὶ τὴν ἱερατικὴν τοῦ Ἁγίου Πνεύματος στολὴν περιβεβλημένοι (H. E., 465)—'O friends and priests of God, who are clothed with the holy garment, and the heavenly crown of glory, and the inspired unction, and the sacred robe of the Holy Spirit.' So in section 339 he refers to some who were 'adorned with

martyrdom : κατεκοσμήθησαν μαρτυρίῳ. It is in this beauty of holiness that Mordecai, and all Christ's living witnesses, go forth. Christ takes their iniquity from them, and clothes them with change of apparel (Zech. iii. 4), as Joseph clothed his brethren (Gen. xlv. 22). Jesus arrays in white garments those who overcome, and counsels us to buy such garments of Him (Rev. ii. 5, 18). The Book on the Praise of Martyrdom, sometimes erroneously attributed to Cyprian, says : 'O beati, quos a primordio mundi Domini sanguis infecit, et quos merito splendor iste nivei amictûs induerit, et candor stolæ ambientis ornârit !' (p. 15)—'O ye blessed ones, whom the blood of the Lord has coloured from the beginning of the world, and whom that splendour of the snow-white garment has deservedly clothed, and the whiteness of the enfolding robe adorned !'

Next follows a description of the joy produced by the making known of the Word, and by the beauty of holiness. The closing sentence of verse 15 is in connection with the following verse. First we read of the joy on the Grade of Tongues, or in Shushan, the city of lily-white righteousness. When Philip preached Jesus in Samaria, 'there was much joy in that city' (Acts viii. 8). So in Zion, the city of God, the Church of the spiritual, there is joy at the sight of the living epistles, beautiful for holiness, and in the listening to the joyful sound which causes peace in heaven (Luke xix. 38). Klopstock says in his 'Messiah' that we are to sing 'the Eternal Son through a godly life' :

'Und singt den ewigen Sohn durch ein göttliches Leben.'

We may do that both throughout a godly life and by means of one. Æschylus represents the city of Shushan mourning its loss of men after the Persian defeat :

πρὸς τὰδ' ὡς Σούσων μὲν ἄστυ πᾶν κενανδρίαν στένει
(Pers., 726.)

'For these things the entire city of Shushan mourns its lack of men.'

Such a cause of sorrow might well affect a city. But it is not likely that the literal capital of Persia would have been so deeply interested in the Jews as to be elated or depressed according to their joy or sorrow. The city Shushan is the city of righteousness on the Grade of Tongues, of which it can be said : 'When it goeth well with the righteous, the city rejoiceth' (Prov. xi. 10). As in Bunyan's Beulah-land, there is joy amongst saints when sinners come to Christ : 'The bells did so ring, and the trumpets continually sounding so melodiously, that they could not sleep, and yet they received as much refreshing as if they had slept their sleep ever so soundly. Here, also, all the noise of them that walked the streets was, More pilgrims are come to town.' In this sense we may read the words : 'And the city of Shushan shouted, and was glad' (verse 15). But it is not only in the city of Zion and on the Grade of Tongues that the Gospel, as lived and preached, brings joy. It also brings joy to the Heathen Grade. The angels said that the tidings of great joy were to be to 'all the people' (Luke ii. 10). But it is only in such cities or communities as receive the word in its effectual coming that this joy is produced. As in chapter iv. verse 3, when the

word and the law are said to come, it is in the sense of entering the heart, and having a place in us (John viii. 37). The word and the law appear to indicate the Bible in its two aspects—as a writing for the heart and as a more outward and Sinaitic law. 'These cities are communities, equivalent to assemblies, or analogous to churches. 'And in every province, and in every city, [and] place unto which the word of the King and his law came, there were gladness and joy to the Jews, a feast and a good day' (verse 17). They who receive the Truth in the love of it are feasting on the King's bounties, and to such there must be a day of gladness. So David's young men had a good day (1 Sam. xxv. 8).

After reading of the going out of the living epistles in moral beauty, and the runners with the Bible as a spiritual law and a Sinaitic law, it is very natural that we should next read of sinners being converted. It is said, 'And many of the people of the earth (יְהוּדִים) became Jews.' We read of people that walked in darkness who saw the great light (Is. ix. 2). The expression 'the earth' seems designed to distinguish these people from God's people. They are the sinful and earthy, but God is making them a people that were not His people, and bringing them nigh that were far off. It is added, 'For the fear of the Jews had fallen upon them' (verse 17). This is supposed to mean that these peoples had become frightened of the Jews, who were now strong in the King's favour. But if they were so afraid of the Jews, it is strange that Shushan should shout and be glad for them. It is not very likely that the multitudes of Persia would be very frightened of the scattered Jews. The writer believes that a similar error is made in connection with this clause to that made in connection with vi. 1. It is assumed that the expression, 'the sleep of the King' means the King's personal sleep, when it means the sleep that He gave. So it is assumed that the expression 'fear of the Jews' means a fear inspired by the Jews. The writer holds that it means 'such a fear as Jews feel.' That fear which characterises all true believers, or moral Jews, was now falling upon the people of the earth. They, too, were having a godly or Jewish fear. This use of the word is both Scriptural and classical. The idiom 'Neither fear ye their fear' (Is. viii. 12) may not mean 'the fear that they feel,' but when Jacob says that 'the Fear of Isaac' had been with him (Gen. xxxi. 42), and when he swears by the Fear of Isaac (verse 53), it is evident that he is regarding God as an Object to be venerated by him with the same kind of fear that Isaac felt. He is using the word exactly in the sense in which Æschylus uses it, when he says of Jupiter : ὑψιστος γὰρ ἐν βροτοῖς φόβος—'For He is the highest Dread amongst mortals' (Ikct., verse 473). When Paul says, 'Knowing therefore the fear (φόβος) of the Lord' (2 Cor. v. 11), he is not so much referring to a feeling of fear in his own heart as he is referring to the Lord as One who might cause a feeling of fear to come to all men. The fear is general. But sometimes the word is used in a contrary sense, thus, τῶν δὲ βαρβάρων φόβος πολὺς (Xenoph., Anab., Bk. I, § 17)—'The fear of the barbarians was great.' This does not mean the fear inspired by the barbarians, but the fear felt by the barbarians. So when it says 'the fear of the Jews' the writer holds that it does not mean the fear

inspired by the Jews, but the fear felt by the Jews. This godly fear was now being felt by those who were becoming Jews inwardly, and who were turning from sin to Christ.

CHAPTER XII.

ESTHER IX.

WHEN the question is asked, 'Who hath despised the day of small things?' (Zech. iv. 10), the answer might be given, 'Not God!' 'Behold God is mighty, and despiseth not any' (Job xxxvi. 5). This is a truth which does not find due recognition, so far as it applies to Scripture. There are many men who believe that to God's providence the hairs of their head are numbered, but they would ridicule the idea that God had cared for the very words in which His Truth is revealed to the race, and that the doctrine of Verbal Inspiration is true. Such works as Heinrich Ewald's 'History of Israel,' Dr. Schenkel's Essay on 'The Character of Jesus,' the works of the Tübingen School, and of Renan, and the Rationalistic writers generally, practically ignore inspiration, and regard it very much as an evolution of human wisdom, much as Mr. Darwin regards the moral faculties to have originated. If this human wisdom were considered as acting under God's direct guidance, the writers of these works would not be chargeable with irreverence. Unfortunately, they do not thus magnify God's glory, but rather give honour to man. But the writer holds that the harmonious use of grade words in these various Books of the Bible is demonstrative evidence that the very words of Scripture are given by Inspiration. He has felt a sense of trembling awe when seeing how these words of Scripture are living with a fulness of Divine life. He could sympathize with Peter in his prayer, 'Depart from me, for I am a sinful man, O Lord.' In the chapter we are about to consider there are many complex aspects and minute distinctions, but the grade words are as the thread to guide our way through the maze. The more we see into this spirit of Truth the more hopeful shall we find its aspects to be. Gordon Macleod, in his 'Ancient Light on Modern Life,' says to the impenitent sinner: 'These shadows, now gathering thick around thee, are the shadows of eternal darkness. Escape for thy life; look not behind thee. It is now or never with thee. To linger is to die. To halt an instant is to perish for ever' (p. 224). Young writes concerning the lost:

'Now past
The sweet, the clement, mediatorial hour!
For guilt no plea! to pain, no pause, no bound!
Inexorable all! and all, extreme!'

It is well to warn men earnestly. Moreover, sin can never be described in too hateful a light. It is simple truth to preach the doctrine:

'Blood for blood, and blow for blow,
Thou shalt reap what thou dost sow.'

But exaggerated warnings are to be deprecated, and such are the foregoing. So far from the Bible teaching that any class of men will perish for ever, it points us on to the time when

‘Hell itself will pass away,
And leave her dolorous mansions to the peering day.’

When the literalist reads, in this chapter, of Mordecai’s advancing greatness, and of the fear of him which falls upon all the men of might in the empire, he ought to wonder how it is that no contemporary historians make mention of this all-dreaded man. He is a flaming comet of which astronomers keep no record. This is the more to be wondered at, since from Herodotus, the ‘Persæ’ of Æschylus, and other sources, the names of scores of the notable men in Persia of the reign of Xerxes can be obtained. It is because these officers and viceroys, like the officers in Mansoul that Bunyan describes in his ‘Holy War,’ are soulical, and not literal. Mordecai’s letters are said to be written in the third month (viii. 9). Haman had then been hung. His ten sons are slain in the twelfth month (ix. 1). How strange that nine months after their father’s death, by the royal displeasure, these ten sons should be found living in the royal palace! Other statements are, in like manner, out of harmony with literal history. For example, when we read, ‘Now Haman thought in his heart’ (vi. 6), we may ask, Does not such a reading of a man’s thought go beyond the sphere of literal human action? Again, we read of the King asking Esther what had been done in the rest of the King’s provinces (ix. 12). This question is asked on the first day of slaughter, or the thirteenth Adar, for the queen proceeds to speak of a to-morrow (verse 13), which we are told was the fourteenth (verse 15). But these provinces extended from India to Ethiopia, and would have required many weeks to traverse. How, then, could the queen tell of what had been done that day in the rest of the King’s provinces? Moreover, considering how Persian women were kept secluded, it seems most incongruous that the king of Persia should have put such a question to his wife, and not to his chief political or military advisers. The Revised Version recognises this difficulty, and changes this sentence from a question into an exclamation—‘What, then, have they done in the rest of the King’s provinces!’ There is good reason, however, in the moral history for thinking that this change is unwisely made. It is singular that there should be a gathering of Jews in Shushan on two successive days (verse 15), and that Haman’s sons should be left unburied, and that Esther, more merciless than the Greeks who knew not the killing of the dead (Soph., *Philoc.*, verse 946), should wish these dead bodies to be hung. These remarks are made on the assumption that the history is literal. As moral history, the narrative justifies us in concluding that the ten sons who are hung are alive.

We may now proceed to notice some of the features of this chapter.

1. In human history we see how things move in cycles. As the sun ‘hasteth to his place where he ariseth’ (Eccles. i. 5), as ‘the wind returneth again to its circuits’ (verse 6), so there is a sense in which it can be said, ‘That which hath been is that which shall be’ (verse 9). As Southwell says :

‘The lopped tree in time may grow again ;
 Most naked plants renew both fruit and flower,
 The sorriest wight may find release of pain,
 The driest soil suck in some moistening shower,
 Time goes by turns, and chances change by course,
 From foul to fair, from better hap to worse.’

In this cycling movement of things a seed ends by producing something like itself. Thus we plant a grain of wheat, and, when all the processes of growth are passed, that grain has produced other grains like to itself. And this law holds good in moral things. It is one of the marked features of the latter part of the Book of Esther. Suppose, for example, a class of good earnest men feel much anxiety concerning persons living in sin, and exposed to condemnation. In their anxiety these good men pray to the Saviour on behalf of these sinners, and they also use means to save them. In thus trying to do good they themselves, in the very deed, become better men. Then, as they become better, their shining example becomes a mighty power for good. So a good example shown by those not actually engaged in Christian work has a mighty influence. Christ co-works with these devoted and godly men. He also sends out His light and His truth. By His blessing upon these varied influences and labours, the good that is in sinners, the Jewish element, begins to waken from its death-sleep, and to fight against sin. Ultimately the good triumphs. These sinners are converted. But lo, so soon as they are converted, they, too, begin to use similar kinds of efforts to save others which have been used to save them. They, too, deny ungodliness. They, too, go down to Service for others. Thus the Moral Process has run its cycle. And it is exactly this change which has taken place between the two feasts of Esther's two days (v. 4, 8 ; vii. 2), and the two feasts made on the fourteenth and fifteenth of the month Adar (ix. 17, 18). These last two days are not memorials of the two days kept by Esther. Neither are they mere memorials of the fighting. The Jews vow to keep these two days (verses 27, 28), but it is not said in the chapter that these days are in memory of something. They are actual feasts of Service for others. They correspond exactly to Esther's two feasts. They are Esther's two feasts revived in a new generation that Esther and Mordecai have been the means of leading to Christ. Esther and Mordecai, as Adamic Soul and Mind, are in connection with all the feasts, but there has been a change. The clock fingers may point to the same hour, but there has been a revolution round the clock face, and we are in another day. The reader will find it a useful guiding principle in this chapter to recognise the fact that the conflict of the Jews with their enemies is but an allegorical description of the conversion of those for whom Esther and Mordecai have been living well, and labouring, and praying, while the two feasts kept by the Jews after the victory are only feasts of Service for others which these converted ones keep just as Esther and Mordecai had kept feasts of Service for them. It is as an indication of this law of Service that these feasts have so benevolent an aspect. On both days there is a sending of portions one to another (verses 19, 22):

2. On the literal theory, it would not be easy to answer such questions as the following: Why did Esther make two feasts for the

King, on two successive days? And why did the Jews, after their victories, keep two feasts on two successive days? And is there any law of connection between these two double feasts, or is it a mere coincidence? There is no difficulty in answering these questions on the Moral Theory. It is in both cases the difference between the Sinaitic Process and the Seed Process which occasions the distinction between the two days. As this made the difference between the first and the second feasts of Esther, so it makes the distinction between the feast on the fourteenth of Adar, and the feast on the fifteenth of the same month. As the writer has already intimated, this distinction between the days, whether regarded as important or not, will be found to have a very important bearing on what is said in the New Testament respecting the Crucifixion and the Resurrection. It is the very consummation of practical godliness to have reached that state in which we are willing to become servants to others for Jesus's sake. Hence there is moral appropriateness in the fact that the history has its virtual consummation in the account given of the two feasts on the fourteenth and fifteenth of the month Adar. These feasts of Service are never to lapse, for the practice of doing good is to be an abiding practice.

3. In iii. 14, we had an allusion to the day of Judgement. It was called 'this day.' Although the word הַיּוֹם, 'this,' of the Servants' Grade was applied to this judgement of works, the allusion to the day was made in a portion that was on the Young Men's Grade. In viii. 13, we have exactly the same features. Again the reference to 'this day,' the day of Judgement on the Servants' Grade, occurs in a Young Men's Grade portion. In this chapter also, we have two allusions to the day of judgement, and again we have a word of the Servants' Grade applied to the Judgement, although the allusion occurs in each case in a Young Men's Grade portion. Now, however, instead of the judgement being referred to as 'this day,' prominence is given to the fact that it is a day when the King's law will be done, and when those in judgement will receive according to their works. Hence, instead of הַיּוֹם, 'this,' giving prominence to the day, we have the word 'do.' Though another word of the Servants' Grade is used, the principle is unaltered. The verses thus alluding to judgement are verse 1, and verses 23, 24. If the reader put together the following verses, iii. 14; viii. 13; ix. 1, and ix. 23, 24, he would find that in every one of these instances there is an allusion to the day of judgement of works on the Servants' Grade, in which allusion a word of the Servants' Grade is used, while, at the same time, in all the four instances, the allusion to the judgement occurs in a Young Men's Grade portion. This harmony of usage is sufficient to show us that it is not a conjoined idiom that is used in these four passages. It also tends very strongly to justify the theory of the grades.

4. The Gradal features of the chapter are as follow :

(a) Verses 1, 2, are on the Young Men's Grade. At the same time the word 'do,' in verse 1, is an allusion to the judgement of works on the Servants' Grade. The other grade words are הַיּוֹם, 'this,' twice used, and 'peoples.'

(b) Verses 3-10, inclusive, are on the Servants' Grade. The grade words are 'doers' (verse 3), 'hearing,' or 'fame' (verse 4), and 'do' (verse 5).

(c) Verses 11-15 are on the Grade of Tongues, but with an allusion to each of the lower Grades of Young Men and Servants. The word הַיּוֹם, 'In this day,' in the beginning of verse 11, is an allusion to the Young Men's Grade similar to that in viii. 1. It is part of a description of the passage to Zion and the Grade of Tongues. The word 'come,' in the same verse, has its spiritual application to Zion. So has the word 'done,' at the end of verse 12, and the word 'do,' in verse 13, as the allusion to Shushan shows. The same word 'do,' in verse 14, is also in the Grade of Tongues. But the word 'do,' in verse 12 that applies to the rest of the provinces, is an allusion to the Servants' Grade as we see from verse 16.

(d) Verses 16, 17 are on the Servants' Grade. There is, however, this noticeable feature. The greater part of these verses refers to personal conflict on the Servants' Grade, then there is the passing up to rest, and then the establishing of the feast of Godly Service. It is in the closing sentence of verse 17, relating to this feast of Sinaitic Godly Service, that we have the only grade word in these verses, that is, 'do,' or 'make.'

(e) Verse 18 is peculiar in this respect. It first describes the Seed Process Conflict in Zion which relates to Personal Progress, and then it shows how those who conquer and rest in Zion, come down to the feast of Humble Service, the Seed Process feast on the Servants' Grade. It is in the closing sentence in this verse, relating to the feast on the Servants' Grade, that we have the only grade word in the verse, that is, 'do,' or 'make.' Thus this portion resembles the preceding portion.

(f) Verses 19-22 are on the Servants' Grade. They have the word 'do,' three times used.

(g) Verses 23, 24, are on the Young Men's Grade. We have the word הַיּוֹם, 'this.' But in verse 23, the word 'do,' of the Servants' Grade, occurs in an allusion to the day of Judgement.

(h) Verse 25, and unto the word 'Pur,' in verse 26, are on the Grade of Tongues. The words 'come,' and עִם, 'with,' have a spiritual application to Zion.

(i) The remainder of verse 26, and on to the close of verse 28, are on the Servants' Grade. They have the words הַיּוֹם, 'this,' and 'do.'

(j) Verses 29-32 are on the Heathen Grade. The word הַיּוֹם, 'this,' in verse 29, conjoins with עִם, 'with,' in the same verse.

5. It will be a safe principle for the reader's guidance to remember that the first day's conflict, and the first day's feast, are in the Sinaitic Process, while the second day's conflict, and the second day's feast, are in the Seed Process. The words 'their faces' (verse 2), 'before the King' (verses 11, 25), are Sinaitic tokens. On the other hand, the repeated use of the word 'seed' towards the end of the chapter is a Seed Process token. In some parts of the chapter, as in the phrase 'these days' (verse 28), the two Processes are spoken of as conjoined.

It is more accordant with the dictates of humanity and reason to think that these conflicts are moral than that they are literal. What is there attractive in a history of the destruction of so many Persians, compared with a history of the overthrow of forces of sin? Henry V. asks

'What rein can hold licentious wickedness,
When down the hill he holds his fierce career?'

But there is a power in God's grace to enable us to overcome evil. As Henry adds :

‘The cool and temperate wind of grace
O'erblows the filthy and contagious clouds
Of headly murder, spoil, and villainy.’

These Jews are not fighting with literal Persians. They are doing what Paul enjoins, they are warring a good warfare, and fighting the good fight of faith. They are resisting unto blood, striving against sin. It is better thus to fight and conquer sin, than to have our flight in the tempest, through the rain, hail, and whirlwind, amid which, in Dante's imagery, the wanton have their Hadean torments. It is better to make feasts for King Jesus in which we send portions to others, and try to save men, than it is to sit down to literal banquets. To do good to others for Christ's sake is as worthy a feast as that of which Milton says :

‘Tables are set, and, on a sudden, piled
With angels' food ; and rubied nectar flows
In pearl, in diamond, and massy gold,
Fruit of delicious vines, the growth of heaven.’

Even those who come to Zion by the Seed Process, or on the fourteenth day, are not without the Sinaitic Righteousness. They fight on both days (verse 18). In those who have Christ in them as the Seed, there is not a supercession of the legal righteousness, but a fulfilment of it, and a going beyond it. The requirement of law ‘is fulfilled in us who walk not after the flesh, but after the Spirit’ (Rom. viii. 4). But there is something better added. Paul says : ‘That I may gain Christ, and be found in Him, not having a righteousness of my own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith, that I may know Him, and the power of His resurrection’ (Phil. iii. 9). The righteousness which is of God by faith appears to be the Sinaitic righteousness as perfected by Christ, who has become the *τέλος* of law unto righteousness to all who believe. But when Paul goes on to speak of knowing Jesus, and the power of His resurrection, he is probably passing on to the better righteousness which comes from our having Christ in us as Seed. Paul wants both the Sinaitic righteousness and the Seed Process righteousness. What he does not want is that merely human righteousness of law which is but ‘a polluted garment’ (Is. lxiv. 6). ‘Their webs shall not become garments, neither shall they cover themselves with their works ; their works are the works of iniquity, and the act of violence is in their hands’ (Is. lix. 6). When Paul gains all his desire he will have fought the battle of both days, the thirteenth and the fourteenth.

An important Scriptural doctrine, illustrated in this and in many preceding chapters, is that the Sinaitic Process had a consummation at the close of the Jewish era. What is called ‘That (הַיּוֹם) day’ (viii. 13 ; 2 Tim. i. 18) then came in. It was the day of judgement of Law and Works. This Sinaitic judgement of works is on the Servants' Grade. While this judgement day came in at the close of the Jewish æon, while the Sinaitic dead were judged at the close of that æon, that judgement day, according to Scriptural evidence, is not yet passed. It is still proceeding in relation to all to whom Christ only becomes a Sinaitic Object of faith, and not an indwelling Seed. After death comes their judge-

ment. There are multitudes in Papal and other lands who do believe in Jesus as the Propitiation for sin, who yet fail to show in their lives that they have received Him as the indwelling Seed of Life and Righteousness.

In the opening verse of this chapter we have first an allusion to the coming of the thirteenth day, or the day of personal Sinaitic Conflict. It is to the Young Men's Grade that the allusion applies. 'And in the twelfth month, this is the month Adar, in the thirteenth day therein.' Then follows a parenthetical allusion to the day of Sinaitic judgement of works, which is on the Servants' Grade. Epictetus refers to our passing from small to great things: *"Αρξαι τοιγαροῦν ἀπὸ τῶν σμικρῶν* (Man., § 12). So this verse passes from our conflict on earth to the day of Sinaitic judgement. This day is thus described: 'When the Word of the King and His Law drew near to being done.' This sentence might be bracketed off from the rest of the verse as the only sentence applying to the judgement of works. The rest of the verse, as the grade-words show, is on the Young Men's Grade, and refers to the Sinaitic fight of faith. Observe:

1. That we should not suppose that the Word and Law of the King are the decree to put the Jews to death. In no part of this Book of Esther is the decree of Haman, to which the King gives a sanction, said to be the decree of the King. The King, as a just Judge, sanctions the law of death; but it is the Man of Sin, and not King Jesus, to whom that decree pertains. The ancients highly valued Justice. Isocrates says: *Οἶμαι γὰρ ἔγωγε πάντας ἀν ὁμολογῆσαι πλείστου τῶν ἀρετῶν ἀξίας εἶναι τὴν τε σωφροσύνην καὶ τὴν δικαιοσύνην* (Nico).—'For I think that all would confess that the most excellent of the virtues are Temperance and Justice.' God will judge the world in righteousness. But His judgement is not a working of evil, like Haman's lot. The word and law of the King are those described in the last verse of the preceding chapter. They are the Truth as embodied in the Bible. This law will have a Sinaitic fulfilment in the righteous who come into this judgement of works.

2. The expression 'drew near' implies that this time of Judgement is not identical with the thirteenth day on which the Sinaitic fight of faith is fought. The literal theory practically makes the verse read: 'On the thirteenth day, when the thirteenth day drew near;' for it assumes that this fulfilment of the King's Word and Law is to be on the thirteenth day.

After this incidental allusion to the judgement of works, the narrative resumes the description of the Sinaitic fight of faith on the thirteenth day, and on the Young Men's Grade. It says: 'In the day when the enemies of the Jews hoped to have dominion in them, and this was changed, when the Jews, [even] they, have dominion in their haters' (verse 1). Instead of the enemies ruling the Jews, the Jews ruled them. Graces conquer vices. Hermione, in 'The Winter's Tale,' says:

'If powers Divine
Behold our human actions, as they do,
I doubt not then but Innocence shall make
False Accusation blush, and Tyranny
Tremble at Patience.'

In this chapter those who are fighting in the Sinaitic Process are said to have rule 'in' or 'amongst,' בְּ , them that hate them. Those who are fighting in the Seed Process are said to have rest 'from,' מִ , their enemies. The word שָׁלַט means 'to have rule over' (Eccles. ii. 19). It is a very suitable word to denote the settled and abiding supremacy of good over evil, but it is not suitable as a description of any rule that a scattered people like the Jews ever had over literal Persians. As Christ comes the saints are said to cry to Hades: 'Open thy gates, for now, having been conquered, thou shalt be weak and powerless'—'Aperi portas tuas: nunc victus, infirmus et impotens eris' (Evang. Nicod., c. v.). So these Jews are saints who, by the help of Jesus, are subduing Sin and Death. They rule with Jesus in the midst of their enemies (Ps. cx. 2). Sins might compass them as bees; but in the name of Jesus, and by His sceptre of Righteousness, they triumph over all their foes.

As this verse has referred to a Sinaitic judgement, it may not be inappropriate to notice what is said of that Judgement in Matt. xxv. Of this chapter the writer would say that he thinks the whole of it, except the allusion to the cry in verse 6 ($\gammaέγονεν$), has a Sinaitic aspect. Of the three great portions, the first relating to the Virgins appears to apply to the elements which will or will not pass from earth to Zion. In Matt. i. 23 we read: 'And they shall call His name Immanuel (Εμμανουήλ), which is, being interpreted, God with (Μεθ') us.' The 'Im' in 'Immanuel' is the Hebrew עִם . Hence it is clear that in this passage the Greek μετὰ , or 'with,' answers to the Hebrew עִם , or 'with,' which is so common a grade-word of the Servants' Grade. The writer will yet try to show from much Scriptural evidence that this word μετὰ has the same gradal significance in the New Testament which עִם , 'with,' has in the Old Testament. In Matt. xxv. 10 it appears to have a spiritual application to Zion. In some narratives in the Old Testament we have seen how a process of fleshly purification is symbolized by a division. Thus Abraham divided the animals. One part, called the carcase, was given to the birds to be devoured, while another part was purified in fire. Jesus also refers to one being taken and the other left, and says that where the carcase is there will the eagles be (Luke xvii. 37). Mr. Cook, in his Lecture on the Permanence of Moral Character, confounds this carcase with the man. The blunder is equivalent to that which would be involved in the following syllogism. John is an immortal being. John has a cancer. Therefore the cancer in John must be an immortal cancer. But Scripture teaches us another doctrine when it speaks of the eagles and the carcase. In the parable of the Virgins we appear to have a description of the change that takes place at the end of the Jewish age, when there is a passing up to the Grade of Tongues. There is a separation between good and evil elements in the flesh. These virgin souls had vessels, a word used both in the Epistle of Barnabas and in Scripture of certain bodies. It applies, in the parable, to the Soulical Body of Flesh. They have also 'lamps,' λαμπάδες , or lanterns. As the vessels symbolize soulical bodies of flesh, so it is probable that these lamps are symbols of any light in them whereby their nature was made manifest to the world. The writer believes that

these foolish virgins and wise virgins are not distinct persons, but only distinct moral elements in the same persons. Hence they are equal in number. The words *πέντε δὲ ἦσαν ἐξ αὐτῶν μωραὶ*—‘And five were from them foolish’ (verse 2)—seem to suggest that the foolish are a component part of the wise (1 John ii. 19). These foolish are said to take the lamps of themselves (*ἐαυτῶν*), they walk in a light of their own kindling (Is. l. 11), but they do not take the oil of Divine illumination with themselves—*μεθ’ ἐαυτῶν* (verse 3). As the Bridegroom comes the virgins arise, and we read that, having arisen, *καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν* (verse 7)—‘They adorned their lamps.’ Our Version renders it: ‘And trimmed their lamps.’ The word *κοσμέω* means ‘to deck,’ ‘to adorn,’ ‘to arrange in order.’ But it is not the word generally used of the trimming of a lamp. Aristophanes says:

ΧΟ. *κάρφος χαμᾶθιν νυν λαβὼν τὸν λύχνον προβύσον.*

ΡΑ. *οὐκ ἀλλὰ τριδί μοι δοκῶ τὸν λύχνον προβύσειν*

(Sphek., vv. 249, 250.)

CHORUS. ‘Now take up a piece of chip from the ground, and trim the lamp.’

YOUTH. ‘I think I have nothing but this [finger] wherewith to trim the lamp.’

While the word may mean ‘to trim,’ and while to trim the lamp is to adorn it, the writer still holds that there is a moral meaning in this expression. The adorning of the lamp, like the adorning of Mordecai, is a putting on of the righteousness of the Lord Jesus (Rom. xiii. 14) by those who are coming to Zion; while that in the fleshly nature which becomes purified and white and refined (Dan. xii. 10), receives a Divine adornment, the candle of the wicked is put out. The foolish say, *αἱ λαμπάδες ἡμῶν σβέννυται* (verse 8)—‘Our lamps are put out.’ The Revised Version reads, ‘Our lamps are going out.’ But while the word would admit of the meaning, ‘to die out,’ the common meaning of the word in this form is ‘to be quenched,’ ‘to be put out.’ The adorned ones enter with the King. The darkened elements are rejected.

This parable of the Virgins indicates a great constitutional change rather than a judicial process. But in the parable of the servants we have a description of the judgement of the works of those who have been under law. These servants are all said to be the Man’s own servants. *τοὺς ἰδίους δούλους* (verse 14). This is one of the most important clauses in the chapter. It indicates a contrast with what is not a servant of the Man, even if it be associated with the servants. The true servants have every one a peculiar ability, and the Man gives *ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν* (verse 15)—‘to each one according to his peculiar power.’ One of the servants is ‘wicked and slothful’ (verse 26). He turns to things earthly and buries his talent. It is said, ‘He digs the earth’—*ᾠρυξε γῆν* (verse 18). In the judgement this wicked servant loses his talent. But, though he suffers loss, the fact remains that he is one of the King’s own servants (verse 14), and that he has a peculiar power (verse 15). Hence he cannot be the useless servant spoken of in verse 30. That useless servant is the wicked element attaching to this unfaithful servant, and which causes him to do wickedly. So far as that wicked nature attaches to him, the wicked servant will have a portion with hypocrites and unbelievers in the quenchless fire. The unprofitable and useless servant will never come out of that fire, but the servant who is the King’s own servant, and who has peculiar power, will

be saved in the day of the Lord Jesus, when the sinful element shall have been destroyed. Hence the Lord does not apply to the useless servant the same words 'wicked' and 'slothful,' which He applied to His own bad servant. He uses a new word, for He is speaking of a body of death in that servant, who causes the servant to be bad. The Greek suggests that the wicked man is regarded as a combination of two men or natures. τοῦ δὲ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ· καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλλετε εἰς τὸ σκότος τὸ ἑξώτερον· ἐκεῖ ἔσται ὁ κλαυθῶς καὶ ὁ βρυγμὸς τῶν ὀδόντων (verse 29)—'But he not having, even what he has shall be taken from him: and the useless servant cast ye into the outer darkness, there shall be the weeping and the gnashing of teeth.' The words are suggestive. The man has not, that is, he has not anything good, gathered by a wise use of his talent. But, if he has not anything good, he has something bad. He has this bad nature, this useless servant attaching to him as his Lord's servant. So it is as if the Lord said, 'If he has nothing for Me I will take from him that bad nature, that useless servant, which he has in himself.' The words 'the useless servant' appear to connect with the clause 'what he has shall be taken from him,' for the useless servant is 'that which is taken from him.' Had the masculine been used, 'Even him that he has,' it would have been incompatible with a literal reading. In John vi. 36, 37, the masculine and neuter are used of what is virtually conjoined. Though the neuter is used, 'that which he hath,' the writer holds that the thing possessed is the useless servant. This will be cast into the dark Gehenna outside the city, where is the *παγκλαυστός αἰών*, or 'ever-weeping *aion*' (Soph., Elec., verse 1085). In this parable we see that the faithful receive their perfection from Jesus. The best of them was only faithful in a few things (verse 21), but his Lord makes him ruler over many things.

In Luke xix. we have a parable respecting servants which is in significant contrast with the parable of the talents. The writer will yet try to show more fully that the apparent discrepancies found in some portions of the Gospels are attributable, amongst other causes, to the difference between the Sinaitic Process and the Seed Process. In Matthew the parable of the talents related to the Sinaitic Process. In Luke the parable of the pounds relates to the Seed Process. It is in relation to the wicked servant that the Sinaitic aspect comes in. That very aspect is one evidence of this wicked servant having gone back from what was more spiritual to what was less spiritual. In this Seed Process parable we have an indication that the kingdom of God is not immediately to be manifested. 'They supposed that the kingdom of God was immediately to be manifested'—*ἀναφαίνεσθαι* (verse 11). In this case the Man is said to be of noble race—*εὐγενής* (verse 12). The word *γίνομαι*, and its compounds, will be found to be the most important Seed Process word in the Gospels. It brings in the idea of Life and the Seed Process. The Man goes 'To take a kingdom to Himself, and to turn back'—*λαβὼν ἑαυτοῦ βασιλείαν καὶ ὑποστρέψαι* (verse 12). Christ takes the kingdom to Himself when He becomes the Living Seed within us, bringing us into vital union with Himself. He turns back when He comes to examine on the Servants' Grade the works of these His servants, and to

accept or reject them. To these servants He gives a charge, and places them under responsibility. But, as if to show that these servants in the Seed Process are not identical with the Servants of whom Matthew speaks, and who are in the Sinaitic Process, the conditions of responsibility are varied. All alike in this latter case receive ten pounds. We read now of pounds instead of talents. But as Christ thus comes in the Seed Process, the Jews, and those in Mordecai's Sinaitic city (iv. 1), which yet is Christ's city, for He is the Judge and Lawgiver, have a very great dislike to Him, even in the Sinaitic Process aspect. They hate Him; and send their *πρεσβείαν*, or system of elders and Sanhedrim, after Him, to renounce Him, and to refuse to have Him as King. They prefer Moses to Jesus. The narrative then passes again to the Seed Process aspect, in which Christ charges His servants. The words *καὶ ἐγένετο*, 'And it came to pass,' or, 'And it came to be,' in the beginning of verse 15, bring in the Seed Process. The writer is well aware that the reader may justly demur to this view. But the writer is making this statement after examination of hundreds of instances, all of which are yet to be given, so that if no evidence is here brought forward, the reader will yet have abundant opportunity of examining the evidence on which the statement rests. The fact that *ἐγένετο* brings in the Seed Process supports what the writer has said of the words, 'It shall come into being to them (*γενήσεται αὐτοῖς*) of My Father which is in heaven' (Matt. xviii. 19). It gives importance also to many passages, such as, 'Let Thy will have an existence (*γενήθῃτω*) on earth, as in heaven' (Matt. vi. 10). In Matt. xxv. it is the servant himself who makes the increase with the talents. But in Luke xix. it is the Pound given that works the increase. 'Thy pound hath made ten pounds more' (verse 16). All the glory is thus given to Christ, the indwelling Seed. As Paul says, 'I live, and yet no longer I, but Christ liveth in me' (Gal. ii. 20). In this case there is a recognition of what the servant has been in a living Process. 'In the least thou hast been (*ἐγένου*) faithful' (verse 18). To be little in this Process is more than to be great in the Sinaitic Process. But the man thus faithful is also to have Sinaitic authority over those in a Sinaitic realm. We have a form of the Sinaitic verb *εἶμι*, 'to be.' 'Be thou (*ἴσθι*) having authority over ten cities' (verse 7). This Sinaitic aspect does not refer to personal state, but to an authority given. It is a reward that is Sinaitic and outward in its aspect. It is like the King making a present of cities for kindness shown, as Artaxerxes gave to Themistocles the town of Magnesia. The second servant is spoken of in the Seed Process aspect—'Thou also be (*γίνου*) over five cities' (verse 19).

In respect to the last servant we have some suggestive words used. In Gal. vi. 4, we read: 'But let each prove the work of himself, and then shall he have the boasting in regard to himself alone, and not in regard to the other'—*καὶ οὐκ εἰς τὸν ἕτερον*. The writer has previously examined this passage, and has tried to show that the words 'the other,' *τὸν ἕτερον*, do not mean another man, or a neighbour, as our Version suggests, but that they mean the bad nature which is to be cut off from the man before he can enter the kingdom. This evil part goes to the birds, as Aristophanes speaks of going to the crows:

ἀλλ' ἐξελῶ σ' ἐς κόρακας ἐκ τῆς οἰκίας.
(Neph., v. 116.)

'I will remove thee from my house to the crows.'

The figure of being thus given to birds is probably in relation to birds eating carcases. Antoninus says: 'If ever thou sawest a hand, or a foot, or a head, cut off, and lying apart from the rest of the body, such does he make himself, as far as lies in his power, whose will does not accord with what happens, and who cuts a part off from himself (*καὶ ἀποσχίζων ἑαυτὸν*), or who does something out of accord with himself' *ἀκονιῶνητον* (Lib. VIII., 3, 4). So when the apostle speaks of 'the other,' he is referring to a part, a bad part, of the man himself. It is an element 'out of accord with himself.' It is noticeable, in the case of these servants, that while the first good servant is spoken of as 'the first,' *ὁ πρῶτος* (verse 16), and while the second good servant is spoken of as 'the second,' *ὁ δευτερος* (verse 18), when the narrative comes to the bad servant it does not speak of him as 'the third,' but it speaks of him as 'the other'—*ὁ ἕτερος* (verse 20). In other words, it is not the unfaithful servant in his good part that is here addressed, but it is the personified evil part of that servant. When this evil part says that Christ takes up what He had not sown, he states a glorious truth. It is that Christ roots up and cuts down every plant that He has not planted, and all the tares which He never sowed. Jesus is ever austere to such seeds of sin. He destroys them, but He never planted them. Christ addressing those in His presence who share with Him in authority (1 Cor. vi. 2, 3), says: 'Take from him the pound, and give it to him having the ten pounds' (verse 25). This appears to refer to the good servant, whose pound had gained ten pounds (verse 16). The most faithful become the most honoured. One is left with a limited blessing, and loses what he had allowed to come into the power of the Man of Sin. The faithful servant receives what the other lost. So Christ says: 'Hold fast that which thou hast, that no man take thy crown' (Rev. iii. 11). So far as men have not that which is good, that which they have, the sinful nature which has gained some advantage over them, will be taken away. No mention is here made of the outer darkness. It may be owing to the fact that even the unfaithful servant, as being in the Seed Process, is in union with Jesus. He loses some privilege, an evil part is taken from him, but he does not come into Sinaitic condemnation and Gehenna. The bad which he has is, however, taken from him.

Verse 27 reverts to the Jewish class of the Sinaitic city spoken of in verse 14. It has a Sinaitic aspect in the words 'before Me.' These words show the Sinaitic Process, and do not mean that Jesus wanted to feast His eyes on slaughter. They are to be slain in the sense in which Christ slew the enmity (Ephes. ii. 16). He will cause them to die to their opposition to Him, and will bring them to receive Him as One greater than Moses, even as the Lord their Righteousness. In this way He will show that He does rule over them.

To return to the Book of Esther; verse 2 in c. ix. describes the preparation of Moral Jews for the Sinaitic fight of faith on the Young Men's Grade. Theognis refers to man's many dangers, and adds:

τῷ δὲ καλῶς ποιῶντι Θεὸς περὶ πάντα τίθησιν, συντυχίην ἀγαθὴν, ἐκλυσιν ἀφροσύνης.
(Parain., v. 590.)

‘But to him who does well God assigns in all things a happy issue, a deliverance from folly.’

This apostolic sentiment is illustrated in this narrative. All things must work for good to the Jews, in this noble warfare with sin. From such accounts as that which Herodotus gives of the battle of Plataea, it is evident that in the Persian armies the people of separate nationalities were in separate contingents. But it is hardly likely that literal Jews, scattered among all the provinces (iii. 8), were living in separate cities. It is more reasonable to conclude that these assemblies and cities represent churches, and the social aspects of Christian life. Christians assemble together, and have fellowship one with another. ‘The Jews assembled themselves together in their cities, in all the provinces of the King Ahasuerus, to send the hand against those seeking their hurt, and a man did not stand again their faces, for their fear fell upon all the peoples’ (verse 2). Since the first century the Jews have suffered much despite. But previous to that era, as orientals among orientals, it is not at all likely that there was such a strong prejudice against them that throughout an empire reaching from India to Ethiopia they had to gather into their cities and stand for their lives. This strange incident, also the fact that they gathered in obedience to the King’s word and law (viii. 11), and not of their own motion, show that the gathering and conflict are moral and not literal. The battle is against sin. Their fear falls upon the peoples in the sense that the godly fear which they feel begins to fall also upon the peoples of the earth who feel the same fear. When Pindar speaks of ‘man-taming fear’—φόβος ἀνδραδάμας (Nem. iii. 39)—he means a fear such as is common to man. So the fear of the Jews is a fear that is common to Jews, but it is not any dread of Jews felt by other men. Against the literal theory it may be urged that it was not very likely that so many Persians, living in their own land, would either fear the Jews or become Jews. Herodotus speaks of Cretans changing into Messapians—μεταβαλόντας ἀντὶ μὲν Κρητῶν γενέσθαι Ἰηπυγας Μεσσαπίους—and from islanders to dwellers on the main land (Lib. VII., c. clxx.). But, in their case, there was an actual change of residence. They left Crete. But these Persians who become Jews are not said to leave Persia. A nation is not very ready to change its gods and religious customs, and hence it is not likely that Persians, while living in Persia, became Jews. The Americans of to-day are just as likely to fear the Chinamen amongst them, or to become Buhddists. But against the moral theory these objections have no force. Men do accept the Christian’s faith and feel his fear.

The next verse shows how, on the Servants’ Grade also, there is preparation for this moral conflict. It might seem as if an official class were indicated in the verse. People and teachers alike prepare for the personal conflict with sin. They feel the Godly Fear of Mordecai, or the little and lowly mind. ‘And all the princes of the provinces, and the satraps, and the governors, and the doers of the business which was the King’s, were lifting up the Jews, for the fear of Mordecai fell upon them’ (verse 3). The Bible shows that the humble are to be exalted.

So verse 4 shows that though Mordecai, the little one, might be lowly and despised, he was great in the estimation of King Jesus. 'For Mordecai was great in the house of the King, and his fame was going on in all the provinces, for the man Mordecai was going on, and becoming great' (verse 4). Thus the verse shows us, first, that Lowliness of Mind has favour with God; secondly, that it has favour with men; thirdly, that it is ever increasing in exaltation. Herodotus tells us that Artabazus was a man of repute with Xerxes, ἀνὴρ δόκιμος παρὰ Ξέρξῃ (Lib. IX., c. xli.). He also shows that Mardonius had more power than Artabazus. On the literal theory it is strange that he makes no mention of this greatly exalted favourite, Mordecai. He mentions a Μουρυχίδης, Mouruchides as being sent by Mardonius with a message (Id., c. iv.), but this man was a native of the Hellespontine country, and of no special prominence.

After describing the marshalling of the King's forces for the Sinaitic battle against Sin, the narrative goes on to describe the actual conflict. From the beginning of the description it represents the good as triumphant. This battle is fought on the thirteenth day, the day of the Sinaitic battle. These opposing forces are as good and evil Elements and Seeds. Tertullian refers to the parable of the good seed: 'quæ bonum semen frumenti a Domino seminatum in primore constituit, avenarum autem sterilis fœni adulterum ab inimico diabolo postea superducit. Proprie enim doctrinarum distinctionem figurat, quia et alibi verbum Dei seminis similitudo est' (De Præs. Hær., c. xxxi.)— 'Which places first in order the good seed of bread, sown by the Lord, but afterwards brings in the adulterating barren fodder of straw from the wicked adversary. It aptly signifies a distinction of doctrines, for, as in another place, the seed is a representation of the word of God.' If Tertullian be right in this view, with which ancient councils agree, then, when Christ says 'the good seed, these are the sons of the kingdom' (Matt. xiii. 38), He must be personifying qualities or natures, and these sons of the kingdom are not persons. And if so, neither can the tares, or those whom they represent, and who are cast into the furnace to weeping and gnashing of teeth (verse 42), be persons. They too must be bad qualities or natures. Moreover, on this view, it is not unreasonable to speak of Christ, the Word of God, as Seed in His people. The Jews are said to smite amongst all their enemies, and to slay amongst their haters, according to their liking. Such a statement does not well comport with literal probability. The Jews could not thus have killed Persians at their liking. It is not said that these slaughtered persons were Persians, but only that they were enemies and haters of the Jews.

This battle of the thirteenth is Sinaitic. It is a preparation for 'that day' of judgement of works. Many have been stimulated to fight against Sin by such Sinaitic incentives as the following :

'Before me place, in dread array,
The pomp of that tremendous day,
When Thou with clouds shalt come,
To judge the nations at Thy bar,
And tell me, Lord, shall I be there,
To meet a joyful doom?'

'And the Jews smote amongst all their enemies, with the stroke of the sword.' They use the King's sword of Truth. 'And with slaughter and destruction, and they did amongst their haters according to their delight' (verse 5). It is supposed that the closing phrase means that their enemies were utterly at their mercy, and that they could do with them according to their wish. The writer thinks that it has a different meaning. The phrase 'according to all that Mordecai commanded' (viii. 9) denotes the measure of Mordecai's influence. So is it here. They did to their enemies according as they wished to do. If they wished to spare them, they spared them. If they wished to kill them, they killed them. Joash stayed shooting too soon (2 Kings xiii. 19). We gain advantage over sin according as we delight so to do, and not beyond that measure. Of the battle in the Lily palace of Righteousness on the Servants' Grade, we read: 'And in Shushan the palace the Jews slew and destroyed five hundred men' (verse 6). In several cases we have seen how the number 'five' is prominent in the symbolism of evil (Gen. xlvii. 2). Irenæus, in Lib I., c. x.-xii., gives an account of how the Marcionites and other Gnostics regarded the symbolism of Scriptural numbers. It is a subject to which the writer does not feel himself called to give special attention. They who consider it would do well not to disregard what the Gnostics say respecting it. In the palace of Lily Righteousness, ten of Haman's sons are put to death. These ten sons, like the ten horns of the terrible beast that Daniel saw (vii. 7), and that John saw (Rev. xiii. 1), are an Evil Seed. They spring from that Man of Spiritual Wickedness whose distinguishing title is 'adversary of the Jews.' He is what Barnabas calls the Contrarius or opposing One, who—'habeat hujus sæculi potestatem'—'has the power of this world' (c. ii.). But, as he adds of the moral battle, τὰ δὲ συμμαχοῦντα ἡμῖν μακροθυμία καὶ ἐγκράτεια—'the things that fight as our allies are Long-suffering and Temperance.' From the purport of the moral history it is clear that these names of Haman's sons must signify something evil, as much so as when Coleridge speaks of 'Masked Hate, and envying Scorn,' and of yelling 'Famine and Blood.' Hence any definition of any one of these names that implies moral excellence must be an erroneous definition. The names manifestly symbolize something evil, or the discovery, punishment, etc., thereof.

The name 'Parshandatha' is by several philologists derived from the words פָּרְשָׁן, and the verb 'to give.' The former word means 'to distinguish,' 'to separate.' Hence it is rendered 'given forth to the light.' Dr. Davies defines it as 'expounder of the law.' The writer thinks that it is compounded of 'give,' or 'given,' and פָּרְשָׁן, 'horseman,' or 'horse.' It means 'the horseman is delivered,' or 'the horse is delivered.' The rider of the fleshly horse has a fall. The name 'Dalphon' is supposed to be from the Hebrew word for 'dropping,' used of falling tears (Job xvi. 20), or of a soul dropping or melting for heaviness (Ps. cxix. 28). Such a name is suggestive of Sorrow, whether we regard this sinful Principle as feeling Sorrow, or as causing it. The name 'Aspatha' is defined by Hird and by Dr. Davies as 'Given by the horse.' It is an appropriate name for what, in the nature of the history, must have emanated from a fleshly source. The name 'Poratha' is generally

derived from the word 'give,' and the word פִּיר, meaning 'Lot.' Thus it is rendered 'given by lot.' The word פִּיר also means 'to break in pieces.' Hence the name might mean 'given to break in pieces,' or 'the breaker is delivered up.' The name 'Adalia' is said by some to mean 'Upright,' which cannot be correct. Hird has 'Poverty,' 'Cloud,' or 'Death.' Dr. Davies thinks it equals the Greek ἀδρῶς, or 'fat.' The writer believes that this word אֶלְיָא is from אֶלָּה, or אֶלָּל, both of which mean 'to move to and fro.' The laws of the Prosthetic addition and of interchange would account for the א at the beginning and at the end of the word. If so, then the word denotes Restlessness, Wavering, or Weakness. The name 'Aridatha' is sometimes defined as 'Strong,' and as 'Worthy Gift.' Satan is designated 'the strong man.' The words 'Lion-given' would be a literal translation. The reference probably is to Satan as a Lion or Devourer, and to his seed. Christ speaks of Satan as having children (John viii. 44). 'Parmashta' is defined as 'Strong-fisted,' 'Superior,' etc. The writer thinks that the word may be compounded of פִּר, 'a Young Bull,' and מִשְׁתֶּה 'a feast.' It is probably an emblem either of Lust or of an Impure Idolatry. The feast of the calf is in association with much that is evil (Exod. xxxii. 4-6). As an alternative derivation we might take מִרְבֵּם (Lev. x. 6) 'to tear or rend,' and מִשְׁתֶּה 'to drink,' as if the word were an emblem of that Savagery which tears the flesh and drinks the blood. 'Arisai' is by some rendered 'Lion-like.' Others think that it is a Sanscrit word 'Aryâsâya,' that is, 'Sagitta Ariæ,' or 'the arrow of the Zodiacal lion.' It would not, in this latter sense, be an inappropriate emblem of Satanic doctrine, the arrow of a false teaching that comes from Satan's quiver. 'Aridai' has a certain affinity with the foregoing word. Some define it as 'Lion-given' from the Persian Aryaday, or 'Donum Ariæ.' The lion seems prominent in these names. The writer thinks that the word is compounded of 'Lion,' and לֵי. The latter word means 'need,' then that which supplies need or 'supply.' We might render it 'The Lions want,' or 'The Lions supply,' that is, we may take it as an emblem of the flesh which the Lion needs, and which supplies its wants. The word 'Vaizatha' is described by Dr. Eadie as having the various definitions, 'Sprinkling the chamber,' or 'olive-trees'; Persian, 'Fair or Pale.' Some render it 'White, Pure,' which cannot be correct. The writer believes that this word אֶלְיָא is a compound of the verb 'to give,' used in several of these names, and of a form of the words אֶלָּל, 'to move to and fro,' 'to range,' with its derivative אֶלָּל, 'wild beast' (Ps. l. 11). It might be rendered 'beast given.' An old form of ל is ל, and it is probable that this is here used as the initial letter. That personified Vices should thus be regarded as men, and named, is in accord with ancient ideas. In the Bible Cain is thus named. The Gnostics have much to say of Jaldabaoth, who is said to have sent the Deluge because men did not worship him as father and god (Iren., Lib. I., c. xxxiv.). In the Cebetis Tabula we have many women introduced with such names as Ἀρρασία, 'Incontinence'; Ἀσωπία, 'Dissoluteness'; Ἀπληστία, 'Insatiate Desire.' Aristophanes has such personifications as Δίκαιος Λόγος, 'Righteous Speech,' and Ἀδίκος Λόγος, 'Unrighteous Speech' (Neph.). He also personifies Clouds, Birds, etc. In 'Hermas' we

have personifications of Perfidy, Intemperance, etc. (Lib. III., Sim. IX., c. xv.). So these sons of Haman are Vices reigning in the flesh amongst the righteous, which Vices the good nature, on its way to Zion, kills and crucifies in a Sinaitic conflict. In this changed grade, and in relation to Personal Progress, Haman himself is not dead. Hence he is not called 'the adversary,' אֲדֵרֶס, as in vii. 6, but the participle is used, אֲדֵרֶסְתָּ, as in viii. 1, which may be rendered, 'who was acting adversely to.' We may read, 'The ten sons of Haman, son of Hammedatha, who was acting adversely to the Jews, they killed.' While they kill these Vices in the fleshly realm, they have not yet come to Zion and the house of Haman, where his spiritual goods are treasured up. This higher, and spiritual spoil is not yet taken. Hence it is added, 'And against the spoil they sent not forth their hand' (verse 10).

In the next verse there is a rapid transition up through the Young Men's Grade, or יָמִי, 'This' day, to Zion, where the number of the slain in this first day of the Sinaitic conflict comes before the King. The word בֹּא, 'come,' has its spiritual application to Zion. That which has been done on the Grade of Young Men, or the Grade of Faith, finds a record in heaven. So all our conflicts are recorded there, and they are remembered before the King. Menippus, speaking of our evil deeds, tells Philonides how Minos sits on his throne, and how the shadows cast by the bodies of the dead against the sunlight 'bear witness against, and prove what things we have done during life.' *καταμαρτυροῦσι καὶ διελέγχουσι τὰ πεπραγμένα ἡμῶν παρὰ τὸν βίον* (Lucian, 472). So there are brighter shadows of good deeds done by good men, that are reflected before our Saviour in heaven. There is Helioscopic action in morals as well as in the physical realm. The prayers and alms of Cornelius were flashed straight to heaven (Acts x. 4). While there is a number comes before the King that pertains to יָמִי, this day of the Young Men's Grade, the King asks what has been 'done' in the rest of the provinces. The word 'done' shows the Servants' Grade. Since the number slain on the Young Men's Grade is given in verse 12, and the number slain on the Servants' Grade is given in verse 16, it is evident that when, in verse 12, the King tells what they have slain on the Young Men's Grade, and goes on to speak of what has been 'done,' He is asking a question which is answered in verse 16. But the higher the grade, the mightier the victory. In every way, then, in which we may consider the subject, it is manifest that the allusion in verse 12 to the rest of the provinces is not an exclamation, but a question. Instead of reading, 'What then have they done in the rest of the King's provinces?' we should read, 'In the rest of the provinces of the King what have they done?' We may read, 'In this day entered the number of those slain in Shushan the palace to before the King. And the King said to Esther the queen, In Shushan the palace the Jews have slain and destroyed five hundred men; in the rest of the provinces of the King what have they done? and what is thy petition? and it shall be granted thee; and what is thy request further? and it shall be done' (verse 12). On the literal theory, it is strange that when Esther's request had been granted, and a triumph obtained over her foes, the King should thus allude to a further advantage to be gained. But on

the moral theory, the speech is natural. It is to the Sinaitic Process that the first day's fighting pertained. And the King does not want us to be content with a legal and Sinaitic victory over sin. He wants us to have Him as our Seed of Life within, becoming our actual and embodied Righteousness. 'This is why He indicates to Esther that there is a further blessing for which she must ask.

As we have thus come to the part of the chapter where there is a transition to the Seed Process, the writer would again refer to some ancient principles tending to support the view that there is this distinction between the two Processes. Collateral principles may also be noted. Though such digressions may seem to the reader unadvisable, the writer is thinking of the Gospels when he makes them. The Principles to be noted bear on the question of the meaning of some of the most important parts of the Gospels. In quoting from these ancient authorities, the writer has thought it wise to follow the example of Dr. Lardner, and to quote the Greek. The importance of the very terms used makes it expedient so to do. There are particular terms which form the essential part of the quotation. It is well that these should be seen, free from any ambiguity occasioned by the writer's translation. Thus the subject will be made more clear to all readers, while, at the same time, the reader who only knows the English is not placed under disadvantage, since a translation is added. Some may think it unwise to quote with approval what great and good men have only quoted to censure. Tertullian, after naming Marcion and Valentinus, says: 'We name these as the most notorious and most habitual adulterators of the Truth.' 'Hos ut insigniores et frequentiores adulteros veritatis nominamus' (De Præs. Hær., c. xxx.). Irenæus speaks of Valentinianism as 'This blasphemous hypothesis'—τὴν δὲ βλασφημὸν ὑπόθεσιν ταύτην (Lib. I., c. i., § 20). The writer is not disposed to defend the tenets of some followers of Valentinus to whom Irenæus refers. Still less could he accept the teaching of Marcion, or commend his practice of mutilating the Scriptures. He only refers to Valentinus. Even Basilides who preceded him a little in time does not seem to teach doctrines so important as those held and taught by Valentinus. The great prominence and importance of this latter writer may be inferred from the extracts already given. When Irenæus is about to give a list of Valentinian writers who differ from each other, he says: ὁ μὲν γὰρ πρῶτος ἀπὸ τῆς λεγομένης Γνωστικῆς αἵρέσεως τὰς ἀρχὰς εἰς ἴδιον χαρακτῆρα διδασκαλείου μεθαρμόσας Οὐαλεντῖνος, etc. (Lib. I., c. v.)—'First of all Valentinus, transferring to the peculiar character of his School, the principles from what is called the Gnostic heresy,' etc. The varied censures passed upon him, as well as the fact of his being placed first in order, show the prominence of this much despised heretic. Fortunately, while Irenæus holds Valentinus up to ridicule, he does it in such a way that we can see the latter, and judge of his doctrine for ourselves. And we find that Irenæus has a jewel in his hand whose value he knows not. We must not think too much of what Irenæus says in condemnation of the man. We must concern ourselves with what Valentinus taught, rather than with what Irenæus thought of the teaching. Thus judging, the writer is convinced that there are certain

principles in the teaching of Valentinus which have a direct bearing on the right interpretation of the New Testament. They harmonize so completely with the spiritual meaning of Scripture that they must have come, directly or indirectly, from the Apostles themselves. It must be remembered that Valentinus was a contemporary of Polycarp, who had seen John. It was meeting with his writings that led Irenæus to write his great work (Lib. I., Præf. 2) Valentinus was said to have been taught by Theodas, an acquaintance of the Apostle Paul (Clem. Alex., Lib. VII., § 17, p. 898). Thus he is not separated by a great interval from the Apostolic era. Further, the very fact that Gnostic writers like Valentinus were, from the days of Irenæus, regarded as Antichristian writers may have served to keep what was said by them from being corrupted to serve theological ends. The Epistles of Ignatius were corrupted to support hierarchical pretensions; but such works as 'Hermas,' and the writings of the Gnostic leaders, were so much outside ordinary Church life, and in the realm of allegory and mysticism, that they probably did not offer the same temptation to perverters of truth that the Ignatian Epistles offered. At the same time, there are many textual variations and different readings in Irenæus. One of the most important passages in the Book, relating to the Soulical Body, affords an illustration of this fact. We have the two following conflicting statements: ἀπὸ δὲ τῆς οἰκονομίας περιτεθεῖσθαι σῶμα ψυχικὴν ἔχον οὐσίαν, κατεσκευασμένον δὲ ἀβύτην τέχνη, πρὸς τὸ καὶ ἀόρατον καὶ ἀψηλάφητον, καὶ παθητὸν γεγενῆσθαι (Lib. I., c. i., § 11)—'But that from the Economy He put around Himself a body having soulical substance, and prepared by an unspeakable art, so as to be invisible, and incapable of being touched, and liable to suffering.' Then, in § 20, we read: λέγουσι δὲ τὸν Σωτῆρα ἐνδύσασθαι σῶμα ψυχικόν, ἐκ τῆς οἰκονομίας κατεσκευασμένον ἀβύτην προνοίᾳ πρὸς τὸ ὁρατὸν γενέσθαι καὶ ψηλαφητόν—'They say that the Saviour put on a Soulical Body prepared from the Economy by an unspeakable foreknowledge, so as to be visible and capable of being touched.' The Latin of both passages makes it appear that this Soulical Body can be seen and touched. Grabè, Billius, and Petavius think that this view is correct. They show that Tertullian and Theodoret also refer to this passage as showing that Christ's Soulical Body is visible. There are many evidences to show that this view is correct. The Soulical Body is a visible body, but not to eyes of flesh and blood.

1. Valentinus taught that there would not be a resurrection of the literal earthy body, and Scripture justifies him in having so taught. Of such a resurrection of literal bodies Irenæus says: 'Ut ne quidem credant hoc in totum posse fieri' (Lib. II., c. lvi.)—'That they do not even believe that this can by any possibility come to pass.'

2. Valentinians believed in a lower and a higher Christ, so that, as Irenæus says, they spake of a Πρώτου Χριστοῦ and of a Δευτέρου Χριστοῦ (Lib. I., c. i., § 4)—'A First Christ' and 'a Second Christ.' We shall see what a firm Scriptural foundation there is for this teaching when we come to examine it more fully in the light of the Gospels.

3. They use the phrase used by Paul, σῶμα ψυχικόν (1 Cor. xv. 44), 'Soulical Body,' which our Versions erroneously render 'Natural Body,' and they use it in such a way as to show that this Soulical Body

is not the literal earthy body. As the whole doctrine of the Resurrection hinges on this point, the following important passage may be quoted at length. It is from the Epitome of the teachings of Theodotus in Clem. Alex., p. 791 : τὰ δαιμόνια ἀσώματα εἶρηται, οὐχ ὡς σῶμα μὴ ἔχοντα· ἔχει γὰρ καὶ σχῆμα· διὸ καὶ συναίσθησιν κολλάσας ἔχει· ἀλλ' ὡς πρὸς σύγκρισιν τῶν σωζομένων σωματῶν πνευματικῶν σκιά ὄντα, ἀσώματα εἶρηται. καὶ οἱ ἄγγελοι σώματα εἰσιν· ὁρῶνται γοῦν. ἀλλὰ καὶ ἡ ψυχὴ σῶμα. Ὁ γοῦν Ἀπόστολος, Σπείρεται μὲν γὰρ σῶμα ψυχικόν, ἐγείρεται δὲ σῶμα πνευματικόν. τῶς δὲ καὶ αἱ κολλᾶζόμεναι ψυχαὶ συναίσθανονται, μὴ σώματα ὕδαι· Φοβήθητε γοῦν λέγει, τὸν μετὰ θάνατον δυνάμενον καὶ ψυχὴν καὶ σῶμα εἰς γέενναν βαλεῖν· τὸ γὰρ φαινόμενον οὐ πυρὶ καθαίρεται, ἀλλ' εἰς γῆν ἀναλυέται. ἀντικρυς δὲ ἀπὸ τοῦ Λαζάρου καὶ τοῦ πλουσίου διὰ τῶν σωματικῶν μελῶν σῶμα εἶναι δέκνυται ἡ ψυχὴ—‘Demons are said to be bodiless, but not as if they had no body at all; for they have a certain shape, whence, also, they have a sense-perception of punishment. Moreover, as respects the composition of the spiritual bodies of those who are being saved, being a shadow they are said to be bodiless. And angels are bodies. Hence they are visible. Moreover, the soul also is a body. Hence the Apostle says : “It is sown a soulical body ; it is raised a spiritual body.” But how, also, might the souls that are being punished have sense-perception if they were not bodies ? “Fear, therefore,” He says, “Him who is able after death to cast soul and body into Gehenna.” But this manifested body is not destroyed in fire, for it returns to the earth. Very clearly, from Lazarus and the rich man, through their bodily members, the soul is shown to be a body.’ Many passages will be quoted in which the phrase ‘Soulical Body’ occurs ; but it will be found that the Valentinians never apply it to the outward body, or tunic, but to an invisible and underlying body. They recognised σώματα μεμετρημένα καὶ αἰσθητά (Clem. Alex., Epit., p. 791)—‘bodies estimated and of sense-perceptive nature.’ Thus, after saying that the Saviour ἐνδύσασθαι σῶμα ψυχικόν, ‘put on a Soulical Body’ (Lib. I., c. i., § 10), and going on to tell how Demiurgus made a Soulical Man, they add : ὕστερον δὲ περιτεθεῖσθαι λέγουσιν αὐτῷ τὸν δερμάτινον χιτῶνα· τοῦτο δὲ τὸ αἰσθητὸν σαρκίον εἶναι λέγουσι—‘And they say that afterwards he put around him this skin tunic, and they say that this is the perceptible fleshly part.’ If this fleshly part be above the soulical substance beneath it, how can the latter be said to be visible and palpable ? It is, however, probable that just as when Valentinus speaks of the Soulical Body being prepared by an unspeakable art, he means that it is not prepared by human art, but by arts pertaining to the Soulical realm of things that God makes, as when He formed man from the Adamah ; so, when he speaks of this Soulical Body being visible and palpable, he does not mean to human sight or touch, but as soulical things, in the soulical realm of things made, are visible and palpable to what is soulical. In neither case can the phrase ‘Soulical Body’ mean ‘the skin tunic’ or ‘the perceptible fleshly part.’ Hence, when the Apostle says, ‘It is sown a Soulical Body’ (1 Cor. xv. 44), according to the way in which Valentinus uses the phrase, Paul cannot be referring to the literal earthy body as our Versions suggest. He is referring to an invisible and Soulical Body, a fact upon which great consequences, as we shall yet see more fully,

depend. Dr. Pusey is writing in error when he writes thus: 'Not the immortality of the undying soul, but the restoration of the individual body, which is resolved into the dust whence it was taken, was, and is, in part, the stumbling-block of intellect' ('Daniel,' p. 515). The stumbling-block is an imaginary one, for Scripture does not teach that such bodies are to rise again.

4. The Valentinians not only distinguish between the Soulical Body and the earthy Body, they also distinguish between the Soulical Body and a fleshly matter pertaining to the Soul. This very distinction, also the way in which they sometimes associate the Soulical Body with the *εἰκὼν*, or 'image,' and things spiritual, tend to prove that they regarded the Soulical Body as in affinity with the Intellectual Side. In this respect, as we have already seen in part, and as we shall yet see more fully, they have Scriptural justification for their teaching. For clearness' sake, let the writer think of the Valentinian picture of man thus: First, there is Mind or Intellect. Conjoined with this there is a Soul or Emotional Nature. The mind is enswathed in an invisible body called the Soulical Body. The soul has for its enswathement the Flesh. This flesh is invisible. Moreover, it is divided into two parts—one sinless, the other sinful. The sinless part is called The Right. The sinful part is called The Left. To this sinful part the term 'Hyle,' ὕλη, or 'Hylic Matter,' in a pre-eminent, if not exclusive, degree, pertains. Around all these parts is the enswathement of the outward and visible body which goes for ever back to dust. In all this teaching the writer holds that the Valentinians embody Scriptural truth. Some of this teaching, that which respects the 'Right' and 'Left,' finds illustration in the following passage: *καὶ τότε (τοῦτον?) εἶναι τὴν (τὸν ἄνθρωπον?) ἐν αὐτοῖς ἀξιοῦσιν ὥστε ἔχειν αὐτοὺς τὴν μὲν ψυχὴν ἀπὸ τοῦ Δημιουργοῦ, τὸ δὲ σῶμα ἀπὸ τοῦ χοῦς, καὶ τὸ σαρκικὸν ἀπὸ τῆς ὕλης, τὸν δὲ πνευματικὸν ἄνθρωπον ἀπὸ τῆς μητρὸς τῆς Ἀχαμῶθ. τριῶν οὖν ὄντων, τὸ μὲν ὕλικόν, ὃ καὶ ἀριστερὴν καλοῦσι, κατὰ ἀνάγκην ἀπόλλυσθαι λέγουσιν, ἃ τε μηδεμίαν ἐπιδείξασθαι πνοὴν ἀφθαρσίας δυναμένον. τὸ δὲ ψυχικόν, ὃ καὶ δεξιὸν προσαγορεύουσιν ἅτε μέσον τοῦ πνευματικοῦ καὶ ὕλικου ἐκείσε χωρεῖν, ὅπου ἂν καὶ τὴν πρόσκλησιν ποιήσεται. τὸ δὲ πνευματικὸν ἐκπεπέμφθαι, ὅπως ἐνθάδε τῷ ψυχικῷ συζυγὲν μωφωθῇ, συμπαιδεύθην αὐτῷ ἐν τῇ ἀναστροφῇ. καὶ τοῦτ' εἶναι τὸ ἄλλας καὶ τὸ φῶς τοῦ κήτους (Lib. I, c. i., §§ 10, 11)—'And then they will have this' (either 'Ecclesia,' Church, or else 'Man;' most probably 'Man') 'to be in themselves, so that they have the soul from the Demiurgus, and the body from dust, and the fleshly part from the hylic matter, and the spiritual man from the mother Achamoth. There are, therefore, three parts—the hylic part, which also they call the Left, and which they say must necessarily perish, since it cannot receive any inbreathing of immortality; and the soulical part, which also they call the Right, which is intermediate to the spiritual part and the hylic part, and which goes according to the direction to which it has leaned; then the spiritual part that has been sent forth in order that, being joined with that which is soulical, it might receive a form, being disciplined with it in conversion. And that this is the salt and light of the world.'*

5. The Valentinians distinguish between our Saviour as becoming flesh, and so coming into connection with Hylic Matter as One having

the likeness of flesh of sin, and His taking a Soulical Body. Both in this respect and in the way in which they associate this assumption of the Soulical Body with the term *οικονομία*, 'Œconomy,' we shall yet see that the Valentinians have strong support in Scripture. All these statements will yet be considered at length. The writer is only desirous at present to state what he thinks to be important principles in Valentinianism. As used by Paul, the word *οικονομία* is sometimes translated 'Dispensation.' 'The dispensation of God which was given me' (Col. i. 25; Ephes. i. 10). Sometimes it is rendered 'stewardship.' 'I have a stewardship entrusted to me' (1 Cor. ix. 17; Luke xvi. 2). In other passages it has a meaning that appears to be more in affinity with the forenamed Valentinian use of the term. The word was often used by them to denote the process in which Christ took upon Him a Soulical Body. In classic writings the word is sometimes used of providential action. Xenophon says of God, *οὗτος τὰ μέγιστα μὲν πράττων ὁράται, τὰ δὲ δὲ οἰκονομῶν ἀόρατος ἡμῖν ἐστιν* (Memor., Lib. IV., c. iii. § 13)—'While He does the greatest things, though He Himself sees, nevertheless, while He is ordering these things He is invisible to us.' But with the Valentinians the word had often the foregoing application to Christ's assumption of our nature. From them the terms seems to have passed into general use as a synonym for 'Incarnation.' Hippolytus frequently uses the term *οικονομία* in reference to Christ's humiliation. Turrianus gives a Latin translation of what Hippolytus says, and in every case he paraphrases the word *οικονομία*, adding 'that is, the Incarnation.' Thus Hippolytus, in this work against the heresy of Noëtus, says: *Τίς γὰρ οὐκ ἔρετ, ἔνα Θεὸν εἶναι; ἀλλ' οὐ τὴν οἰκονομίαν ἀναιρήσει* (c. iii). Turrianus translates: 'Quis enim non dicet unum Deum esse? non tamen continuo œconomiam, id est, incarnationem negabit.'—'For who will not say that God is One? but he will not, therefore, forthwith deny the Œconomy, that is the Incarnation.' Again we read, *Ἐν τίνι δὲ ὁ Θεὸς ἀλλ' ἢ ἐν Χριστῷ Ἰησοῦ τῷ πατρὶ ὡς Λόγῳ, καὶ τῷ μυστηρίῳ τῆς οἰκονομίας*; This is rendered: 'In quo autem est Deus, nisi in Christo Jesu, Verbo Patris, et mysterio œconomiae, id est, incarnationis?' (c. iv).—'But in whom is God, except in Christ Jesus the Paternal Word, and in the mystery of the Œconomy; that is, of the Incarnation?' Other two like instances occur in the same chapter, and one in c. viii. As this subject will be found to be of importance when we come to the New Testament, the following particulars may be noted as to what Irenæus writes on these matters:

(a) Gnosticism is in itself a system full of things hard to be understood. We must not wonder, therefore, if we find evidence that Irenæus did not fully understand it, or if we meet with apparently conflicting statements in his writings concerning it. In this respect he is only like ourselves. Judging from what he says in Lib. I., c. i., § 8, of fountains and rivers, it would seem as if he was prone to the error of applying to an outside world what the Gnostics intended to apply to a world within man. So his arguments in Lib. V., cc. xiii., xiv., are based on a very limited and outward use of the term 'flesh.' He is in error also in saying that the word 'Satan' means in Hebrew 'apostate'—'*Satana enim verbum, Hebraice Apostatam significat*' (Lib. V., c. xxi.). It is allowed that it signifies 'Adversary.'

(b) The writer has referred to the Higher Christ and the Lower Christ. The higher Christ is Christ on the Intellectual Side. The lower Christ is Christ on the Soulical Side. This is the fitting use of the terms, for the Mind is greater than the Soul. It should be clearly understood, however, that the Gnostics do not always use these epithets according to this rule, or consistently with themselves. In Lib. I., c. i., § 5, the Soulical Christ is called the First Christ, ὁ πρῶτος Χριστός, and the Intellectual Christ is called the Second Christ, ὁ δευτέρως Χριστός. But in § 7 the Latin speaks of the Soulical Christ as 'the Higher Christ,' 'Superiorem Christum.' The Greek has not the word 'higher,' but in § 13 the word ἄνω, or 'Higher,' is applied to this same Soulical Christ. In Lib. III., c. xi., Irenæus refers to the Intellectual Christ as the Higher Christ—'descensionem superioris Christi manifestasse.' The Latin is sometimes ambiguous, but Irenæus appears, in this same chapter, to refer to the Intellectual Christ as the Christ who is above, 'qui sursum sit,' and as the Supernal Saviour, 'Superni Salvatoris.' Thus, though the writer refers to the Intellectual Christ as the Higher Christ, he wishes the reader to know that the Gnostics do not always so speak of Him, but that they sometimes call the Soulical Christ the Higher Christ. Most commonly, they apply to the Intellectual Christ the terms 'Saviour' and 'Christ' (Lib. I., c. i., § 5; c. xii., § 3), while they apply the term 'Jesus' to the Soulical Christ (Id.). In this respect, also, they are not consistent, as Irenæus writes of them, for the Intellectual Christ is sometimes called Jesus (Lib. I., c. i., § 4), while the Soulical Christ is sometimes called Christ (Lib. I., c. i., § 5). This lower Christ, however, is very rarely called 'Saviour' by them.

(c) A like variableness is found in regard to the word 'Æconomy,' οἰκονομία. Sometimes this word simply means 'origin,' as when Eusebius says: Τὸ δὲ κατὰ Μάρκον ταύτην ἐσχέσθαι τὴν οἰκονομίαν (H. E., 274)—'The [Gospel] according to Mark had this origin.' The Latin word 'dispositio' is generally used as a translation of the word 'Æconomy.' We have seen how Hippolytus uses the word 'Æconomy' of the Incarnation. Thus he gives it a Soulical Application. It is certain also that the Gnostics sometimes use the term in reference to the Soulical Christ, or the Incarnation. That is, Irenæus so represents them speaking. Thus in Lib. III., c. xi., he speaks of Him 'qui sit ex dispositione Jesu'—'Who is from Æconomy, Jesus.' In Lib. I., c. i., § 19, he refers to Him. 'Who is later in origin than the Æconomy of the Logos, the Saviour.'—ὁ τῆς οἰκονομίας μεταγενέστερος τοῦ Λόγου Σωτῆρ. So in Lib. I., c. xii., § 3, he says: ὁ κατ' οἰκονομίαν διὰ τῆς Μαρίας, etc. —'He according to Æconomy through Mary,' etc. In the same chapter we read εἶναι οὖν Ἰησοῦν ὄνομα μὲν τῆς ἐκ οἰκονομίας ἀνθρώπου λέγει—'Hence he says that Jesus is the name of Him who is Man from Æconomy.' In Lib. I., c. i., § 13, he says: ὁ ἐκ τῆς οἰκονομίας κατασκευασμένος μυστηριωδῶς—'He who is mysteriously prepared from Æconomy.' It is important to notice that this sentence is masculine, referring to Jesus personally, and not to a Body. Hence it is not to be confounded with a previous sentence in the same chapter, ὃ ἦν κατασκευασμένον ἀόρατῶ τέχνῃ—'What was prepared by an unspeakable art'—and which we see, from §§ 11, 20, was not a Person, but a body. In the foregoing passages

the term 'Œconomy' seems to have a Soulical Application, and to be equivalent to the word 'Incarnation.' But in Lib. I., c. xxiii., Basilides is said to teach a Dispositionem (or Œconomy) of Jesus, and a Dispositionem (or Œconomy) of the unbegotten Father. The latter is an Intellectual application of the term 'Œconomy.' And the writer believes that where the Gnostics refer to a Soulical Body prepared from Œconomy by unspeakable art, the word has an application to the Intellectual Christ. He so thinks for the following reasons: It is specially said to be the Σώτηρ, or Saviour, who puts on this body. Moreover, He is not said to take it from Achamoth as He takes the spiritual (τὸ πνευματικόν), nor does He take it from Demiurgus as He takes the Soulical Christ (τὸν ψυχικὸν Χριστόν), but He is simply said to put this body around Him from Œconomy (Lib. I., c. i., § 11). So in Lib. I., c. i., § 20, we read: 'And they say that the Saviour (Σωτήρα) put on a Soulical Body prepared from Œconomy by unspeakable forethought.' Here also it is the Saviour, or Higher Christ, who assumes the body, and the assumption is direct. In the Pseudo-Tertul. we have similar allusions to a body which is not like an Incarnation. Moreover, it is especially as coming from Bythus or the Father that this body is assumed. 'But that Christ was sent from that First Father who is Bythus. That this One was not in the substance of our flesh, but that bringing down I know not what sort of a spiritual body from heaven,' etc.—'Sed spiritale nescio quod corpus de cœlo deferentem,' etc. (c. v.). The writer is here describing Valentinianism. In c. vii. Marcion is said to teach that while Christ came down from the upper regions He formed in the descent itself a starry and aerial flesh for Himself—'Ipso descensu sideream sibi carnem et aeream contexuisse.' Thus the writer would admit that the Valentinians do not always speak of the Intellectual Christ as the Higher Christ, and that they do not always apply the term 'Œconomy' to the Intellectual Christ. But as they do sometimes refer to the Intellectual Christ as the Higher Christ, and as He is the Higher Christ, the writer will use the phrase with that application. Moreover, as they apply the term 'Œconomy' to the assumption by the Intellectual Christ of the Soulical Body, and as the term is convenient to distinguish the coming of the Intellectual Christ from the Incarnation of the Soulical Christ, the writer will use the term 'Œconomy' to show the Intellectual coming of Christ as distinct from the Incarnation. When Valentinians speak of the Saviour assuming a Soulical Body, they use this word *οἰκονομία* to describe the Process, but this is not an Incarnation. That is, it is not, on the Valentinian theory, an assumption of flesh by the Saviour's soul. The process pertains to the mind.

6. It is an important fact that the Valentinians clearly distinguish between the Sinaitic Process and the Seed Process. Let the reader, for clearness' sake, again think of the Valentinian representation of man thus: Man consists (1) of Mind; (2) of a Soulical Body, which the writer alleges to be associated with the Mind; (3) a Soul; (4) a Soulical Body of Flesh, enswathing the Soul; (5) the earthy and visible body. Let the reader fix his attention on No. 4, the Soulical Body of Flesh. The Valentinians divide that Body of Flesh into two parts. One part, the ὕλη, or hylie matter, is sinful and incapable of salvation.

This part is called 'the Left' (§ 9). Christ does not assume any part of this sinful hylic matter, which has all to perish (§ 11). The other part of this Soulical Body of Flesh is sinless. It is called 'the Right.' Very commonly it is spoken of simply as τὸ ψυχικόν, 'the Soulical,' and is said to be ἐκ τῆς ἐπιστροφῆς; that is, 'from Conversion' (§ 9). Christ does assume this 'Soulical' for its salvation (§ 11). But a third element comes into this Soulical Body of Flesh, and it is here that the Valentinians are bringing in the Seed Process. They bring it in in express terms, using the word 'seed.' First of all, when Achamoth, who is virtually the Church, sees Jesus, she puts on a κάλυμμα, or veil, for modesty (§ 8). This is her Sinaitic state. Although § 8, after alluding to this veil, goes on to tell how Achamoth afterwards saw Jesus in His fructifying power, it is evident from the section itself that a certain Process is gone through before she thus runs to Him. He is said to make a healing of her passion, παθοῦ, and to separate these passions from her. This is a part of the Sinaitic Process. Then it is added : τὴν τε Ἀχαμῶθ ἐκτὸς πάθους γενομένην καὶ συλλαβοῦσαν τῇ χαρᾷ τῶν ἐν αὐτῷ φώτων τὴν θεωρίαν τουτέστι τῶν Ἀγγέλων τῶν μετ' αὐτοῦ, καὶ ἐγκοινοῦσάν αὐτοὺς κεκυηκέναι καρποὺς κατὰ τὴν εἰκόνα διδάσκουσι, κύημα πνευματικὸν κατ' ὁμοίωσιν γεγόνότις (or γεγονός) τῶν δορυφόρων τῶν Σωτῆρος (§ 8)—'And they teach that Achamoth, becoming free from passion, and conceiving with joy at the spectacle of the lights in Him, that is of the Angels with Him, and having longings after them, bore fruit according to the image, a spiritual offspring, made in the likeness of the satellites of the Saviour.' It will be noticed that this element coming in by the Seed Process is called 'a spiritual offspring.' It is this use of the term 'spiritual' to distinguish what is of the Seed Process from the Soulical, τὸ ψυχικόν, which is in the Sinaitic Process, that forms one great difficulty in the understanding of Gnosticism. In the New Testament, also, the word 'spirit' has a variety of meanings. But though this Seed Process Element in the Soulical Body of Flesh is thus called τὸ πνευματικόν, 'the spiritual' (§ 9), there are three tokens by which we may distinguish it from what pertains to the Intellectual Side and the Soulical Body. First, it is spoken of as 'from the mother:' τὸ δὲ πνευματικὸν ἀνθρώπου ἀπὸ τῆς μητρὸς τῆς Ἀχαμῶθ (§ 10)—'The spiritual man from the mother Achamoth.' Secondly, it is spoken of as that which has been 'sent forth;' that is, the seed which produced it has been sent from above : τὸ δὲ πνευματικὸν ἐκπεπέμφθαι (§ 11)—'But the spiritual was sent forth.' ἀλλὰ τὸ σπέρμα τὸ ἐκείθεν νήπιον ἐκπεμπόμενον (§ 12)—'But the seed being sent forth thence in its infantile form.' Thirdly, though this Seed Process element is called 'the spiritual,' we see that it is in union with what is soulical, and virtually becomes soulical : τὸ δὲ πνευματικὸν ἐκπεπέμφθαι ὅπως ἐνθάδε τῷ ψυχικῷ συζυγὲν μορφωθῇ, συμπαιδευθὲν αὐτῷ ἐν τῇ ἀναστροφῇ. καὶ τοῦτ' εἶναι λέγουσι τὸ ἅλας καὶ τὸ φῶς τοῦ κόσμου. ἔδει γὰρ ψυχικῶν καὶ αἰσθητῶν παιδευμάτων (§ 11)—'But that the spiritual was sent forth in order that, being here united with the soulical, it might be formed, being disciplined with it in turning. And they say that this is the salt and light of the world. For there was a need of soulical and sense-perceptive chastenings.' Thus man may be described on the Valentinian system as consisting of: (1) Mind; (2) Soulical Body en-

swathing the mind ; (3) Soul ; (4) Soulical Body of flesh which may be regarded in three aspects : first, the sinful hylic matter, or the Left ; second, the Soulical or the Right, as found in those who are in the Sinaitic Process ; thirdly, the spiritual, or the element of the Seed Process, coming to the flesh of those who have reached the Seed Process ; (5) The earthy body.

7. It is an important fact that the Valentinians associate the term 'angels' with the Seed Process. The fact that they are spoken of as τῶν ἡλικιωτῶν αὐτοῦ τῶν Ἀγγέλων (§ 8)—'His angels of equal age,' or 'His associate angels'—also that Achamoth produces angels like them, καθ' ὁμοίωσιν τῶν δορυφόρων τοῦ Σωτῆρος (§ 8)—'according to the likeness of the satellites of the Saviour'—shows that these angels, like those in 'Hermas,' are Virtues and not Persons. There are several instances, as we shall see, in which Scripture justifies this aspect of Valentinianism. How prominently the Valentinians used the word 'seed,' and how they associated it with Angels or Virtues, may be seen from the following passage from the Epitome which Clemens Alexandrinus gives of the teaching of the Valentinian Theodotus (pp. 793, 795) : ὅταν εἴπῃ, Ἐγὼ εἰμι ἡ θύρα, τοῦτο λέγει, ὅτι μέχρι τοῦ ὅρου οὗ εἰμι ἐγὼ, ἐλεύσεσθε οἱ τοῦ διαφέροντος σπέρματος. ὅταν δὲ καὶ αὐτὸς εἰσέρχῃται καὶ τὸ σπέρμα συνεισέρχῃται αὐτῷ εἰς τὸ πλήρωμα διὰ τῆς θύρας συναχθὲν καὶ εἰσαχθὲν. . . . ἐπεὶ ἄγγελος ἦν τοῦ πληρώματος τοὺς ἀγγέλους τοῦ διαφέροντος σπέρματος συνεξήγαγεν ἑαυτῷ· καὶ αὐτὸς μὲν τὴν λύτρωσιν ὡς ἀπὸ πληρώματος προσελθὼν εἶχεν. τοὺς δὲ ἀγγέλους εἰς διόρθωσιν τοῦ σπέρματος ἤγαγεν. ὡς γὰρ ὑπὲρ μέρους δέονται καὶ παρακαλοῦσι, καὶ δι' ἡμᾶς κατεχόμενοι σπεύδοντες εἰσελθεῖν, ἄφεςιν ἡμῖν αἰτοῦνται ἵνα συνεισελθῶμεν αὐτοῖς. σχεδὸν γὰρ ἡμῶν χρεῖαν ἔχοντες ἵνα εἰσελθῶσιν, ἐπεὶ ἄνευ ὑμῶν οὐκ ἐπιτρέπεται αὐτοῖς· διὰ τοῦτο γὰρ οὐδὲ ἡ μήτηρ συνελήλυθεν ἄνευ ὑμῶν—'When He says, "I am the Door," this means, Unto the mountain where I am shall ye come who are of the excellent seed. Moreover, when He enters, the seed enters with Him into the Pleroma, through the Door, led with Him and brought in. . . . Since He was an Angel of the Pleroma, the angels of the excellent seed He hath led in with Himself. And He Himself, going before, had redemption as if from the Pleroma. And He led the angels into the reformation that is of the seed. For as, in a high degree, they pray and exhort, and as they are restrained on our account when they are hastening to enter, they ask remission for us that we may enter with them. For they have, in a sense, need of us for their own entrance, since without you it is not permitted to them to enter. Wherefore neither did the mother enter without you.' Notwithstanding peculiar phraseology, if the reader bear in mind that these angels are Virtues, the above teaching will seem less strange. In its essential features it is in harmony with Scripture.

8. The Valentinians, like Hermas, identified the Holy Spirit with the Saviour. They repeatedly speak of Him as 'the Holy Spirit.' In the Epitome of Clem. Alex., p. 793, we read : τὸν Πάρακλητον οἱ ἀπὸ Οὐαλεντίνου τὸν Ἰησοῦν λέγουσιν—'The Valentinians say that the Paraclete is Jesus.'

The writer believes that in all the foregoing Principles the Gnostics are in essential harmony with the teaching of Scripture in its spiritual

significance. Hence he holds that Gnostic teaching in general, and especially Valentinianism, is unjustly condemned, and that, notwithstanding its intermingled defects and absurdities of detail, it deserves more attention than is usually given to it. The Gnostic as described by Clem. Alex., and as found amongst Christians, is a holy and humble man, and not one who is proud and despises others.

We may now revert to the Book of Esther. We had come to verse 13. In verse 10 we read that they slew ten sons of Haman. But that was on the Servants' Grade, and in the Sinaitic Process. In verse 13 Esther asks that the Jews may do to-morrow as they have done to-day; that is, that they may do on the fourteenth as they did on the thirteenth. But this refers to the Grade of Tongues and the Seed Process. Hence it is a different hanging of Haman's sons. It imports a better triumph, for Sin has here a more spiritual aspect. Thus Esther is not asking that she may hang ten dead bodies on a tree. What good could that have done to her? How barbarous a woman she must have been if she sought thus to kill the slain! To the dead sons the indignity would have done no harm. They could afford to be as indifferent about the body as Diogenes the cynic was about his body when he said: 'As soon as it is lifeless throw it into the Ilissus!' (Æl. Var., Hist., Lib. VIII., c. xiv.) Sometimes doughty knights

'Hong their conquer'd armes for more defame
On gallow trees.'

('Faerie Queene,' Bk. II., cant. v.)

But they did not thus hang up the bodies of their conquered foes. The ten sons hung on the fourteenth are living sons as much as were the ten sons who fell on the thirteenth. They are a higher form of wickedness, pertaining to the Grade of Tongues. Esther asks that on the Seed Process day the Jews in a Personal Conflict may triumph over this Seed of Sin. She seeks a triumph of good over evil, as much so as does Lactantius when he says: 'Teneamus igitur innocentiam, teneamus justitiam, subeamus imaginem stultitiæ ut veram sapientiam tenere possimus' (Epit., c. lvii.)—'Let us, then, keep hold on Innocence; let us keep hold on Justice, let us subjugate the image of Folly, that we may be able to keep the True Wisdom.' We cannot ask for a better thing than for power to conquer sin. The Greek proverb says: *Ἀισχρὸν δὲ μὴδὲν πρᾶττε, μὴδὲ μάθανε* (Gnom.)—'Neither do nor learn anything bad.' Paul wants us to be simple concerning evil (Rom. xvi. 19). So Esther is zealous against Sin, and seeks its utter destruction. 'And Esther said, If unto the King good, let it be given also to-morrow to the Jews which are in Shushan, to do according to the law of to-day, and let them hang the ten sons of Haman upon the tree' (verse 13). The allusion to Shushan, instead of to Shushan the palace, shows that this verse is on the Grade of Tongues. The narrative speaks of these ten sons as we speak of living men. It does not say, Let their dead bodies be hung; neither does it speak of them as dead. Verse 14 shows that King Jesus grants the request of those spiritual men on the Grade of Tongues who wish to conquer Sin in a Seed Process victory on the Grade of Tongues. The verb 'to say,' in the beginning of the verse, equals 'to command.' All the Jews have need to fight these sons

of Haman, for as Rhianus says : *μάλα πάντες ἀμαρτινοὶ πειλόμεσθα ἄνθρωποι, φέρομεν δὲ Θεῶν ἐπερίρροπα δῶρα ἀφραδεῖ κραδίῃ*—‘All men are greatly prone to err, and we carry the otherwise-tending gifts of the gods in a senseless heart.’ That the law is given in Shushan shows that it is given in Zion, or the Grade of Tongues. ‘And the King commanded so to do, and the law was given in Shushan, and the ten sons of Haman they hung’ (verse 14). In this conflict with Sin, Christ and His followers co-work. While He commands and gives a law, they have an actual and personal conflict to wage. Verse 15 is in close connection with verse 14. It goes on to show how, in this fourteenth or Seed Process day, the Jews in Zion’s Lily White City of Righteousness assemble in Christian Fellowship, and by spiritual weapons slay their spiritual foes. ‘And the Jews, which were in Shushan, assembled themselves together on the fourteenth day also of the month Adar, and they slew in Shushan three hundred men’ (verse 15).

In the close of verse 15 we have a similar clause to that which occurs in verse 10 : ‘And against the spoil they sent not their hand.’ This phrase in verse 10 is on the Servants’ Grade. In verse 15 it is on the Grade of Tongues. In writing of the former verse, the writer said that they did not send their hand on the spoil because the spoil represents the spiritual wickedness in the house of the strong man armed, which house is on the Grade of Tongues. But it will be said, Even when these Jews have come to the Grade of Tongues they still fail to conquer the spoil. This is an error. Verse 10 means, The spoil was high above them, so that, in the realm of things made by hand, they could not reach it. Verse 15 means, They took the spoil of spiritual wickedness in the spiritual realm, but they did not take it by hand. One verse is telling us that they did not take the spoil at all. The other is telling us that they did not take it in a particular way. On the literal theory these allusions to the spoil seem to be meaningless. Why should they forbear to touch the spoil? What does it concern us to know that they thus forbore? The writer has quoted many passages to show how strangely Scriptural truth is reflected in some classical writings. This idea of spoil of evil being taken without hands in the heavenly temple seems to be reflected in the following myth : ‘Euthymus, the Locrian, was a good boxer amongst those in Italy, and in strength of body he was considered to be a most wonderful man. For the Locrians show a very great stone which he carried and placed before the doors. And he quietened the Hero in Temese, who used to levy tribute on all that dwelt round about. For coming into his temple (*ἀφικόμενος γὰρ εἰς τὸ ἱερὸν αὐτοῦ*), which was inaccessible to the multitude, he contended with him, and compelled him to give back more than he had taken in spoil (*ὥν περ ἐσύλησεν ἀποτίσαι πλεῖω*). Hence, also, there originated the proverb which says of those who have gained anything by hurtful means, *ὅτι αὐτοῦς ἀφίξεται ὁ ἐν Τεμέσῃ Ἥρω*, “The Hero in Temese will come to them.” And they say that the same Euthymus, having gone down to the river Cæcinus, which is before the city of the Locrians, vanished from sight’ (Æl. Var., Hist., Lib. VIII., c. xviii.). This proverb illustrates what is meant by allusions to the spoil. When we enter the heavenly temple we spoil spiritual wickedness, but we do not spoil it by

hand. Hence it is said in verse 15, 'But against the spoil they sent not their hand.'

Verse 16 reverts to the Servants' Grade, and the Sinaitic Conflict of the thirteenth day. It answers the King's question in verse 12 as to what had been done in the rest of the provinces on that day. From verses 6, 10, we see that in the palace of Shushan, or Righteousness, they had slain Haman's ten sons, and five hundred men. Now comes the completed record of what was done in the outlying provinces of the King. In this earthly realm they stand for their souls. Then in victory they rise to Zion, resting from their enemies. Having thus, on the thirteenth day, fought the Sinaitic Conflict, and come to Zion, and rested from their enemies, they themselves begin to make a feast of Godly Service for others—that is, they go down again to the Servants' Grade to try to save men. This is Godly Service. It is on the fourteenth day. It is in contrast with the Seed Process feast of Humble Service on the fifteenth day. 'And the rest of the Jews which were in the provinces of the King assembled together, and were standing for their souls, and resting from their enemies; and they slew of them that hated them seventy and five thousand, and on the spoil they did not send their hand; on the thirteenth day of the month Adar.' The writer thinks that the allusion to not sending hand against the spoil completes the reference to the spoil. In every allusion to spoil the sentence ends with 'their hand against the spoil.' The words 'In the thirteenth day' appear to refer to the assembling, and standing for their souls, and slaying, and show that this conflict is Sinaitic, and pertains to the thirteenth day. Hence, in this case, they do not take the spoil because it is high above them. Though the word 'soul' often means 'life,' as when a man is said to have saved the life of the king, *ἔσωσε βασιλῆος τὴν ψυχὴν* (Herod., Lib. VIII., § 118), it is as commonly used in the sense of 'soul.' The writer holds that these assembled Jews are standing for their souls in this battle with Sin. When they have thus stood in conflict they come to rest. Peter might be alluding to this passage, even as he certainly is giving us its meaning, when he says: 'He that hath suffered in the flesh hath ceased from sin' (1 Pet. iv. 1). It is said: 'Inaction is a resting from evils'—*ἀνάπαυσις ἐστὶ τῶν κακῶν ἀπραξία* (Gnom.). These Jews rest from evils, not by inaction, but through fighting the fight of faith. They fight the Sinaitic battle on the thirteenth. Then, on the fourteenth, they rest. But their rest is not 'absence of occupation.' It is going down to the Grade of Servants to make a feast of Godly Service for Jesu's sake, in which service they will try to save others. This is the Sinaitic feast. 'In the thirteenth day of the month Adar, and on the fourteenth day of the same, they rested, and made it a day of feasting and gladness' (verse 17).

Verse 18 brings in the Seed Process and the Grade of Tongues. It shows how this better class not only embody all the conflict, and all the excellence, of the Sinaitic conflict of the thirteenth, but how they also fight on their own Seed Process day, the fourteenth. Then, having conquered in Zion, they, too, go down to the Servants' Grade to save others; but they go down to Humble Service, not to Godly Service. They go down to the feast of the fifteenth and the Seed Process, not to

the Sinaitic feast of the fourteenth. The allusion to Shushan shows the Grade of Tongues: 'And the Jews which were in Shushan assembled together on the thirteenth day thereof, and on the fourteenth day thereof, and they were resting on the fifteenth thereof, and they made it a day of feasting and gladness' (verse 18). They looked not to the things of their own (Phil. ii. 4), but they looked to the things of those on the lower grades whom they humbled themselves to uplift. Ptolemaus said: *τοῦ πλουτεῖν τὸ πλουτίζειν εἶναι βασιλικώτερον* (Plut., Reg. et Imp.)—'It was more kingly to make rich than to be rich.' In the Gnostic sayings we have sentiments like the following:

'Thou shalt not rush past when thou seest the poor strangers.'

'Thou shalt never wrong a stranger, even if thou hast an opportunity.'

'Entertain strangers, for thou thyself mayest be a stranger.'

Juvenal says:

'Cum dicis juveni stultum qui donet amico,
Qui paupertatem levet, attollatque propinqui,
Et spoliare doces, et circumscribere, et omni
Crimine divitias acquirere.'

(Sat. XIV., vv. 235-238.)

'When you say to a young man, that he is foolish who gives to a friend, who lightens and bears away the poverty of his relation, you also teach him to rob, and to defraud, and to get wealth by every crime.'

Hermas says: 'Minister to widows, and watch over destitute orphans; ransom the servants of God from their necessity; be hospitable, for in hospitality well-doing is found' (Lib. II., Mand. 8). Thus those who are saved through Esther's labours, themselves labour for others; and in this way the cycle of holy living and good works moves its endless round.

Verse 19 refers to those who rest on the fourteenth, not on the fifteenth. Hence it is Sinaitic, and pertains to Godly Service. But it is Sinaitic in a peculiar sense. We have seen that there is a Sinaitic Jerusalem which now is, and is in bondage (Gal. iv. 25). Into the midst of this Sinaitic city of Law Mordecai went out to mourn (iv. 1). It is the city into which God, in His mercy, forbears to enter (Hos. xi. 10). Within a city there is restriction of many kinds. We cannot walk to and fro with freedom. But Jesus came to give us liberty from the restraints of Sinaitic law. Hence Paul speaks of 'our liberty which we have in Christ Jesus' (Gal. ii. 4), and contrasts it with a state of Sinaitic bondage. Hence the difference, even amongst those in the Sinaitic Process, between Law without Christ and Law with Christ, is like the difference between Restraint and Liberty. It is like the difference between being cooped up in a limited city with high walls round it, and dwelling in the open country where we have liberty to wander at our own will. The city is the realm of Law without Christ. The open country is the realm of Law with Christ. In Him we find our open country, our land of Legal Liberty. That Liberty we enjoy, but we dare not turn it to licentious uses. Christian Liberty ever tends to holiness of life. Now, this nineteenth verse is showing us the Christian aspect of the Sinaitic system, and its feast of Godly Service

for others. This Christian Sinaitic realm is a land of liberty, and hence this verse refers to those in it as dwelling in the open country. The two prominent ideas of such a state are Liberty and Populousness. They who are free in Christ are too free to be restrained within the old Sinaitic walls, and they are also too numerous. They are like a growing multitude who send out their suburbs so far that the old walls are virtually lost in the broad free town. So it is said: 'Jerusalem shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein. For I, saith the Lord, will be unto her a Wall of Fire round about, and I will be the Glory in the midst of her' (ii. 4, 5). Zechariah is here using the same word which is used in the verse we are considering. In Ezek. xxxviii. 11 the word is also translated 'unwalled villages.' It is said to Gog: 'Thou shalt devise an evil device, and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at quiet, that dwell securely, all of them dwelling without walls, and having neither bars nor gates.' What the writer has thus said applies to the word הַפְּרוּזֹת. But, previous to this word, the word הַפְּרוּזִים is used. It will be seen that this latter word resembles the former. But this latter word is not used elsewhere in Scripture in this form. It is supposed to be from פָּרוּז, which means 'villager' or 'countryman' (Deut. iii. 5). This word פָּרוּז is considered to be from the root פָּרַד, meaning 'to separate,' etc. This word is cognate with פָּרַשׁ, meaning 'to separate,' 'to spread out,' 'to make manifest.' Hence, while the word may refer to those spread out in an open realm, it may mean the separated or manifested ones. Christians are such, and especially they who work for others. However, as Paul gives prominence to our liberty in Christ, we may take the word as denoting those who dwell in the open country, and so have liberty: 'Therefore do the Jews of the open places, who dwell in the cities of the open places, make the fourteenth of the month Adar gladness and feasting, and a good day, and [there is] a sending of gifts, a man to his neighbour' (verse 19).

Two features mark the next verses. First, the two feasts are spoken of conjointly, so that the Sinaitic and the Seed Processes are not here considered apart. Secondly, we see that letters are being written and sent by Mordecai. These letters are not the Gospel, for Mordecai does not write that. They are the letters of living epistles. In this cycle of progress we are shown that, just as previously Mordecai enforced the truth by Holy Living, so this new class which he represents not only keeps its feasts of Godly Service and Humble Service to save others, but it also commends the truth it teaches by the good life it lives. In this way, it writes letters which are living epistles, and which urge others to keep the feasts which it is itself keeping. John, the Bishop of Antioch, urged that ἐκποδὼν τὰ ἀναφύεντα γενέσθαι σκάνδαλα—'the offences springing up be put out of the way.' True bishops of Jesus will be exceedingly careful that no offence springs up in their own lives. They will write letters by their meekness, and zeal, and purity, which will carry conviction to many minds. Such letters can be 'read of all men.' Hence, they are said to be sent to those who are far off, as well as to those who are near. A good life is a world-wide blessing. It is as salt for the whole earth. The Hebrew word 'province' is feminine. The

words rendered 'near' and 'far' are masculine plural. Hence they agree with the word 'Jews,' not with 'provinces.' It is these moral Jews who are some of them near, and some of them far off. The letters are sent to cause these Jewish natures to pass through a like saving process, that is, to fight with Sin, to come to Zion, then to go down to the Servants' Grade to make feasts of Service for others. These feasts are to be made פְּנִימִים (verse 22); that is, 'according to the days,' not 'as the days,' as our Versions represent. It is the expression used in Micah vii. 15, 'As in' (or 'according to' A.V.) 'the days of thy coming forth out of the land of Egypt, will I show unto him marvellous things.' The idea is that these days are to be a pattern. as Paul's conversion was a pattern conversion (1 Tim. i. 16). The obligation to do good is perpetual. Hence the phrase 'every year' is introduced. Every generation must have its good days of Service and Sacrifice for others. The teaching of the Living Epistles, as well as of the written word, appoints thus unto us. We are to follow the issue of life of the holy, as well as their teaching (Heb. xiii. 7). This is to be done by our 'being' something. We read, 'And Mordecai wrote these words, and sent letters to all the Jews which were in all the provinces of the King Ahasuerus, the near and the far; to appoint unto them to be לְהָיִיתָ making the fourteenth day of the month Adar, and the fifteenth day of the same yearly; according to the days in which the Jews rested from their enemies.' At this point the word 'turn,' used in verse 1, is again introduced. The חֲרִיט is said to be 'turned.' This is said to mean month. It is difficult to see how the month could be turned to a good day, as our Version states. This word חֲרִיט is from חָרַט, which is said to have two meanings: 1. To be new, bright, fresh, to renew; 2. To be sharp. Hence the new moon was called חֲרִיט (2 Chron. ii. 3), and the month itself was called by the same name (Gen. viii. 5), just as our word 'month' means 'a moon.' But not only did the first meaning of the verb, that is, 'new,' give rise to a noun; the second meaning of the verb, that is, 'to be sharp,' also gave rise to a noun. This was the noun 'sword.' The word חֲרִישָׁה, in 2 Sam. xxi. 16, is supposed by some to mean 'sharp,' as of a sword, and not 'new.' In like manner the word חֲרִישׁ, in Hos. v. 7, is supposed by Dr. Davies to mean 'sharp sword.' Our Versions render the word as 'new,' 'new moon,' and 'month.' 'Now shall the new moon devour them with their fields.' The writer believes that this word חֲרִישׁ, like the verb from which it comes has a double meaning: 1. Month or new moon; 2. A sword. He holds that both in 2 Sam. xxi. 16, and Hos. v. 7, the allusion is to a sword. It is more natural to speak of a sword devouring than to speak of a new moon devouring. This distinction has its analogue in the Latin words 'mensis,' a 'month,' and 'ensis,' a 'sword.' The writer thinks that in Esther ix. 22 the word does not mean 'month,' but 'sword.' In the history of the overthrow of Sodom we have seen how the use of the article 'the,' or its disuse, with the word 'city,' was of great importance. It is a noticeable fact that while the word 'month' occurs many times in this Book (ii. 12, 16; iii. 7, 13; viii. 9, 12; ix. 1, 15, 17, 19), this is the only instance in the whole Book where the word 'the' precedes the noun. It is sometimes used with the numeral as 'the first month' (iii. 7), but never with the noun, except

here. On the literal theory, it is strange why we should have this diversity. It is not strange if the word here means 'the sword.' Again, the turning of a sword, or of a fire like a sword, is a symbol used in Scripture of some moral changes. The sword at Eden's Gate turned every way (Gen. iii. 24). The Divine glory came with a turning fire (Ezek. i. 4). When the sword awoke, the hand was to be turned upon the little ones (Zech. xiii. 7). The subjective aspect of the words 'to them' is not against this view. We may read, 'And the sword which was turned to them from sorrow to gladness, and from mourning to a good day, to make them days of feasting and gladness, and of sending portions, a man to his neighbour, and gifts to the poor' (verse 22). The parable of the Good Samaritan shows who is the neighbour, and how he is to be helped.

Verse 21, like verse 1, brings in an allusion to the Sinaitic judgement of works in connection with a portion that is on the Young Men's Grade. Paul says that whatever good things a man does the same will he receive from the Lord (Ephes. vi. 8). Our Version renders the word ^לקבל, used in verse 23, as 'undertook.' Its ordinary meaning is, 'to receive,' 'to take' (1 Chron. xii. 18; 2 Chron. xxix. 16). The writer holds that it does not refer here to the Jews undertaking to do something. It signifies the receiving according to the deeds done in the body (2 Cor. v. 10). But, inasmuch as when we have done all we are unprofitable, it has to be said of our good works that they are the things which we began to do, rather than the things which we perfected. Their good quality is to be measured by the extent to which Mordecai, or the Lowly Mind, has had commanding influence. We receive according to what he has written. Thus we read: 'And the Jews received what they had begun to do, and what Mordecai had written to them' (verse 23). Then follows a description of the work of the Man of Pride, which description shows how far Mordecai had prevailed in his commanding and writing to the Jews. To show the strength of the enemy is at the same time to show the strength of the man who conquers him. The verse describes Haman as on the Young Men's Grade. But, on that grade, Mordecai, or the Lowly Mind, conquers in the fight of Faith. Haman is as one living on this grade. We read: 'For Haman, son of Hammedatha the Agagite, being an adversary of all the Jews, devised against the Jews to destroy them, and caused the Pur to fall, this is the Lot, to consume and to destroy them.' When we read: 'And they gave lots for them, and the lot fell upon Matthias' (Acts i. 26), we may see that to cause the lot to fall is something different from the casting of the lot. In Jeremiah xxxvi. 2 we read: 'Take thee a roll of a Book, and write to it (לְהִלָּיֶה) all the words that I have spoken.' In this case to write to is equivalent to writing in or upon. As Paul says: 'Ye are our Epistle,' and as he speaks of this Epistle as ministered by them (2 Cor. iii. 2, 3), so those to whom Mordecai writes are those upon whose hearts the Child-Nature leaves its impress.

Verse 25 passes to the Grade of Tongues. It has a Sinaitic aspect, speaking of what was done before the King. Not only did the Lowly Mind, or Mordecai, act to Haman's confusion; Esther, the devout Soul, acted to the same end. Prayer is here recognised. Esther came

in to Zion before the King to plead for others. These features are all a repetition in a new class of what Esther had done in her own class of those who serve, as recorded in previous chapters. It is repetition of action, not identity. 'And in her entering before the King.' The pronoun is feminine, 'her.' The writer holds that the allusion is to Esther and her prayer, not to a matter or to the device. Then follows an allusion to the Bible, or the letter from the King, commanding to return the evil of Haman upon his head. Scripture, as well as Conflict, and Prayer, and Holy Living, is recognised amongst the influences destroying the Man of Sin. 'He commanded by the letters that his wicked device which he had devised against the Jews should return upon his own head, and they hanged him and his sons upon the tree' (verse 25). This personal aspect is referred to, and its days are said to be days of Purim, or the Lots. Because of repetition, and of the fact that there are more classes than one, the plural 'Purim' is used. 'Wherefore they called these days Purim, after the name of Pur' (verse 26). This is on the Grade of Tongues. Hence these days of Purim relate to Personal Progress. They are not identical with the other days of Purim, or the two feast-days of Service, on the fourteenth and fifteenth. It is in Zion that Haman's sin comes upon his own head.

'Aspiciunt oculis Superi mortalia justis,
En eget auxilio, qui non tulit, utque reliquit,
Sic linquendus erat.'

(Ovid, Lib. XIII., vv. 70-72.)

'The gods look on human affairs with just eyes. Behold, he who would not give help wants help, and as he forsook, so is he to be forsaken.'

Having thus referred to the days of Purim in Zion, which are not said to be two days only, the narrative then passes to Humble Service on the Servants' Grade. The Servants' Grade comes in with the words 'Therefore because,' in verse 26. Two mighty influences act upon this grade to make Humble Service mighty. First, there is the Bible, or the words of the Letter. Secondly, there is the Living Epistle, or what these Jews see. As a result there is the entrance of the Word to themselves, or that which attains unto them. Verse 21 referred specially to Godly Service, or the feast of the fourteenth day. The portion we are now considering pertains specially to the results attending Humble Service in the Seed Process. As a result of Humble Service, and the Word, and Holy Example, others are brought to make a feast on behalf of others. Thus the godly influence passes on.

It is one cause of ambiguity in the English Versions that the same word is used to translate words which, in Hebrew, are different from each other. Thus, in verses 26, 29, we have a word מִצְוָה used for the first time in the Book. It is from a root meaning 'to fold up,' and it means 'a roll' or 'a volume.' Our Version renders it 'letter.' It is significant that there is a first and a second Roll (verse 29). This is in harmony with the many double aspects of the Book. In iii. 14; iv. 8; viii. 13, we read of a Copy of the Law, or Writing. Reasons have been given for the view that the Copy is the Bible as embodying in it a literal and a spiritual Law. In Ps. xl. 7; Ezek. ii. 9, iii. 1, we have

reference to a Roll or Volume of a Book. It is a different word for 'Roll' that is used in ix. 26, 29, but all that is said about these two Rolls supports the view that they are the written Word, or the two Testaments. It is no more inherently improbable that these should be referred to here as two Rolls, than that the words 'Roll' or 'Book' should be used of Scripture in the other passages indicated. The Bible virtually constitutes two Rolls, a first and a second, the Old Testament and the New. Both are embodied in the life and teaching of those who give themselves to Humble Service to others for Jesu's sake. This first Roll has an influence for good. It is the Old Testament. Tertullian says of Marcion: 'Si enim Marcion novum Testamentum a vetere separavit, posterior est eo, quod separavit, quia separare non posset nisi quod unitum fuit. Unitum ergo ante quam separaretur postea separatum, posteriorem ostendit separatorem' (De Presc. Hær., c. xxx.)—'For if Marcion separated the New Testament from the Old, he is later than that which he separated, for he could only separate what had been in union. There being, then, a union before a separation, and afterwards a separation shows that the separator is later in time.' The passage shows that Tertullian regarded the Bible as two Testaments. So Eusebius refers to the list, given by Origen of the Books in the Old Testament, and so speaks as to imply the New Testament: *τῶν ἱερῶν γραφῶν τῆς παλαιᾶς διαθήκης καταλόγου* (H. E., Lib. VI., c. xxv.)—'The catalogue of the sacred writings of the Old Testament.' The fact that the reference to these two Rolls comes in towards the close of the Book, and in connection with Humble Service, is an indication that such service, in its best form, pertains to the Christian era, when men have the New Testament as well as the Old. We read of the saving results of Humble Service in the Seed Process thus: 'Therefore because of all the words of this Roll,' that is, of the Old Testament: 'And what they saw on account of it,' that is, the Godly Living of those moved by Scripture to engage in Humble Service: 'And what attained unto them,' that is, what they themselves felt of the influence of the Word, and of the Godly Living of those who taught it: 'The Jews appointed and took unto themselves,' that is, they received the teaching in the love of it, and made vows for themselves: 'And unto their seed, and unto all such as joined themselves to them, and it shall not pass over' (verse 27). While the verse gives prominence to the Seed Process it glances at the Sinaitic Process in so far as it speaks of 'these days,' and of those who, though not of the seed, 'join to them.' They who hear the Word, and love it resolve *וְהָיָה*, that is, 'to be' in that state when they, too, will keep these days of Service. This implies all the Process of an ascent to Zion, and of a coming down to Service. They who thus resolve to keep both days as a result of the labours of those who are here acting in the Seed Process, will fight their way to Zion and kill Haman. True Christian soldiers will emulate, in a moral realm, Cæsar's exploits in a literal realm. Lucan, in his 'Pharsalia' (Lib. II., v. 443), says of him:

'Non tam portas intrare patentēs
Quam fregisse juvat.'

'It did not please him so much to enter through gates set open, as through gates that he had broken.'

The term 'seed' is used in these verses of a seed that does not come by flesh and blood. It is a seed from Christ, born of Angelic Virtues. Christ is the true Seed of Life. It was not uncommon in ancient times for seed processes to be used figuratively of what was a moral growth.

*Ἔστιν δὲ καρπὸς ἀγαθὸς εὐτακτος βίος.
Καλὸν φύουσι καρπὸν οἱ σεμνοὶ τρόποι.
(Gnom.)*

'A well-ordered life is good fruit.
Holy habits produce good fruit.'

Plutarch says that the Athenians applied to Aristides the following words by Æschylus (Vit., 320):

*οὐ γὰρ δοκεῖν δίκαιος, ἀλλ' εἶναι θέλει,
βαθεῖαν ἄλκα διὰ φρενὸς καρποῦμενος,
ἅψ' ἥς τὰ κεδνὰ βλαστάνει βουλευμάτα.*

'For he does not will to seem righteous, but to be righteous, reaping the deep furrow of the mind, from which precious thoughts spring up.'

Under the influence of the Old Testament and the New Testament, as lived and preached by those in Humble Service, these moral Jews come into covenant with God (Heb. viii. 9-13). In the very covenant these Jews are taking unto themselves. Cicero, in his Fifth Tusculan Disputation, tries to show that Virtue is sufficient for a happy life. Christian Virtue is a precious treasure. Men cannot injure it. It was the noble boast of Socrates: 'I reckon that that which is better cannot be hurt by that which is worse' (Apol. Soc., c. xviii.). Antoninus illustrates this by a beautiful figure: 'They kill, they divide the flesh, they drive forth with curses. What are these things compared with a mind that remains pure, sound, sober, righteous? If anyone standing by a clear and sweet spring should speak evil of it, it would not cease gushing forth with drinking water. If anyone threw in mud or dung it would quickly scatter such things, and be free from them, and be no more discoloured (*βαρύνεται*). How, then, mayest thou contain a perennial fountain, and not a mere well? Put forth thyself every hour to liberty, with kindness, and simplicity, and modesty' (Lib. VIII., § 51). The Greeks well say: *Ἀρετὴ μέγιστον τῶν ἐν ἀνθρώποις κελῶν* (Gnom.)—'Virtue is the greatest of the good things in man.' These Jews, in their covenant, imply that others will ever be cleaving unto them. They will keep these two days of Service according to the Writing, and according to the memorial, that is according to the teaching of Scripture, and according to the season of these feasts of Service. 'To be keeping these two days according to the Writing thereof, and according to the appointed time thereof, every year' (verse 27).

As days of Purim are kept in Zion (verse 26), so two days of Purim are kept in Service in the Servants' Grade (verse 28). These seasons of Service for others are never to be forgotten. 'And these days shall be remembered.' They are to be kept through all time. 'And they shall be kept in every generation.' They are to be honoured in the home life: 'Every family.' They are to be honoured in public life: 'Every province.' They are to be honoured in Church life: 'And every city.' They are to be honoured in the heart, or the midst of the individual

Christian : ' And these days of Purim shall not pass from the midst of the Jews.' They are to have an influence on that hereditary law of life by which the Seed Process is ever being carried on : ' And their memorial shall not perish from their seed ' (verse 28).

We pass now to the Heathen Grade, which is continued unto the end of the chapter. This Heathen Grade, however, is receiving help from those acting in Humble Service. Again we have the two mighty influences of the Word and Holy Living recognised. The Old Testament was specially sent to Jews. The whole Bible is being sent to the Heathen. And yet it may be said that it is pre-eminently the New Testament, or the Second Roll, which is sent to the Heathen. Mordecai, or the Lowly Mind, and Esther, the Devout Soul of those seeking to save the heathen, by their Holy Living, are writing living Epistles to confirm the written Word, and especially to confirm the second Roll, or the New Testament, and its command to keep these days of Purim in Service for others. They write with all authority when they live the Truth. ' And Esther the queen, daughter of Abihail, and Mordecai the Jew, wrote with all authority to establish this second Roll of the Purim.' These living Epistles are read of all men : ' And he sent letters to all the Jews, to the one hundred and twenty-seven provinces of the kingdom of Ahasuerus, words of peace and truth ' (verse 30). These letters are designed to win moral Jews from Heathenism, and to bring them to the practice of similar feasts of Service for others as a result of their having come to the truth themselves. Then they will be filled with the spirit that animated Atticus who ' did not sell himself to the prosperous, but always succoured the afflicted '—' Non florentibus se venditavit, sed afflictis semper succurrit ' (Corn. Nepos, Atticus). ' To establish these days of Purim in their appointed times, according as Mordecai the Jew, and Esther the queen, appoint unto them.' It is as if a new Esther and Mordecai will come into being with the new class saved from Heathenism. This will depend on the extent to which this new class of saved ones has some in it who will cry aloud over the sins of others, and keep moral fasts on their behalf. ' And according as they establish unto their soul, and unto their seed.' The words ' according as ' here show degree rather than manner. ' The matters of the fastings and their cry ' (verse 31). The Hebrew has no word ' in.' The verse is referring to new fastings and cries to be practised by the class being saved from Heathenism. The writing with all authority appears to betoken Seed Process Labour for the Heathen. But the closing verse appears to refer to Sinaitic labour. Esther, or the Soul, commands. Moreover, the Sinaitic aspect is indicated in the fact that what is done is written in the Book. This suggests labour amid conditions of legal responsibility. ' And the command of Esther was confirming these matters of the Purim, and it was written in the Book ' (verse 32). This closing sentence supports the teaching that this narrative is not giving in this chapter an historical summary of what has previously been recorded. There is repetition of events. Similar Processes are represented in connection with other classes of persons.

On the literal theory, the days of Purim only come yearly. On the moral theory, they last for ever. This latter theory best fulfils the

requirements of moral feasts as thus described by Clem. Alex.: 'But we command men to honour and worship Him whom we are convinced is the Saviour, Logos, and Governor, and, through Him, the Father, not on chosen days (*οὐκ ἐν ἐξαιρέτοις ἡμεραις*) as others, but doing it continuously, and in every way, through the whole life. . . . Whence not at a given place, nor at a chosen temple, nor on appointed feasts and days, but all his life, and in every place, the Gnostic . . . honours God. . . . Through all our life we keep a feast, believing that God is everywhere fully present. We praise Him as we plough the fields, we praise Him on board ship, and in every other civil pursuit, as it becometh us, we practise the same' (Strom., Lib. VII., pp. 719, 720). So on p. 722 he says that the Gnostic prays all his life, hastening to fellowship with God.

CHAPTER XIII.

ESTHER X.

THE Book of Esther closes with a declaration of Mordecai's greatness that is not well compatible with literal history. It is not very likely that the inspired Word of God would have uttered such a panegyric on the courtly greatness and power of a Persian statesman as is contained in verse 2. In the words of the Clementine Homily (c. v.), the Bible teaches us to account these worldly things as something alien: *τὰ κοσμικὰ ταῦτα ὡς ἀλλότρια ἡγεῖσθαι*. It is not likely, also, that a Persian Vizier, who was so great, and who is said to be second to the King, would have been left unnamed and unnoticed by ancient historians.

The previous chapter ended with a portion that was on the Heathen Grade. The first verse of this chapter pertains to the same portion. It shows us the result of Humble Service amongst the Heathen, of which the previous verses had spoken. Then verse 2 passes to the Servants' Grade, having the word 'work'; and verse 3 is on the Young Men's Grade, having the word 'people.' Hence the order of grades in the chapter is Heathen, Servants, Young Men. But, as the Heathen Grade portion is a part of the same portion with which the previous chapter concluded, the division between the chapters is an unadvisable division. It breaks the Heathen Grade portion into two parts. The allusion to the seed, in verse 3, betokens the Seed Process. Just as the grades of the chapter follow in order, so the events should be taken as following in order. The chapter is showing how those gathered from Heathenism by Seed Process labours pass up in moral progress from grade to grade. The reader should not think that the allusions to the greatness of Mordecai relate to incidents previously recorded. This is a new Mordecai, or Lowly Minded One, in a new class—a class saved from Heathenism. His progress is the progress of his class. In his advancement we see the Heathen coming to Zion. At first these Heathen knew no Law (Rom. ii. 14), and, thus far, were without transgression (Rom. iv. 15; v. 13). So the Greeks say: 'He who knows nothing commits no sin'—*Ὁ μὴδὲν εἰδὼς οὐδὲν ἐξαμαρτάνει* (Gnom.). But from that state

Christ exalts them; and this exaltation, in its essential features, is an exaltation of Mordecai, the Little Man, or Holy Mind. Hence that is what the chapter describes.

We read: 'And the King Ahasuerus laid a tribute upon the earth, and the islands of the sea' (verse 1). The terms used naturally cover the entire globe, and we are not justified in restricting them to the Persian Empire. Had the earth spoken of, and these islands, been Persian territory, they would probably have been under tribute from the beginning of the king's reign. Ælian tells us how, wherever the king might go in his dominions, the tillers of the soil had to bring to him tribute of oxen, sheep, corn, or wine (Var. Hist., Lib. I., c. xxxi.). The Chorus, speaking of the results likely to follow the defeat of the Persians at Salamis, says:

οὐκ ἔτι δάσμοφοροῦσιν
δεσποσύνουσιν ἀνάγκαις,
οὔτ' ἐς γὰν προπίπνοντες
ἄρζονται βασιλείᾳ
γὰρ διόλωλεν ἰσχύς.
οὐδ' ἔτι γλῶσσα βοροῦσιν
ἐν φυλακαῖς· λέλυται γὰρ
λαὸς ἐλεύθερα βάζειν,
ὥς ἐλύθη ζυγὸν ἀλκᾶς.

(Æsch., Pers., vv. 588-596.)

'No longer will the people pay tribute through arbitrary constraints, nor will they begin to fall prostrate on the ground, for the royal strength has utterly perished. No longer do men keep the tongue under guard, for the people have been loosened to go free, as if a mighty yoke had been taken off.'

This passage does not accord with the view that the Persians had been free from tribute, or that it was a blessing for a king to impose a tribute. But it is not an arbitrary king to whom the chapter under consideration is alluding. It is alluding to King Jesus. He lays the heathen world under tribute when He sends His Gospel to it. That Gospel brings moral light, and moral light always brings moral responsibility. Nevertheless, it is a blessing for any heathen nation to receive this light, even if it does increase responsibility. Capability of sinning is one of the essentials of true manliness. It distinguishes the man from the brute. He who might not do great evil cannot do great good. Because the heathen are ignorant of Christ's Law, they are, to a very large extent, ignorant of sin. That is part of their degradation. The Rev. D. Carnegie, Hope Fountain, Matabeleland, writes to the London Mis. Society (Chron., Nov., 1885): 'It is hard to convince these heathen people that they need such a loving Saviour. They do know something about sin, but very little. Sin, to them, is a very light thing, because they do not know what it means. They do not feel that they are degraded in the sight of God, and, hence, they think that they are under no obligation to learn about God, and His Divine Image of love, as set forth in Jesus Christ. Many of them, I believe, have no compunction of conscience in telling lies, stealing, or cheating you right and left whenever and wherever they can. They consider themselves clever if they can steal and not be found out. They do acknowledge that they sin, but show little sorrow for it.'

That Jesus Christ lays these heathen under obligation to give Him tribute of service and love, when He sends them His Gospel, is a fact worthy of being recorded in Scripture. The Bible records this laying of tribute as if it were some great and praiseworthy deed. Such it is on the writer's view. But it is not so praiseworthy if regarded as an act of despotism, the wringing from an oppressed people of their lawful possessions for purposes of kingly pride and lust. In that case the deed is no more commendable than the rack-renting of poor Irish peasants by gentlemen-ruffians. Atossa says that even if Xerxes does ill, he will not be accountable to the city (*οὐχ ὑπεύθυνος πόλει*), but will continue to be lord of the land if he escapes with his life from war (*Æsch.*, *Pers.*, verses 215, 216). Such irresponsible despots might lay tribute on the people at pleasure, but the Bible would neither give open nor silent consent to their despotism. The allusion to the islands is appropriate when we regard the passage as referring to the Heathen. The Bible speaks of the islands of the Gentiles or Heathen (*Gen.* x. 5). It says that these islands of the Gentiles will worship Christ (*Zephan.* ii. 11). Their kings will bring presents to Christ, and all the nations will serve Him (*Ps.* lxxii. 10, 11). He only can wisely govern a world-wide empire. He is *ὅλος ἀκοή* καὶ *ὅλος ὀφθαλμὸς*—‘Wholly Ear and wholly Eye’ (*Clem. Alex.*, *Strom.*, *Lib.* VII., p. 721). But the Persian Empire was a mainland empire rather than a naval or colonial empire. In Xenophon's list of the territories over which Cyrus ruled, Cyprus is the only island indicated (*Cyrop.*, *Lib.* I., *Introd.*). Herodotus gives a long list of the territories under tribute to Darius, and names amongst them Cyprus and the islands in the Red Sea (*Lib.* III., §§ 91-93). The possessions are nearly all mainland possessions. *Æschylus* speaks of Xerxes having emptied all the plain of the mainland—*κενώσας πᾶσαν ἡπείρου πλάκα* (*Pers.*, verse 714)—when he gathered his army to invade Greece. The islands which he speaks of as having come into the possession of Darius are the islands of Greece (*Pers.*, verses 848-892). The Greeks were mightier at sea than the Persians, and, for the most part, kept the islands of the Archipelago when Persia was triumphant on the Asiatic continent. Eupator is said to hire forces from the sea (*1 Mac.* vi. 29), from the islands of which there is said to be a trading with Joppa (*xiv.* 5). Antiochus is also said to have written letters from these islands (*xv.* 1). But the islands of the *Ægean* were not subject to Persia. It is reasonable to conclude that the phrase ‘earth and the islands of the sea’ is here used as a designation of the whole Heathen world. Christ is subjecting these islands, not as Mausolus is said to have subjected certain islands (*Lucian*, 429), but as the Moral Governor of the wide earth subjects all things to Himself.

The next verse brings in the Servants' Grade. On this grade the King exalts the Lowly Mind, or Mordecai, and makes it great. Dolon thought that Hector should give him *τὴν χάριν διπλῆν*, or a double favour, when he underwent great risk (*Eurip.*, *Res.*, verses 161-164). Under King Jesus it is Lowliness of Mind that wins double honour. The mighty acts of the Saviour's power and might, and the great honour with which He crowns the Lowly Mind, are all written upon those living Epistles, who are as kings in His kingdom. It would seem as if this

verse, while passing through the Servants' Grade, not only glanced at the state of those going up from that grade, but at the state of those who, having gone up, have come down again to that grade to keep feasts of Service. Thus it is as a Monogram in which two things combine. Then the last verse resumes the description of the upward advance as pertaining to the Young Men's Grade. These kings of Media and Persia do not seem, even in this narrative, to be successors to Ahasuerus. They are His contemporaries. They are those whom He makes a kingdom of priests, and who serve Him in Humble Service for others. In these living Epistles we see, pre-eminently, how Jesus exalts the Lowly Mind. Paul says that they who suffer with Christ reign with Him (2 Tim. ii. 12). They are ever triumphing (2 Cor. ii. 14). 'And every act of His authority, and His greatness, and an account of the greatness of Mordecai wherewith the King made him great, are they not written upon letters of matters of the days of the kings of Media and Persia?' (verse 2). As the Revised Version regards the singular *רְשָׁמִים*, in ix. 25, as equivalent to 'letters,' so the writer regards it here.

The next verse shows us the exaltation of the Lowly Mind upon the Young Men's Grade. The child-like Mind is ever doing good, and Christ is ever exalting it, until it is next to Himself. He who best serves Jesus in lowliness of mind will have most honour with Him. This Lowly Spirit, the friend of kindness, the enemy of all Strife and War, ever speaks Peace to all who claim kinship with it. To use a figure which Hengstenberg applies to the Apostle John: 'It illuminates with its torches the dark cavern of Trembling and Anxiety' (Offenbar., p. 103). Æschylus tells how Cyrus *ἔθηκε πᾶσιν εἰρήνην φίλοις* (Pers., 765), 'appointed peace to all his friends.' Christ's messengers are commanded to speak peace (Luke x. 5). So Mordecai, or the Lowly Mind, speaks peace to all in his living line. The Child-Nature is a messenger and maker of Peace. Like the Faith of which Polycarp speaks (c. iii.), it has *ἐπακολουθούσης τῆς ἐλπίδος, προαγούσης τῆς ἀγάπης*, 'Hope following after, and Love going before it.' Plutarch says that Xerxes gave Arimenes a position second to himself: *ὁ δὲ Ξέρξης ἐκείνῳ τὴν δευτέραν μεθ' ἑαυτὸν ἔδωκε τάξιν* (Reg. et Imp.). How then could Mordecai have had this same position? All men, of a peaceable spirit, must, by their very nature, accept Mordecai, the Lowly Mind, and it is equally certain that he must seek their lasting good. 'For Mordecai, the Jew, was second to King Ahasuerus, and great to the Jews, and accepted of the multitude of his brethren, seeking the good of his people, and speaking peace to all his seed' (verse 3).

Thus the writer holds that this Book of Esther, in all its parts, is inspired Moral History. It is full of evangelical truth, and it embodies principles which are of supreme importance in their application to the New Testament. Especially is this the case with the narrative of Esther's two feasts. The Book also shows us how the aspiring Man of Sin, in the human heart, is a mark for God's wrath. When Philip of Macedon had conquered at Chæronea, he felt lifted up by pride. To check this feeling he appointed one of his servants, whose duty it was to cry out every morning three times to Philip, before anyone had seen him, and

before he had gone to any duty : Φίλιππε ἄνθρωπος εἶ (Æl. Var., Hist., Lib. VIII., c. xv.) ‘O Philip, thou art only a man.’ This Book of Esther is teaching us all a similar lesson, and showing us how the spirit which lifts itself up against Christ will inevitably come to shame and destruction. Haman’s uplifting serves to exemplify such teaching as the following : Artabanus, dissuading Xerxes from invading Greece, says : ‘Dost thou not see how God strikes with His thunderbolt those creatures that are lofty, and does not permit them to parade themselves, while lesser things give Him no provocation? Dost thou not see how He always hurls His bolt against the highest houses, and the same with trees? For God loves to restrain all upstarting things. Thus, after a like fashion, a great army is destroyed by a little one. When God has been moved to jealousy against them, He casts upon them a terror, or thunder, whereby they are destroyed in their own confusion. For God does not permit anyone to be high-minded save Himself,’ οὐ γὰρ ἐφ’ φρονέειν μέγα ὁ Θεὸς ἄλλον ἢ ἑωυτόν (Herod., Lib. VII., c. x.). So Horace says :

‘Sævius ventis agitur ingens
Pinus : et celsæ graviore casu
Decidunt turres : feriuntque summos fulgura montes,’
(Lib. II., car. x.)

‘The loftiest pine is most fiercely shaken by the winds, the highest towers fall with the heaviest crash, and the thunderbolts strike the highest hills.’

The Chorus in the ‘Antigone’ of Sophocles says : Ζεὺς γὰρ μεγάλης γλώσσης κόμπους ὑπερεχθαίρει (verses 127, 128)—‘Zeus hates exceedingly the boastings of a great tongue.’

The simple words of Bunyan need to be remembered by us all :

‘He that is down needs fear no fall,
He that is low no pride,
He that is humble ever shall
Have God to be his Guide.’

CHAPTER XIV.

THE IMPRECATORY PSALMS.

It is not uncommon for enemies of the truth to refer to these Psalms as evidence that some of the inspired writers were vindictive, cruel, and wicked men. Although this objection is usually directed against the Psalmists, it might, with equal propriety, be directed against other inspired men. The ordinary theory not only brings David's moral character into question; it submits Jeremiah, and others, to a like adverse judgement. Jeremiah says of certain enemies: 'Let me see Thy vengeance on them' (xx. 12). 'Deliver up their children to famine, and give them over to the power of the sword; and let their wives become childless, and widows; and let their men be slain of death, and their young men smitten of the sword in battle' (xviii. 21). 'Forgive not their iniquity, neither blot out their sin from Thy sight' (verse 23). Are we, then, to suppose that Jeremiah, who says that what came out of his lips was before God's face (xvii. 15), was a vindictive, malicious man, uttering curses on his personal enemies? Were the Psalmists also sharers with him in a fellowship of malice and imprecation? It is significant that Jeremiah, like the Psalmists, when uttering such curses, refers to a deliverance of soul, not of body (xx. 13), and speaks of these enemies digging a pit for his soul (xviii. 20). Moreover the curses are embodied in a prayer to the Almighty, and surely private malice and prayer to God have little in common. On the literal theory, godly men find it hard to defend the various imprecations in such Psalms as Psalms xxxv., lv., lviii., lix., lxix., cix., cxl., etc. Even the heathen believed that the gods kept an eye on the murderous:

τῶν πολυκτόνων γάρ
οὐκ ἄσκοποι θεοί.
(Æsch., Ag., vv. 446-447.)

Well, then, may we think that the Father of mercies would not approve of men who cherished murderous wishes. Sometimes Christian writers, through their literalism, make statements respecting these Psalms which are rash and ill-advised. Through such error of literalism, William Hazlitt, in a Paper in 'The Round Table,' calls David 'A crowned spiritual hypocrite.' Dr. Parker, in his 'Inner Life of Christ,' p. 192, says: 'When the Psalmist prayed for the destruction of his enemies, he was irreligiously religious. It was religion gone sour, the wine of piety turned into the vinegar of resentment. It showed what men would be, even in their religiousness, when left to themselves.' Such a statement logically demands from us that we reject these Psalms as uninspired and hurtful; and where is that process to end? Dr. Thomas, in the Preface to his Augustine Hymn-Book, says: 'In many of the Psalms, as well as in other poetic portions of the Holy Word, there is much that is local and temporary in application, and, in some cases, even questionable in spirit and morality. The writer seems at times even to have lost his temper, and to deal too frequently in imprecations, and yet modern

congregations are found chanting these objectionable utterances.' With such statements the writer has not any sympathy. A little work on the *Imprecatory Psalms*, by the late Rev. R. Bertram, deals with the subject in a more modest and reverential spirit. Alluding to these Psalms, and to David's dying charge respecting Shimei, he says: 'My friend, I say, be calm; first appearances are sometimes deceitful. In that great solemn day, when all that is secret shall be made known, gray-headed David, whom you are reviling for a hoary murderer, for an old reprobate, who went down to the grave with blood-stained hands, may stand before your astonished gaze majestic in his moral majesty; and this very act on which you exultingly fix may prove to have proceeded from principles the most praiseworthy. My friend, I repeat, be calm; we do not yet know all the circumstances of the case' (p. 32). He adds: 'There was a point of view from which the charge seemed right to David himself, but if you ask me what that point of view is, I cannot tell you' (p. 34). Mr. Bertram's views respecting these Psalms may be gathered from such passages as the following: 'When I look away to that Warsaw market-place, where a woman, nearly naked, is being publicly beaten, and when I see cruel Mouravieff smile as the blood jets forth from the scourged shoulders, I will not deny that I feel very much tempted to say: "Happy man whose bullet, in fair fight, should empty that saddle"' (p. 48). 'A broad and vital distinction must be made between desire for revenge, and desire for retribution' (p. 54). 'The judgements predicted, or supplicated, are all temporal in their character' (p. 55). 'Many of the expressions rendered in our Version as prayers might as accurately be cast into the form of predictions' (p. 56). 'They are psalms, poems, and must be interpreted according to the laws of poetry' (p. 57). 'The psalms are not expressions of mere personal sentiments' (p. 58). He refers to the comfort these psalms have given to the persecuted, and adds: 'As I remember what these psalms have done, I listen to your sentimental railings against them, and I feel it hard to repress my feelings of scorn, and contempt, and disgust' (p. 96). Mr. Bertram is justified in saying that these Psalms, even as literally read, have been a comfort to persecuted Christians. Such psalms showed them that God would abase mighty wrong-doers. The little work by Dr. Ker, '*The Psalms in History and Biography*,' gives many illustrations of this fact. Probably we might have sympathised with the Psalms in this aspect had we been kindred to those Covenanters at Rullion Green, in the Pentlands, who were slain by Dalziel, and concerning whom a memorial-stone on the hill-side says:

'A cloud of witnesses lie here,
Who for Christ's interest did appear,
And to restore true Liberty,
O'erturned then by Tyranny,
These heroes fought with great renown,
By falling got the martyr's crown.'

Some good men, when stirred by a great and righteous indignation, as when hearing, for example, of the Bulgarian atrocities, have thought that in that indignant feeling they had come to an understanding of how it was that David uttered these curses. Undoubtedly righteous indignation is a noble feeling. The man who is incapable of it, or who

would turn away from all accounts of the shrieks of the suffering with the remark, It is only coffee-house babble, is a man ever to be despised. Would that every Englishman felt the indignation he ought to feel at the dreadful fact stated by Sir Alexander Arbuthnot that, 'during the last twenty years, the opium trade has supplied to the Indian treasury a net revenue of £134,500,000.' Who can tell 'the extent of the desolation caused in China by this opium?' (*National Righteousness*, May 2, 1889). We may sympathise with Elijah's jealousy for God (1 Kings xix. 14), and with Nehemiah's anger against the destroyers of God's house (iv. 4, 5), even where the wrong-doers are literal men. But the imprecations are too sweeping and too personal to be accounted for by the law of righteous indignation.

Others explain these imprecations as if they were peculiar to the harsh spirit of the Sinaitic dispensation, and justifiable while that dispensation lasted. Dr. Adam Clarke says: 'Everything that is vindictive in the Psalms must be considered as totally alien from the spirit of the Gospel, and not at all, under our dispensation, to be imitated' (Ps. lviii. 10). No theory of change of dispensation, however, can justify these imprecations, on the literal theory, and that for the following reason: Even under the Sinaitic dispensation, the law of kindness to enemies is enjoined. Solomon says: 'Say not, I will do so to him as he hath done to me; I will render to the man according to his work' (Prov. xxiv. 29). 'If thine enemy be hungry, give him bread to eat; And if he be thirsty, give him water to drink; For thou shalt heap coals of fire upon his head, And the Lord shall reward thee' (xxv. 21, 22). If Solomon, the son, could thus enjoin kindness to enemies, it is not very likely that David, the father, was ignorant of the royal law of love.

A further explanation of some of these Psalms is that they are a record of what David's enemies say against him. Dr. Clarke thinks that all the verses from the sixth to the twentieth of Ps. cix. may be reasonably regarded as imprecations uttered against David. He adds of the Psalm: 'Surely the curses contained in it are more like those which proceed from the mouth of the wicked than from one inspired by the Spirit of the living God.' This explanation, however, is admitted to be incapable of application to all the Imprecatory Psalms. Dr. Clarke himself applies some of the imprecations to Saul as David's enemy (Ps. lviii. 6), and they are commonly supposed to be thus spoken against Saul and his army. Others think that Judaism is the enemy denounced figuratively in these curses. Others, again, think that David was speaking officially. Dr. Fauncis, in his 'Young Man's Difficulties with the Bible' (p. 222), says: 'As to Psalms which contain prayers for the destruction of David's enemies, it must be remembered that he was not a private man, wishing for private vengeance, but a king, and, as such, the rightful head of authority of the executive, whose duty it was to punish evil-doers. And, above all, he was, before the surrounding millions, the representative of the Jehovah-worship. Hence the enmity of idolatrous princes was directed, not only against his throne, but against his God and his religion. See Ps. lviii. where we have, in verse 11, an explanation of the malediction in verse 10.'

The most common view, held even by some who think that, literally, these curses are capable of being applied as above, is that they have a

prophetic application to the personal enemies of Christ and of His truth. The fact that Peter quotes one of these Psalms against Judas (Acts i. 20), and that Paul quotes one against Jews (Rom. xi. 9, 10), is supposed to give great probability to this view. This theory, however, is only putting away the difficulty from David, and placing it upon Christ. Can we think that Jesus, to whom the sixty-ninth Psalm so distinctly refers, and who said of His murderers, 'Father, forgive them' (Luke xxiii. 34), actually prayed that these murderers might 'be blotted out of the book of the living?' (verse 28). Such contradiction cannot be.

The writer holds that, notwithstanding the evil use that sceptics make of these Psalms, the imprecations therein contained show forth God's holiness and God's mercy as much as any part of Scripture. They do this also, without entailing any dishonour upon David and other writers of the Psalms. If asked how he would substantiate this view the writer would answer that it is substantiated in the fact that beyond all other parts of Scripture the Imprecatory Psalms show that it is a Scriptural principle to personify Qualities, and good or bad Elements in the nature of the individual man. It is the confounding of the personified Qualities, or sinful Natures, with literal men, which causes so many to stumble at these imprecations. They suppose that David is cursing men who hate him when he is only cursing the Lusts that are warring in his own soul. Surely the use which Philo, a Jew who was a contemporary of the Apostles, makes of these Psalms, has an important bearing on the question, What is their meaning? We find that he applies them to inward enemies. He writes: 'For God hath made us for a strife (*ἀντιλογίαν*) unto our neighbours' (*γείτοσιν*, Ps. lxxx. 6), as it is somewhere said in the Psalms, [respecting] all those who are longing after right knowledge. Are they not, then, naturally disputatious (*ἀντιλογιστοὶ*), as many as have had a zeal for knowledge and virtue, ever striving zealously against the neighbours of the soul (*ἀεὶ τοῖς γείτοσι ψυχῆς ἀντιφιλονεικοῦντες*), putting to shame the fellow-lodging pleasures (*ἐλέγχοντες μὲν τὰς συνοίκους ἡδονάς*), putting to shame the table-companion lusts (*ἡμοδιαίτους ἐπιθυμίας*), cowardice and fears, putting out of countenance the band of passions and wickedness (*τὸ παθῶν καὶ κακιῶν στίφος δυσωποῦντες*)? Putting to shame also, assuredly, all the Sense-Nature; respecting what things they see, the eyes; respecting what things they hear, the ears; respecting vapours, scents; respecting tastes, savours; moreover, respecting those powers in the body that are in relation to contact, peculiar sensations of touch; and, indeed, the forth-issuing speech (*τὸν προφορικὸν λόγον*), concerning which things [one] has seemed to speak at length? For as to what, or how, or on account of what, the Sense-Nature perceives, or the speech interprets, or the passion disposes, it is fitting that we should not superfluously inquire, or reason about every one of the failings. But he who does not gainsay any of these, but inclines to them all in succession, is secretly deceiving himself, and is entrenching in his soul grievous neighbours, whom it is better to use as subjects than as masters' (Lib. de Confus. Ling., c. xiii.). Clem. Alex., in like manner, applies these Psalms to inward enemies. After quoting Ps. vi. 7: 'It waxeth old because of all mine enemies,' he adds: 'Let them understand the enemies to be sins:' *ἐχθροὺς τὰς ἀμαρτίας*

ἀκουέτωσαν (Strom., Lib. III., p. 465). He also assigns sexual qualities to these sins, speaking of Anger as masculine, and Lust as feminine.

There are two leading principles which may be first stated as bearing on this subject, and then we may consider how what is said in these Psalms conforms to these principles.

1. It is a Scriptural principle for negations to be sometimes regarded as having an actual existence. Young, when comparing sinners with the Christian, says :

‘ Their no-joys end where his full feast begins.’

A like form of speech is found in the Hebrew Scriptures, as we have already seen in part. We have the Hebraism : ‘ How hast thou given help to the no-strength? How hast thou given counsel to the no-wisdom?’ (Job xxvi. 23). ‘ And the Assyrian shall fall by a sword of no-man, and a sword of no-mortal shall devour him ’ (Is. xxxi. 8). With the Greeks, mean men are *νόνημοι*, or ‘ men of no name ’ (Æsch., Pers., verse 985). So, with the Germans, a crime is an ‘ Unthat ’ or ‘ no-deed.’ Juvenal uses a kindred idiom when he says :

‘ Nil habuit Codrus : quis enim negat? et tamen illud
Perdidit infelix totum nil.’

(Sat. III., vv. 208, 209.)

‘ Codrus had nothing : who denies it? And, nevertheless, the unhappy man lost the whole of that nothing.’

The Greeks often use idioms which, strictly speaking, involve contradictions. Agammemnon speaks of a dead man as ‘ No longer existing, but already a shade :’ *Οὐκ ἔστ’ ὄντος, ἀλλ’ ἤδη σκιᾶς* (Soph., Ajax, verse 1257). Æschylus speaks of ‘ a war that is not a war :’ *ἀπόμεμος ὅδε γ’ ὁ πόλεμος* (Prom., verse 924). So he refers to those who ‘ hearing have not heard :’ *κλύοντες οὐκ ἤκουον* (Id., verse 456).

This personification of negations is carried into the realm of ideas. God is said to create darkness, which must mean that He does not give light (Is. xlv. 7). When God does not reveal certain things to the wise and prudent, Jesus says that He hides these things from them (Matt. xi. 25). Because the ostrich acts foolishly, God is said to have deprived her of wisdom, as if He had taken it from her (Job xxxix. 17). The Hebrew says : ‘ He made her to forget wisdom.’ So God is said to hide the hearts of certain men from understanding (Job xvii. 4), and to harden the ostrich (xxxix. 16), and to make men err from His ways, and to harden their hearts from His fear (Is. lxiii. 17), as if He put a bridle causing to err, into the jaws of the people (Is. xxx. 28). In all these passages, negations are supposed to have an actual existence. What God does not prevent, He is sometimes spoken of as doing. If He does not soften, He is spoken of as hardening. If His mercy, or His Gospel, become a savour of death, or if, by His laws of retribution, a sinner’s sin is turned into a recoil of painful consequences upon that sinner, it is regarded as God’s direct action. In application of the same principle, Clem. Alex. very fairly says that when the Law is commanding what should be done, it is condemning what ought not to be done (Strom., Lib. II., p. 347). The same writer finds it needful to argue that, in investigating causes, when we are asking *δι’ ὅ*, or, ‘ on account of what,’ anything has come to pass, we must admit that ‘ What does not

hinder, is not that which effects or causes :’ *Τὸ μὴ πῶλόν, ἀνενέργητον ἔστιν* (Id., Lib. VIII., p. 784). This law, by which God is spoken of as doing what He does not prevent, has an application to some parts of the New Testament. Thus, if God does not reveal truth, He is said to send a working of error, that men should believe a lie (2 Thes. ii. 11, 12). Clytemnestra affirms respecting the news that Troy is taken, that God has not deceived (*μὴ δολώσαντος Θεοῦ*, Æsch., Ag., verse 264), as if He might sometimes deceive. In fact the Chorus wonders concerning the same beacon-message, whether it may not be ‘a god-sent lie’ (*θεῶν ψῆθος*, Id., verse 462). The Apostle rises to a higher conception of God when he speaks of Him as ‘God that cannot lie’ (Titus i. 2). If He could be untrue, then it might be said :

‘This pillared firmament is rottenness,
And Earth’s base built on stubble.’
(‘Comus.’)

In such case, according to the imagery of Hudibras, the Court of Conscience might have vacation like other Courts, and we might ask at all times,

‘Is’t not ridiculous, and nonsense,
A Saint should be a slave to Conscience?’

But while God cannot lie, or be tempted of evil, and while He tempteth no man to evil, we must remember that we cannot do good or be good without Him. Hence it is not strange that He should sometimes be spoken of as occasioning evil, if He does not cause good. We are so absolutely dependent upon God for all good, and we are so certain to do wrong if He leave us to ourselves, that it is not to be wondered at that the Bible should sometimes speak of the wrong when thus done as if God had caused it. It is in this sense that we may read the words : ‘God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear unto this very day’ (Rom. xi. 8). If God does not give a watchful spirit then, by this principle of personified negations, He is giving a spirit of slumber. In like manner when Paul applies to Israel the words : ‘Let their table be made a snare and a trap,’ etc. (verse 9), the word *γενηθήτω* indicates what is to come to pass to them in a law of life, rather than by God’s actual deed. If He does not prevent their table becoming a trap it will inevitably become one. If He does not uplift them He will in the very refraining from uplifting be virtually bowing their back. In regard, also, to this imprecation, two features need to be noted. First, that the hardening is only in part (*ἀπὸ μέρους*, verse 25 ; 2 Cor. i. 14), affecting the Soulical Body of Flesh in eyes, food, feet, and back (verses 9, 10), but it is not a giving up of the entire man to sin. A second feature is that Paul, throughout, writes of these sinning people Adamically, as if they were only one generation. They live through centuries as the Adamic ‘John Bull,’ etc., live. The very branches which are broken off are to be grafted in again (verse 24), and all Israel is to be saved (verse 26). Clem. Alex. criticises at some length the ancient practice of regarding a man as causing what he does not prevent (Strom., Lib. I., p. 310).

2. A still more important principle than the personifying of Negations, is the personifying of Qualities or Elements in the nature. Many

arguments have already been produced in support of this view. With the Greeks, the man was sometimes subordinated to the Quality. 'We will set opposite to him a mortal, the strength of Lasthenes:' *Λασθένους βίαν*. This means 'the strong Lasthenes' (*Æsch.*, Sept., verse 616. See also verse 638). We have seen how ancient Christian Councils regarded the expression: 'the good seed, these are the sons of the kingdom' (*Matt.* xiii. 38), as not applying to human beings, but to what grows in the heart from the Word of God. So those who are born of God, and cannot sin (*1 John* iii. 9, v. 18), are not human beings, but holy Natures within us. These are the children of God (*iii.* 10). In like manner the children of the devil (*iii.* 10), who do no righteousness (verse 10), but only do sin (verse 8), are those whom Jesus calls tares, and sons of the evil one (*Matt.* xiii. 38), but they are not human beings. They are the evil Natures within. The 'Theologia Germanica' says: 'The False Light is the Seed of the Devil, and where that is sown the fruits of the Devil spring up, yea, Satan his very self' (c. xl.). The parting between the sheep and the goats, between the wise virgins and the foolish virgins, is not a parting between distinct human beings, but a parting between opposing Natures in the same individual, as Abraham divided the bodies (*Gen.* xv.). The 'Theologia Germanica' personifies evil thus: 'Adam, the I, the Self, Self-will, Sin, or the Old Man, the turning aside, or departing from God, do all mean one and the same thing' (c. xxxvi.). Hermas is warned 'Not to join an evil consciousness with the Spirit of Truth' ('et malam conscientiam cum Spiritu Veritatis non conjungere,' *Lib.* II., *Mand.* 3), nor to have 'Grief mixed with the Holy Spirit:' *λύπη μεμιγμένη μετὰ τοῦ ἁγίου Πνεύματος* (*Id.*, *Mand.* 10). The parting between sheep and goats is a parting between such evil conjunctions.

This idea of different beings within the man, and of a soulical realm, finds support in testimony that is sometimes ridiculed. Irenæus, in describing the views of Valentinus, refers to Achamoth being left outside the Pleroma and involved in Passion, and says: 'Not being able to pass through Horus, on account of having been involved in Passion (*πάθος*), and she alone having been left outside, she submitted to every part of the multifarious and varied state of Passion. And she suffered on the one hand Grief (*λύπη*), because she had not apprehended, and Fear (*φόβος*), lest Living should forsake her as Light had done, and in addition to these things she had Perplexity (*ἀπορίαι*). As to all these things she was in Ignorance (*ἀγνοία*). And it was not as that mother of hers, the first Sophia, the æon, that she had a change through Passions, but she had a contrariety. Moreover, besides these things, also, there befel her another arrangement, that of Conversion (*ἐπιστροφή*) to Him who had given her life. They say that this is the collection and substance of the hylic matter (*ὕλη*) from which this world consists. That from Conversion every soul of the world, and the soul of the Demiurgus, has its genesis, and that from Fear and Grief all other things have a beginning. That from her Tears all moist substance was made. That Light was made from her Laughter. That from her Grief and Consternation (*ἐκπλήξις*) the corporeal elements of the world were made. For at one time she wept, and was sad, as they say, because she was left alone in darkness and vacuity. But at another

time, when she came to the thought of that Light that had forsaken her, she was softened and laughed. Then, at another time, she feared again. At another, she was perplexed and astonished' (Bk. I., c. i., § 7). Irenæus is very satirical about this passage, and, like many controversialists, goes beyond the words of his opponents. He says: 'Who would not give all that he possessed to learn that from the tears of Enthymesis, the suffering Æon, Seas, and Fountains, and Rivers, and all moist substance had its genesis?' He goes on to make satirical suggestions of a somewhat coarse kind, to give completeness to this Valentinian theory. Perhaps some English readers may think that Irenæus was justified in ridiculing this Valentinian teaching, but the writer thinks that it is far from being ridiculous, and that for the following reason: It shows that immediately after Apostolic times there were expounders of Apostolic teaching who regarded the world as something within a man, and not an outside universe. It is to the discredit of the intellectual acumen of Irenæus that he takes so little account of this fact. From the allusions which he makes to all seas, fountains, and rivers, it is evident that he only recognised very imperfectly the subjective nature of the Valentinian world. Yet when we see the part which Passions, Grief, Fear, Perplexity, Tears, Gladness, etc., hold in the origin of that world, it is clear that the world spoken of is not an outward universe, but the world of a man's own nature. This important fact is sufficient to turn away from the above Valentinian teaching much of its apparent ridiculousness and absurdity. It also justifies the following allusion, which Milton, in his 'Arcopagitica,' makes to Irenæus: 'Who finds not that Irenæus, Epiphanius, Jerome, and others, discover more heresies than they well confute, and that oft for heresy which is the truer opinion?' Many German writers are subjective in much of their imagery, as was Valentinus. A. W. Schlegel says of the Dramatic Poet, that the latter calls forth Emotions (Regungen) which, in the sight of human actions and of Destiny, 'are real men operative in us.' 'Wirklicher Menschen in uns wirksam sind.' He adds with truth: 'Wie wir in der Leidenschaft unsern eignen Feind im Busen tragen!'—'How, in our Passion-Nature, we carry our own enemy in the bosom!' Schiller says that when Gustavus Adolphus pressed into Bavaria, no army opposed him, but yet he had, 'In der Brust jedes Baiern einen desto unversöhnlichen Feind, den Religionsfanatismus, zu bekämpfen' (Dreis. Krieg, P. II., p. 51)—'In the breast of every Bavarian a more implacable enemy, Religious-fanaticism, to contend against.' The writer holds that the above-named idea of a world within a man is fully and clearly recognised in Scripture. The narrative of the Garden of Eden is based upon it. Adam is the Mind and Eve the Soul. It is this idea of a world within a man, which underlies the teaching of the Imprecatory Psalms. David is giving it express recognition when he speaks of being 'curiously wrought in the lowest parts of the earth' (Ps. cxxxix. 15). Thus, ignorance of man is, in a true sense, ignorance of the world. Antoninus says: 'He who does not know what the world is, does not know where it is. But he who knows not whereunto he has been born, does not know whoever he himself is, nor what the world is' (Com., Bk. VIII., § 52). This idea of man being a world is both ancient and common in other writings than Scripture. Protagoras,

in Plato's 'Theætetus,' says : 'Man is the measure of the universe.' Sir Thomas Browne says : 'The world that I regard is myself ; it is the microcosm of my own frame that I cast mine eye on ; for the other, I use it but like my globe, and turn it round sometimes for my recreation' ('Religio Medici,' p. 2, § 11). In the words of Herbert :

'Man is one world, and hath

Another to attend him.'

No follower of Berkeley's philosophy would object to this close assimilation of man and an outside world. The principle of that philosophy is that 'to be is to be perceived'—'*Esse est percipi.*' The Berkeleians do not admit the actual existence of a world outside the realm of perception. Mr. Bain says : 'The existence of a supposed External and Independent material world is the crowning instance of an abstraction converted into a separate entity' (*Ment. and Mor. Science*, p. 181). With J. Stuart Mill the outer world, commonly so called, consists of certain Permanent Possibilities of Sensation.

Having endeavoured to show that the personification of Negations, and of Qualities or Natures, are two principles recognised in Scripture, we may now try to show how fitting it is to conclude that these principles, and especially the latter of the two, are exemplified in the Imprecatory Psalms. The evidence all goes to prove that what David curses is not men, but the Sinful Lusts in men's hearts. David's enemies, according to 2 Sam. vii. 10, are not human beings, but 'children of wickedness.'

1. As a preparatory consideration, it may be noted that it is inherently improbable that Christ would have sanctioned the Old Testament Scriptures had they contained anything Antichristian in their teaching. But if the curses denounced in the Imprecatory Psalms are directed against human beings, they are in direct antagonism to the law of Christ. He bids us love our enemies, and pray for them that persecute us (*Matt. v. 44*). Paul also bids us overcome evil with good (*Rom. xii. 21*). When he thus speaks, he is enforcing words taken from the Book of Proverbs. As the Book of God, the Bible must be consistent with itself. Since it does, unmistakably, teach us to do good to all men, the curses in the Imprecatory Psalms cannot be directed against literal men. David is one of the men of faith (*Heb. xi. 32*) whom we are to imitate (*Heb. vi. 12*) ; but if he really pronounced these curses against literal men, we cannot imitate him and obey Christ at one and the same time.

2. It is improbable that men who were living by faith in God should have a more unforgiving spirit than those who were worshippers of idols. Yet, if David uttered these imprecations against literal men, there are many idolaters who put him to shame. Plutarch says that when the Athenians were putting Phocion to death by poison, and the cup had been given to him, he was asked if he had anything to say to his son. He gave the noble answer : 'I charge and exhort thee that thou bear no malice against the Athenians' (*Reg. et Imp.*). Ælian says that when Aribazus and others plotted against Darius, he spared them, and they were ever after faithful to him in remembrance of his kindness (*Var., Hist., Lib. VI., c. xiv.*). Philip of Macedon said that he was thankful to the Athenian demagogues who reviled him, for they made him a better man both in word and habit, since he tried to show that they had

been false both in word and deed (Plut., Reg. et Imp.). There is a certain nobility, as well as pride, in the philosophy of such men as Epictetus, Antoninus, etc. The former says that a philosopher only expects benefit or injury from himself, not from outward things (Man., c. xlvii.).

3. On the literal theory, there is a certain aspect of cowardice in David's complaints against these enemies. If they be literal men, he fears them more than a Christian ought to do. He attributes too much power to them when he speaks of being filled with their contempt (Ps. cxxiii. 4), or swallowed up alive by them (Ps. cxxiv. 3). There is something grander in the saying of Socrates: 'Anytus and Melitos can indeed kill me, but they cannot injure me' (Apolog., c. xviii.; Epictet., Man.). This objection has no force when we regard David's enemies as personified Qualities, such as Spenser so often brings before us. The latter says of the woman Slander:

'Her nature is all goodness to abuse,
And causelesse crimes continually to frame,
With which she guiltlesse persons may accuse,
And steale away the crowne of their good name.'
(*'Faerie Queene,'* Bk. IV., cant. viii.)

4. There are many parts of these Psalms which cannot have ever come within the limits of David's personal experience. Did the literal enemies of the Psalmist part his garments amongst them, or cast lots upon his vesture? (xxii. 18). Did they pierce his hands and his feet? (verse 16). Did they give him vinegar to drink in his thirst? (cix. 21). It is not very likely that such things were done to David. How these passages apply to those who crucify Christ, we shall consider subsequently.

5. These enemies of David are not such enemies as are encountered on fields of earthly conflict. We see no evidence that David is writing these words amid military preparations. He does not show that he is aiming at their overthrow by such martial measures as the kings of that time were generally ready to employ.

6. These enemies are of such a kind that we can only escape from them by turning to God, and by receiving His help. 'Send thee help from the sanctuary, and strengthen thee out of Zion' (xx. 2). 'We will triumph in Thy salvation, And in the name of our God we will set up our banners' (verse 5). 'Give ear to my prayer, O God' (lv. 1). 'Be merciful unto me, O God, for man would swallow me up' (lvi. 1).

7. These enemies are not such as fight against David's body, or his property, or his family, but against his soul. They are designated 'Satan's of my soul' (lxxi. 13); 'watchers of my soul' (xvii. 9). According to the ordinary use of שׂ (xiii. 2; cvi. 15; cxxxviii. 3), they may be spoken of as 'My enemies in the soul' (xvii. 9). It is the soul which is in danger from their destructions (xxxv. 17), which they tear in pieces (vii. 2), and against which they speak (cix. 20). It is his soul which is among lions (lvii. 4), and for which the enemies lie in wait (lix. 3). It is not in a literal sense that these enemies hide snares and cords, spread nets, and set gins (cxl. 5) for David. As it is the soul that escapes from these snares (cxxiv. 7), so it is Soulical Enemies by which such snares are spread. These enemies are the fleshly Lusts 'which war against the soul.' David, in all these Psalms, is an Adamic

representative of pious souls in every age in their conflict with sin. Clem. Alex. says of this inward war: 'The meek are they who quieten the unbelief-conflict (*ἀπιστον μάχην*) in the soul, Anger and Lust, and similar appearances (*εἰδῶν*), being cast down' (Strom., Lib. IV., p. 488). And again he says: 'Blessed are the peacemakers who subdue and quieten the law warring against the law of our mind, the threatenings of Anger, the snares of Lust, and whatever other Passions war against Reason' (Id., p. 490).

8. These enemies are all bad without mitigation, loving evil only, and hating David in so far as he loves good. They answer to Milton's Satan, who says:

'To do aught good never will be our task,
But ever to do ill our sole delight.'

Such features are utterly alien to ordinary human enmities, but they are closely applicable to the mutual hatred between that which is fleshly and that which is spiritual. David says: 'They also that render evil for good are adversaries unto me, because I follow the thing that is good' (Ps. xxxviii. 20). There are many passages in the Book of Proverbs to show that well-doing brings a present reward in the approval of others as well as in a man's own conscience. 'When the righteous triumph there is great glory' (xxviii. 12). An ancient opinion, as expressed in the words of Æschylus, was that 'Death was more noble than a wicked life'—*βίου πονηροῦ θανάτος εὐκλείστερος* (Frag.). Was Virtue less esteemed in Palestine than in other countries? How, then, can we apply to literal Jews the words: 'The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him, for He seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow; To cast down the poor and needy, To slay such as be upright in the way' (Ps. xxxvii. 12-14)? The fact that these enemies, like the Egyptians mentioned in Exodus, are bad, and bad only, shows that they are not human beings, but Bad-Seed-Men. Iniquity and mischief, violence and strife, oppression and guile, are in this city of Cain's building where Wickedness abides (Ps. lv. 9-11). 'Wickedness is in their dwelling in the midst of them' (verse 15). All their thoughts are against the righteous for evil (lvi. 5). It is iniquity by which they hope to escape, just as it is in the day of prayer that they are turned back (lvi. 7, 9). They work wickedness in their hearts, and weigh out violence from their hands, and are estranged from the womb, speaking lies (lvii. 2, 3). No human beings are bad without some tincturing of humanity and grace, but these enemies of David are bad through and through. Hence they cannot be literal men.

9. The laws of religious life are opposed to the view that these enemies are human beings. It is morally impossible that a man with a heart full of hatred can be a devout and prayerful man, as David shows himself in other respects to be. But if these enemies be Sins, the apparent inconsistency has no more place.

10. In some cases the Psalms very clearly indicate that these enemies are within the man, not without. In Spenser's description of the battle carried on by 'a grysie rablement' of Lawless Lusts, Corrupt Envies, etc., against Man's Nature, the enemies are represented as fighting from without:

'That wicked band of villeins fresh begon
That castle to assaile on every side.'

(*'Faerie Queene,' Bk. II., cant. xi.*)

The whole canto is a graphic description of the battle which we have to fight against spiritual foes. Like Bunyan's 'Holy War,' it represents the conflict in a somewhat outward aspect. Bernard's account of the war between Christ, the King of Jerusalem, and Satan, the king of Babylon, has a more subjective aspect. Fear, with its switch made of Remembrance of Sins, also Desire, Hope, Knowledge, Obedience, Faith, etc., are all active combatants in the war as described by Bernard. So the Psalmist represents this battle in a subjective aspect. Thus Ps. xxxvi. 1, according to the literal Hebrew, may be read: 'An utterance of transgression for the wicked one in the midst of my heart.' The Revised Version reads: 'The transgression of the wicked saith within my heart.' The Sept., Vulg., Syr., and some MSS., have 'his heart,' but the Revisers evidently regard the evidence as in favour of 'my heart.' Ps. cxxxix. throughout has an aspect towards the inner nature as open to God's sight. The first verse and the closing verses support this view. It is, therefore, the more likely that David is speaking of what is within, and that he is using the words 'haters' and 'enemies,' as they are used in the Book of Esther, when he says: 'O that Thou wouldest slay the wicked one, O God; also ye men of blood turn away from me, which speak of Thee for mischief, lifting themselves up to vanity [as] Thine enemies (see Ps. xxiv. 4). Do not I hate, O Jehovah, Thine haters? And am not I grieved with those that rise up against Thee? I hate them with perfect hatred, I count them mine enemies.' Then, suggestively indicating where these enemies lurk, he adds: 'Search me, O God, and know my heart, Try me, and know my thoughts, And see if there be any way of wickedness in me, and lead me in the way everlasting' (19-24). Thus David's enemies are God's enemies, and hate God. This shows that they are most probably Sins. In Hos. vii. 8 Ephraim is said to be mingled among peoples. Although a different word is used in Hebrew from the word used in Exod. xii. 38 to denote a 'mixed multitude,' the meaning is probably the same. Ephraim is like mingled and therefore defiled seed. He has good and bad Elements in him. The figure of the cake not turned suggests that he is only good on one side. It is added: 'Strangers (זָרִים) have devoured his strength, and he knoweth it not.' Such strangers are never to pass through the holy Jerusalem (Joel iii. 17). Hence they are probably Sins, Sons of the alien, who must not eat of God's feast (Exod. xii. 43). The gray hairs of what is probably the fleshly old man are sprinkled in Ephraim, and he knoweth it not.

11. The terms used to describe these enemies are such as are used elsewhere to describe personified Sins. Very often they are called Satans, or Adversaries. 'For my love they are my Satans' (cix. 4). It is desired that the posterity of these Satans may be cut off (cix. 13; lxix. 25), which is a most legitimate desire when understood of Haman's sons, or the Seed of Sin. We can join heartily in the prayer: 'Let this be the reward of my Satans from the Lord, and of them that speak evil against my soul' (verse 20). 'Let my Satans be clothed

with shame' (verse 29). We rejoice that God will stand 'at the right hand of the poor, to save him from the judges of his soul' (verse 31). The Sceptre of Christ will save the man who, in his moral poverty, might otherwise have found Satan too hard for him in judgement. We read in Heb. x. 26, 27, of a fierceness of fire which shall devour the adversaries' (ὑπεναντίους). Though the Apostle begins the verse by saying: 'If we sin,' he does not end it by saying, 'which will devour us.' There is a suggestive transition from 'we' to 'adversaries.' Moreover, this word for 'adversaries' is not the word used in the N. T. of personal adversaries with whom we may come into agreement as a legal adversary (Matt. v. 25; Luke xii. 28 ἀντιδικός). The two words for hostile adversaries are ἀντιζήμενοι, or 'Resisters' (Luke xiii. 17; xxi. 15; 1 Cor. xvi. 9; Philip. i. 28), and ὑπεναντίος, which is generally used of those who are in an opposing party or hostile army. Polybius uses the word very commonly (see also Thucyd., Bk. II., § 2; Sept., Gen. xxii. 16; xxiv. 60; Exod. i. 10, etc.). The idea is that of active hostility, and this is what the enemies of David show. What is it to which these adversaries are hostile? Is it not to that searching fire which tries each man's work and burns the wood? (1 Cor. iii. 13). God's righteousness counts these sinful Elements as enemies, and consumes them. Is it not more conformable to reason and to Scripture to infer that these adversaries are the sinful personified Elements within these apostates which are obnoxious to God's consuming judgements, than to suppose that the apostates themselves are to be totally devoured? Sin is adverse, or contrary, to Him who is a consuming Fire. Personification would explain the use of the masculine gender, although part of a living thing sometimes takes the gender of that wherein it inheres (Phileb., c. xii.). Sin is sometimes spoken of as 'the wicked one,' ὁ πονηρὸς (1 John iii. 12). So David sometimes speaks of his enemies as 'the wicked one,' using the singular, עֹשֶׂה (Ps. xxxvi. 1; xxxvii. 12; cxxxix. 19). Sometimes he uses the singular, 'enemy' (Ps. viii. 2; ix. 6), just as Christ calls Satan 'the enemy.' At other time personified Sins are spoken of in the plural as 'the wicked,' עֹשֶׂה (Mal. iv. 3), and so David often designates his enemies (xxxvii. 38; cxli. 10). These Vices, or wicked ones, are to be trodden under foot as ashes (Mal. iv. 3), when God bruises Satan under our feet (Rom. xvi. 20). So it is said: 'The righteous shall rejoice when he seeth the vengeance; He shall wash his feet in the blood of the wicked one' (עֹשֶׂה, Ps. lviii. 10). 'Thou hast subdued under me those that rose up against me' (Ps. xviii. 39). 'They shall fall under my feet' (verse 38). 'Through Thee will we push down our adversaries; Through Thy name will we tread them under that rise up against us' (xliv. 5). The Seed of Sin must have a sinful Adamic image. Hence there is expressiveness in the words: 'As a dream when one awaketh, So, O Lord, when Thou awakest, Thou shalt despise their image' (lxxiii. 20).

12. The fact that no mercy is shown to these enemies, that they are not even put in prison, but that utter destruction is dealt out to them, shows that they are not human beings. David showed mercy to Saul (1 Sam. xxiv. 10), and to Shimei (2 Sam. xvi. 11), and to the people of Rabbah (2 Sam. xii. 31). How comes it to pass, then, that these

enemies, spoken of in the Psalms, are to be exterminated? The Romans were taught to spare those who submitted (*'parcere subjectis.'* -En., Lib. VI., 853. *'Jacentem lenis in hostem.'* Horace, Car. Sæc.). It was common to sell prisoners for slaves, but David shows less mercy to his foes. This is because they are the Sins which Christ breaks and scatters as dust or chaff (Dan. ii. 35), and to which no mercy is to be shown. We cannot hate sin too bitterly, or be too ruthless in destroying it. So David says: 'They cried, but there was none to save, Even unto the Lord, but He answered them not. Then did I beat them small as the dust before the wind; I did cast them out as the mire of the streets' (xviii. 41, 42). 'Their sword shall enter into their own heart, And their bows shall be broken' (xxxvii. 15). 'Thou, O God, shalt bring them down into the pit of destruction' (lv. 23). 'Let there be none to extend mercy unto him, Neither let there be any to have pity on his fatherless children' (cix. 12). 'Let death come suddenly upon them, Let them go down alive into the pit' (lv. 15). 'Let burning coals fall upon them, Let them be cast into the fire, Into deep pits, that they rise not up again' (cxl. 10). Such prayers are very appropriate when we regard the enemies of David as personified Sins. They show the holy hatred of inward sin which we should all feel. In this sense Israel must eat up adverse nations, and break their bones in pieces (Numb. xxiv. 8). But if we regard these enemies as human beings, the prayers become full of difficulty. Their very intensity of indignation and mercilessness make them untrue to the ancient customs of war and the treatment of foes.

13. There is a certain familiarity between David and these enemies which accords with the view that they are an evil part of himself. Some may allude to this feature as an objection to the writer's view. They may allege that these enemies cannot be Sins, since David says: 'But as for me, when they were sick, my clothing was sackcloth. I afflicted my soul with fasting; And my prayer returned into mine own bosom. I behaved myself as though it had been my friend or my brother. I bowed down, mourning as one that bewaileth his mother' (xxxv. 13, 14). 'For it was not an enemy that reproached me, Then I could have borne it; Neither was it he that hated me that did magnify himself against me, Then I would have hid myself from him. But it was thou, a man mine equal, My companion, and my familiar friend: We took sweet counsel together, We walked in the house of God in the throng' (lv. 12-14). So Jeremiah says of the enemies that he curses: 'Remember how I stood before Thee to speak good for them, to turn away Thy fury from them' (xviii. 20). This verse significantly suggests that these favoured friends were his own sins, which Jeremiah, like all men, was disposed to protect, but on which God's fury ever looked with anger. To the objection above indicated, the writer would oppose three considerations by way of answer: (a) Good men do sometimes, in limited measure, love sin, and treat their Lusts with kindness instead of with sternness. In every such case those Sins return evil for good. (b) The New Testament represents the Sinful Nature as a man's associate or friend. 'Then shall he have his glorying in regard of himself alone, and not of the other' (Gal. vi. 4). This other is the carcase of Sinful Flesh, long associated with the man, under which he groaned (Rom. vii. 24), but

which is to be left to the devouring eagles when the man is taken (Luke xvii. 37). It can justly be said that the saint has had counsel with that flesh and blood, and gone to God's house in its company. Job says: 'I have said to corruption, Thou art my father; To the worm, Thou art my mother, and my sister' (xvii. 14). If outward corruption can thus be personified, and regarded as an acquaintance, so may it be with inward corruption. The way in which, in days of superstition, every witch was supposed to have a Satanic familiar reflects the companionship of the Psalmist with an inward Man of Sin. (c) While the writer holds that these accursed enemies are Sins, it must be remembered that even objects near and dear may become Satans to us. So far as this is the case we may curse them, and hate them, as Satans; while, in their own proper position, we may respect and love them. Dr. Watts well says:

'The fondness of a creature's love,
How strong it strikes the sense!
Thither our warm affections move,
Nor can we draw them thence.
Our nearest joys and dearest friends,
The partners of our blood,
How they divide our wavering minds,
And leave but half for God!'

In this aspect our parents or our children may become Satans to us. So our life, through the love of it, may become a Satan to us. In so far as they are Satans to us, we must hate them. Jesus says: 'If any man cometh unto Me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple' (Luke xiv. 26). While He thus speaks, He denounces those who do not give honour to parents (Mark vii. 11, 12). While we may hate our parents, so far as they become Satans to keep us from Christ, we must love and honour them in every lawful aspect. Jesus shows us how this can be. He loved Peter, for He loved all His own. But on one occasion Peter 'began to rebuke Him, saying, Be it far from Thee, Lord; this shall never be unto Thee' (Matt. xvi. 22). In itself considered, Peter's speech was commendable. It showed solicitude for his Master's safety. Jesus would not hate Peter as a man for showing sympathy. But when Peter's speech is considered in relation to Christ's mission, it assumes a new aspect. It is the speech of a hinderer and an enemy. This Element of evil seems to absorb Peter's personality. Jesus regards him as if he were no longer Peter, but Satan. As such a hinderer, without wishing evil to befall the man Peter, Christ could both hate and curse the Satan. He says: 'Get thee behind Me, Satan; thou art a stumbling-block unto Me' (verse 23). They who hinder us, and so are our Satans, may be inward Lusts, or dear Friends coming in the way of our duty; but whatever or whoever they may be, so far as they are Satans to us, and no further, we may hate and curse them. Such hatred to men, as Satans, is compatible with the tenderest love to them in their proper and innocent aspect as men and friends. All ordinary affections must change into hatred rather than that our affection for Christ and for Truth should be weakened. So Brutus says: 'As Cæsar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant, I honour him; but as he was ambitious,

I slew him.' Brutus slew the man with his good as well as his bad Qualities. The Christian fights against the evil Quality or evil influence, but he hurts no man.

14. What is said of the Christian life implies that we have to contend with enemies, which yet cannot be personal. We have to 'war the good warfare' (1 Tim. i. 18), and to 'fight the good fight of faith' (vi. 12). We have to take a sword and armour (Ephes. vi. 11-17), and to watch, and stand fast, and to quit us like men (1 Cor. xvi. 13). Do not all these military figures imply that some enemies are in array against us? What are those enemies? Are they not the Fleshly Lusts which are expressly said to 'war against the soul?' (1 Pet. ii. 11). If so, then the imprecatory Psalms are true to the great facts of Christian experience, and to the truth so clearly set forth in the New Testament, that the Christian life is a conflict, while the enemies against which we strive are the Sins in ourselves (Heb. xii. 4). Paul shows us what kind of enemies David curses, and takes vengeance upon, when he says: 'For behold, this self-same thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging!' (2 Cor. vii. 11). May we all have the same desire to avenge ourselves on these inward foes!

15. In Psalm cvi. 10, 11, the Egyptians who followed the Israelites are spoken of as adversaries, and as the enemy who hated them. Thus every argument which has been used to show that the Egyptians are an evil moral seed tends to show that the enemies spoken of in the Psalms are, in like manner, an evil moral seed.

16. That these enemies have a seed accords with the hereditary aspect in which Vices were often viewed. When we read of the children being fatherless (cix. 9), vagabonds (verse 10), cut off and blotted out (verse 13), we should remember the classic custom of regarding sins as in a family line, as when Æschylus speaks of Rashness begetting Fear: *μη θράσος τέκη φόβον* (Iket., verse 492). So he represents Virtues as having offspring:

*πειθαρχία γὰρ ἐστὶ τῆς εὐπραξίας
μήτηρ, γυνὴ, σωτήρως.*

(Sept., vv. 214, 215.)

'For Obedience, O woman, is mother of saving success.'

17. There is some historical evidence for this view. Clemens Alex. writes: *καὶ διὰ γε τοῦ Δαβὶδ ἐπὶ μὲν τοῦ διαβόλου ἄνδρα αἱμάτων φησὶ βδελύσσεται Κύριος* (Pæd., Lib. I., c. v., p. 88)—'And, through David, it says of the Devil, 'The Lord abhorreth the bloody man.' Thus he applies the Psalm to what is Satanic or personified Sin. In this subjective sense, and in this sense only, a Christian can speak of God as putting down the evil seed within, and he can say: 'Who subdueth my people under me' (Ps. cxliv. 2).

18. The literal theory impugns God's justice by assuming that the man after God's own heart could be full of malice and hatred towards enemies. Let us find place for such reasoning as that of Silvio Pellico's: 'There is a God: Therefore unerring justice' (c. xxxii.) So in c. xxv. he fittingly denounces those who would turn the Bible into a code of injustice, and a sanction of bad passions.

CHAPTER XV.

EZEKIEL XL.

ALTHOUGH the closing chapters in the Book of Ezekiel may not have been much used by sceptics, they may be spoken of as one of the portions of Scripture that are least read, and from which, consequently, the least profit is derived. Although general readers may not have given much attention to these chapters, they have been much studied by men of eminence in the theological world. Calmet gives a Map in which the details of the various structures described in these chapters are reproduced. At the time of Ezekiel the Temple at Jerusalem had been destroyed. It is generally supposed that the plan here given to Ezekiel is a plan of the old Temple built by Solomon, and which the Babylonians had destroyed. It is thought that the plan was given to him in order that he might give it to the people, and thus enable them to rebuild the Temple after the former pattern when they should return to Jerusalem. In support of this view, it is pointed out that many dimensions given in these chapters coincide with dimensions of Solomon's Temple given in the Books of Kings and Chronicles.

The writer is not about to attempt to give any explanation of all these chapters. He does not feel able to give any such explanation with the limited time at his disposal for examining the chapters. Even with more time he might still be as unable to see his way through the darkness that hides their light from him. Nevertheless, he is convinced that, sooner or later, their spiritual beauty will be understood more clearly, and God be thereby the more glorified.

While the writer is not purposing to attempt an exposition of all these chapters, he yet has certain views respecting the principles of interpretation which should be considered by those who may be studying these chapters, and it is to those principles he would here give attention. To illustrate their application, he will take the first of these chapters—c. xl.—and consider how these principles find exemplification therein.

First of all, the writer regards it as an error to suppose that these chapters contain a literal description of any literal building that ever was, or ever will be, built by human hands. Even if it coincided with Solomon's building in all its dimensions, the truth of this principle would not be overturned, for the history of Solomon's Temple, and of Solomon himself, is moral rather than literal history. For several reasons the writer holds that this is not a pattern of any literal building.

1. It is shown that the pattern of the building is in relation to man's moral nature and conduct. We read: 'Thou, Son of Man, show the House to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, make known unto them the form of the House, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances

thereof, and all the forms thereof, and all the laws thereof, and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them' (xliii. 10, 11). This conformity implies that the pattern is moral. So God is not speaking of literal, but of moral, buildings when He says that they have defiled His holy Name 'in their setting of their threshold by My threshold, and their doorpost beside My doorpost, and there was but the wall between Me and them' (xliii. 8). As an illustration of the way in which the imagery of building is sometimes applied morally, it would perhaps interest the reader to study the description of the castle of the body as given in the 'Faerie Queene,' Bk. II., cant. ix.

2. It is said that Waters which give life flow out from the threshold, and the right side of the House (xlvii. 1), going towards the east (verse 8). Most people will allow that these Waters are not literal waters. If not, then it is not very likely that the threshold and altar from which they flow pertain to a literal building.

3. This House is seen in visions of God, and is therefore as little likely to be a literal city on earth as was the city which John saw when carried away in the Spirit to a mountain great and high (Rev. xxi. 10).

4. Ezekiel was a Prophet, and, as such, was as likely to write of things pertaining to a far-distant and spiritual era as to a literal Temple in Jerusalem. It must be remembered that, in the era of the captivity in which Ezekiel wrote, there was no Temple in Jerusalem.

5. If the description given by Ezekiel of this Temple were placed in the hands of any architect, it would be found that the dimensions and the proportions were so peculiar that they could not be reproduced for the purposes of a literal building.

6. If any reader will compare these chapters with the description that Josephus gives of the restored Temple, it will be found impossible to harmonize the accounts, or to show that Hengstenberg is correct in regarding these chapters as referring to the second Temple (Offenbar., p. 46).

7. We find nothing in these chapters of any human builders, or of ordinary building materials. The only Builder is The Man who has the appearance of brass (verse 3). This is Christ, whom the Prophet has previously described (ix. 2), whom Daniel also saw (x. 5), and to whom Zechariah also refers as having the measuring line (ii. 2). Christ is the Builder of the spiritual House, made of living stones (1 Pet. ii. 5), but He builds no Temple in a literal Jerusalem.

8. The city where this Temple is to be built is to be an abiding city, with a holy name, which does not apply to a literal Jerusalem. 'The name of the city from that day shall be, The Lord is there' (xlviii. 35).

9. The Temple of living stones was to be 'in the top of the mountains,' and 'exalted above the hills' (Is. ii. 2). So Ezekiel sees this Temple on 'a very high mountain' (verse 2). That cannot refer to a literal Jerusalem, or to a literal building, any more than Geibel is speaking of a literal building when he says of Peace :

'Auf den Felsen deines Worts mit festen Pfeilern er gebaut.'

'On the rock of Thy word it builds with strong pillars.'

10. A principle which the writer believes to be important in its application to these chapters is the following: They do not contain a description of completed buildings, but of buildings which, like the stream from the threshold, are increasing and growing. When the Man with the line goes to measure Jerusalem (Zech. ii. 2), the work of building does not appear to be complete. The head-stone has not been brought forth with shoutings (iv. 7). When He measures, beginning with the city, the city is finished (Rev. xxi. 15); but in these histories the measuring begins with what is outward. When the Man measures with His line the flowing Waters, every new measurement coincides with a deepening of the Waters (c. xlvii.). So the writer holds that it is probable that every new measurement in these Structures indicates a moral advance. We are being shown how God's building of saints increases. Paul says: 'In whom each several building, fitly framed together, groweth (*αὐξάνει*) into a holy Temple in the Lord' (Ephes. ii. 21). We pass, as Clem. Alex. says, *ἐκ τῶν αἰσθητῶν εἰς τὰ νοητὰ, μᾶλλον δὲ ἐκ τῶνδε εἰς τὰ ἅγια καὶ τῶν ἁγίων τὰ ἅγια* (Strom., Lib. VI., p. 657), 'From the things of sense-perception to the things intellectually perceived, or rather from these to things holy and to the holy of holies.' That the idea of moral progress is being set forth in these descriptions accords with the following facts.

First, the building appears to commence with what is outward. The Son of Man, or Adamic Prophet, is first brought to an outside wall (verse 5). We have a description of the various structures connected with this outward boundary. The gate, steps, threshold, lodges, porch (verses 6, 7), posts (verse 9), door of the gate (verse 11), border (verse 12), closed windows, and palm trees (verse 16), are all indicated. The second entrance of the Adamic Prophet is to the outer court (verse 17), with its chambers, pavement, gate (verse 26), lodges, posts, arches, windows (verses 21, 22). The third entrance of the Prophet is to the inner court (verse 28), which also has lodges, arches, windows, etc. (verses 29-31). The last entrance is to the porch of the House (verse 48), of which porch various measurements are given. Thus we might think of this House as on the summit of a high hill, with a court round the House, and adjoining it, called the inner court, and then a court outside that inner court called the outer court. These courts, however, are not merely outside as respects the House; they also pertain to a lower moral plane. In the progress of this Structure, a process which is gone through on one side is repeated on another side. Thus the Prophet is first brought to the inner court by the south (verse 28), and then he is brought to the same court by the east (verse 32). In such case, although there is a repetition of dimensions previously given, there is yet progress, since it is a new side that is being built up. In the following chapter also there is analogous progress from the outward to the inward. There is a Temple (verse 1) and an inner Temple (verse 15), a House (verse 5) and an inner House (verse 17). Again, there is not only progress from the outer to the inner, but from the lower to the higher. We read of the lower pavement (verse 18), and the lower gate (verse 19), which imply what is higher. Moreover, Christ, the Man with the line (verse 3; ix. 3), is represented as ascend-

ing the steps (verse 6). In every case the steps are referred to as being for ascent (verses 22, 26, 31, 34, 37, 49), not for descent. This is natural when we bear in mind that we do not ascend Zion's hill, and come to its spiritual House, and then go down again. To go back personally would be apostasy. Many passages in these chapters give prominence to this feature of uprising. We read: 'As one goeth up to the entry of the gate' (verse 40). 'And the side chambers were broader as they encompassed the House higher and higher, for the encompassing of the House went higher and higher round about the House; therefore the breadth of the House continued upward, and so one went up from the lowest chamber to the highest by the middle chamber. I saw also that the House had a height round about' (xli. 7, 8).

The writer thinks that progress is also indicated in the change from a lower to a higher dimension, and also in the transition from one object to more objects. In the beginning the dimensions are very small. The breadth or thickness of the building is one reed or six cubits (verse 5), and the height is the same. So is it with the two thresholds, and with every little chamber or lodge (verses 6, 7). The porch also is one reed (verse 8). A little advance is then made, and we read of a porch of eight cubits (verse 9), and while the threshold of a gate was only one reed or six cubits (verse 6), we read of a door in a gate being ten cubits, and the length of the gate thirteen (verse 11). We first read of posts that are two cubits (verse 9), and then of posts that are threescore cubits (verse 14). The Hebrew in verse 7 begins: 'And the lodge was one reed long'; it has no word 'every.' Then it goes on to use the plural, and to speak of 'lodges.' So verse 9 has in Hebrew 'and its post, two cubits,' while verse 10 has, 'and the posts had one measure.' These features, and the way in which the varying objects seem to pass from small to larger dimensions, accord with the view that the whole building is a growing or increasing building.

The different constituents of this structure, and its location, harmonize with what is elsewhere said of Zion and its approaches. In Is. ii. 2 we read of the mountain of the Lord's House in the top of the mountains. So in visions of God the Adamic Prophet sees the frame of a city on a very high mountain (xl. 2). David, in his praises of God's House, refers to the courts of the Lord (Ps. lxxxiv. 2), and the altars (verse 3), and the tabernacles (verse 1). The same, or equivalent designations, are used in Ezekiel's description. But while, in visions of God, the Prophet sees the framework of the city in Zion, that city is but the completed structure of what had been begun in an earthly realm. The grade words give us light on this chapter:

1. It is manifest that the whole chapter has a Sinaitic aspect. Nothing is said in the chapter of 'calling,' or 'passing through,' or of 'seed.' On the contrary, such Sinaitic terms as 'before,' 'in the eyes of,' 'the face of,' etc., abound in the chapter. They occur in verses 4, 12, 15, 16, 19, 20, 22, 26, 27, 44, 46, 48, and other verses. Even the prominence of the figure of measurement suggests a legal standard rather than a process of life. It is increase of a building rather than growth.

2. In c. ix. the Sinaitic system is spoken of as the city Jerusalem (verses 4, 5). So in Esther the Sinaitic system is called the city.

But what the Adamic Prophet sees is seen after the city is smitten (verse 1). That is, Christ has come to be the *τέλος* of Law, and to supersede the city of Sinaitic bondage. Hence He is prominent in this chapter as the Man who measures and superintends the building. The fact that the city has been smitten is evidence that some conjoined idioms which occur in the beginning of the chapter do not pertain to the Heathen Grade, but to Zion. It shows also that this chapter must pertain to the Christian era, and to the upbuilding of the House of Righteousness by Jesus, though in a Sinaitic aspect.

3. It will be a help to us to notice that verses 1-4, inclusive, pertain to Zion, and what the Prophet there sees in Visions of God. In these verses we have the following conjoined idioms: The words *הִנֵּה*, 'this,' 'come,' 'there,' 'vision or appearance,' in verses 1, 2, conjoin with 'Israel' in verse 2. Again, 'come,' 'there,' 'behold,' 'appearance,' in verse 3, conjoin with *הִנֵּה*, 'this,' in the same verse. The words 'see,' 'hear,' 'cause to see,' 'come,' 'behold,' in verse 4, conjoin with 'Israel' in the same verse.

4. The whole of the rest of the chapter is on the Servants' Grade. We have the words 'come' (verses 6, 17, 28, 32, 35, 48), 'do' (verses 14, 17), 'behold' (verses 17, 24), 'there' (verse 38), *הִנֵּה*, 'this' (verse 45). The allusion to 'flesh,' in verse 43, accords with the fact that these verses pertain to the Servants' Grade.

Thus we can think of the first four verses as alluding to the perfected City of Righteousness in Zion, while all the rest of the chapter pertains to the earthly realm wherein the preliminary upbuilding of this city takes place until it becomes a spiritual House in Zion. In this chapter we have allusions to the palm-tree, the symbol of uprightness and of victory (verses 16, 22, etc.), but we have no allusions to the cherubim or child nature, such as we find in the following chapter. It would seem as if this chapter had a Soulical Aspect, while the following chapter, which pertains to the Temple rather than the House, has an Intellectual aspect.

The chapter opens with a reference to the consummation of the Moral Process that is about to be described. We are shown the end from the beginning, as befits a prophetic description. The Moral Process is the building up of the Sinaitic City of Righteousness, until it becomes as a city set on Zion's hill. The Prophet, in visions of God, sees the city already established. He sees it established after Christ has broken down the old Sinaitic city of Ordinances and Legal Bondage. We read: 'In the five-and-twentieth year of our captivity, in the beginning of the year, in the tenth of the month, in the fourteenth year after that the city was smitten, in the self-same day, the hand of Jehovah was upon me, and He brought me thither. In visions of God He brought me to the land of Israel, and set me down upon a very high mountain, whereon was as the frame of a city toward the south' (verse 2). It is Sinaitic, and has a southern, or Egyptian, aspect, but it is not fleshly. The word here used for 'south' is not the word used for 'south' in relation to the four sides of the structure (verses 24, 27, etc.).

When speaking of the building of Zion, the Lord says: 'Behold, I

lay in Zion for a Foundation, a Stone, a Tried Stone, a precious Corner Stone of sure foundation, he that believeth shall not make haste. And I will make judgement the line, and righteousness the plummet' (Is. xxviii. 16, 17). So the fact that the Man has a measuring line shows that Zion is to be built up in righteousness. It is not to be like Cain's city of confusion. Zion's stakes are never to be plucked up, nor its cords broken (Is. xxxiii. 20). Christ has feet like brass to tread down sin (Rev. i. 15). So this Man not only bears the flaxen measuring line. He has also the appearance of brass. 'And He brought me there, and lo, a Man whose appearance was like the appearance of brass, and a line of flax in His hand, and a measuring reed; and This One was standing in a gate' (verse 3). Thus, when Zion is only seen in framework, Christ is revealed as the Builder. He is in the first named and outer gate, for in all our progress to Zion we come by Him. He addresses the Adamic Prophet, bidding him 'hear' and 'see.' So far as the Prophet sees he is to reveal to others. 'That which we have seen and heard declare we unto you also' (1 John i. 3). 'And the Man said unto me, Son of Man, see with thine eyes, and hear with thine ears, and set thine heart to all that I shall show thee, for to the intent that I might show them unto thee art thou brought hither; declare all that thou seest to the house of Israel' (verse 4). Then the narrative comes down to the Servants' Grade, where, instead of visions of God, we have present realities.

In reading Ovid's description of the House of Rumour (*Met. Lib. XII.*, verses 39-63), or Pope's account of the Temple of Fame, or the description of Allegorical Buildings as given by Spenser, Tennyson, and others, we do not lose sight of what is Moral through undue attention to the architectural imagery. Some of these poets draw our attention to the moral aspects of their buildings, just as in 'Hermas' we not only have an architectural description of the building up of Zion, but we have also an explanation of the moral meaning of the process of building. The Bible does not always give us a direct explanation of the imagery used. It does not say: The tower of Babel is a symbol of spiritual wickedness built up in the proud heart. It does not say: Ahasuerus represents Christ. Nevertheless, in its general teaching, it shows us very clearly that the Kingdom of God is within us, and hence that it cannot be a literal architectural structure. When it brings us, as the Prophet was brought, to see Zion, and to talk of it to others, it is only telling us to look within, and to the spiritual aspects of God's building. 'Walk about Zion, and go round about her: Tell the towers thereof. Mark ye well her bulwarks, consider her palaces; That ye may tell it to the generation following' (Ps. xlviii. 12, 13). When it says: 'Blessed is the man whose strength is in thee; In whose heart are the high ways [to Zion]' (Ps. lxxxiv. 5), it is clear that if the highways to Zion can be in the heart, Zion can be in the heart also. But it is not common for these chapters to be regarded in this moral light. They are read, very commonly, as architectural descriptions, although the various parts designated must be symbolic of what is moral and unseen.

The writer wishes to state what, to him, seems probable concerning

the moral symbolism of this chapter. The fact that opinions may vary on such a subject only accords with what is at present existing. Probably no two men would be found to draw exactly similar copies of these structures, if they were to try to reproduce them as architectural plans. Hence it is no fault to allege a theory to which others cannot in all respects subscribe. Out of comparisons and contrasts and examination we find our way to the Truth.

First, in the list of symbolic parts we have mention made of an outside Wall (verse 5). It is said to be outside to the House, but the whole description shows that it does not mean that it is a wall of the House. A wall seems to be a symbol of Separation, as used here. Sometimes in military matters a Wall is a symbol of Defence. It is so applied to Zion. 'We have a strong city; salvation will He appoint for walls and bulwarks' (Is. xxvi. 1). 'Thou shalt call thy walls Salvation, and thy gates Praise' (Is. lx. 18). When it is said: 'There was but the wall between Me and them' (xliii. 8), 'the middle wall of partition' (Ephes. ii. 14), the wall appears to symbolize Separation. In fact, Salvation from the world and sin is Separation from them. When Dido was about to build Carthage, she first surrounded with strips of an ox's hide the space within which the city was to be built (*Æn.*, Lib. I., 369-372). That was a Separation. So this surrounding Wall appears to imply Separation, not Defence. Christ begins to build His kingdom by causing men to separate from sin. So we read in xlii. 20: 'It had a wall round about, the length five hundred, and the breadth five hundred, to make a separation between that which was holy and that which was common.' Thus in reading of the Wall it might be fitting for us to think more of this idea of Separation, and not to think so exclusively of a mere wall. So far as the chapter speaks of Dimensions and Number, the writer holds that it is setting forth Increase and Multiplication. Hence the dimensions first named are small, and several of the early objects singular in number. In the ascent we have spiritual elevation. We first read of 'steps' (verse 6), then of seven steps (verse 22), then of eight steps (verse 31). In the allusions to the four quarters, there appears to be approximation to the Four Square, or perfect form. We read of 'Kiriath Arba,' or 'the city of the four' (Gen. xxiii. 2), and it is said 'the city lieth four-square' (Rev. xxi. 16). So in these descriptions the four-square numbers are most prominent towards the completion of each structure. The court which appears to be the court before the House is 'a hundred cubits long, and a hundred cubits broad, foursquare' (verse 47). The posts of the porch, and the breadth of the gate (verse 48), and all the four sides or winds, spoken of in xlii. 16-20, and the various dimensions given in xlviii. 16-35, embody this four-square principle. Like the four-square breastplate (*Exod.* xxviii. 15, 16), they symbolize a perfect righteousness (Ephes. vi. 14).

Without changing the position of the Prophet, the Man comes to the gate which looks east (verse 6), towards coming light. In moral progress there is Illumination as well as Separation. This gate appears to be one of the structures connected with the outside wall. As Abraham, the Man of Faith, came, in the beginning, from the east (*Acts* vii. 2, 3), so the building of the wall of Separation is closely associated with the

east in its commencement. The various Gates and Doors named in connection with these structures may be regarded as symbolic of Ways of Entrance to a realm of purity, and hence they are pre-eminently symbols of Christ. So we read of some who are not to enter by the Gate (xliv. 2), and of the Lord entering, and the prince entering (xlvi. 2), and of the people worshipping at the Door of the Gate (xlvi. 3). But Christ Himself is the Door (John x. 7), and the Way to the Father (John xiv. 6). 'This is the Gate of the Lord; The righteous shall enter into it' (Ps. cxviii. 20). We enter to give thanks to the Lord (verse 19), offering our praises through Christ, so that our gates may be called Praise. But the symbolism of Gates and Doors appears to have special respect to Christ in His various manifestations as our Way to Zion. So it is said in 'Hermas,' 'Porta vero Filius Dei est, qui solus est accessus ad Deum'—'Verily the Gate is the Son of God, who alone is the Way to God' (Lib. III., Sim. ix.). He is set forth before many peoples, and is represented as many gates.

Next to the Gate we read of a threshold of the gate (verse 6). The writer regards this as a symbol of the Christian Walk. The threshold is not as wide as the Door of the Gate (verses 6, 11), just as our imperfect righteousness is not equal to Christ's, but it tends to it. The threshold is in close connection with the gate. So our walk to Zion is a walk to Christ, who is our Way of Entrance. From the threshold Waters flow forth (xlvii. 1), and from the south of the altar. The new life has its beginning for those in darkness in a new Moral Walk, and a better Sacrifice.

Next to the threshold we read of the **סף**, which word is from a root meaning 'to mark out,' 'to draw a line.' It is rendered 'lodge.' The R. V. has in the margin 'guard-chamber.' In 1 Kings xiv. 28 it is rendered 'guard-chamber.' It is evident that these runners who keep the door of the King's house must be guards, and hence it is fitting to speak of their chamber as a 'guard-chamber.' The writer believes that here, as in 1 Kings xiv. 28, the **סף** is a guard-chamber, and that it is a symbol of Christian Watchfulness. It was customary in ancient times to have watchmen upon the walls of cities, and to have guard-chambers for them. It is said: 'I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night' (Is. lxii. 6). So every Christian has to watch and pray, and to keep his heart with all diligence. These guard-chambers appear to be in special association with the outside structure. The writer believes that they symbolize Watchfulness against Sin. They are very numerous, for we have to watch on every side. So in 'Hermas,' the Virgins stand round the tower guarding it (Lib. III., Sim ix., § 7), and they spend the night in ceaseless prayer (Id., § 11).

Next to the lodge, mention is made of the porch. According to the Hebrew we might read in verse 7: 'From the side of a porch of the gate' (1 Sam. xx. 41), or 'From near a porch of the gate.' In the subsequent verses the word 'side,' or 'near,' is not used in connection with the word 'porch.' This accords with the idea of progress in the Building. Barnabas says: 'Let us be spiritual, a temple perfected for God' (*πνευματικοὶ γενώμεθα, ναὸς τέλειος τῷ Θεῷ*, c. iv.). However we attempt

to analyze such a figure, we are constrained to give our architectural terms a moral application. So is it when Eusebius speaks of the 'wicked men who are architects of wicked things'—*κακοὶ κακῶν ὄντες ἀρχιτέκτονες* (H. E., 469). He goes on to speak of Christians as a living Temple of the living God, and he refers to the sacrifice (*ιερεῖον*) 'of which the inmost shrines are not to be seen by the multitude, and the truly holy things, and holy of holies'—*οὐ τὰ ἐνδοτάτα ἄδυτα τοῖς πολλοῖς ἀθεώρητα καὶ ὄντως ἅγια καὶ τῶν ἁγίων ἅγια* (Id.). Such a use of the phrases 'inmost shrine,' 'holy of holies,' can only be explained morally. So is it with the Chamber of Imagination ('Faerie Queene,' Bk. II., Cant. ix.), where

'Idle fantasies do flit,
Infernall Hags, Centaurs, Feendes, Hippodames,
Apes, Lyons, Aegles, Owles, Fooles, Lovers, Children, Dames.'

And the writer holds that, in Ezekiel's description, such terms as 'porch,' 'lodge,' etc., are to be explained in the same moral way. Because opinions may differ as to the significance of a particular detail of the imagery, it does not cease to be moral. We act on this assumption when we read the architectural description of the heavenly city given in Rev. xxi. Peter acts upon it when he refers to the stones as being alive (2 Pet. ii. 5), and Paul acts upon it when he says that Jesus Christ, and the Apostles and Prophets, are the foundation of the Building (Ephes. ii. 20). The writer thinks that what is said in Scripture of the use of porches accords with the view that the porch is a symbol of Moral Preparation for entrance to a higher moral plane. Whether we have respect to Judgement in the porch (1 Kings vii. 7), after which judgement we should seek (Is. i. 17), or to the healing in Bethesda's porches (John v. 3), which appears to have its analogue in the wonders wrought by the Apostles while they were in Solomon's porch (Acts v. 12), or whether we attend to what is said of these porches in particular, as places where sacrifices were offered, it all accords with the principle of Moral Preparation (verse 39). In the ancient temples certain preparatory and purifying rites were associated with the porch, these rites preparing for admission to the temple. It was common to have altars near or in the porches. Æschylus refers to 'the vestibule-altars of the city-protecting gods:' *τῶν πολισσούχων θεῶν βωμοὺς προνάους* (Iket., v. 487). It was also common to have *περιρρήαντήρια*, or 'lustral vessels,' containing holy water for sprinkling those who entered the temple (Herod., Lib. I., § 51). These vessels, like similar vessels in Catholic Churches, were at the entrance. George Herbert regards the Church Porch as identical with this 'Perirrhanterium,' and he uses it as a symbol of Moral Preparation. After his poem on the Church Porch, he adds:

'Thou whom the former precepts have
Sprinkled and taught how to behave
Thyself in church; approach, and taste
The Church's mystical repast.'

Even the practice of teaching in porticos and porches, in use in some ancient philosophic schools, might be classed with the system of Moral Preparation.

The Prophet next speaks of the Posts, using the word in the singular in verse 9, and then passing on to use it in the plural. Primarily the word means 'a strong one.' It is applied to nobles (2 Kings xxiv. 15). The *κίον*, or 'post,' was put to various uses. We read of men being bound to it when about to be punished. Pindar refers to the 'impregnable, untwisted column of Troy:' *Τρώας ἄμαχον ἀστραβῇ κίονα* (Oly., ii, verse 146). The writer thinks that the strong post, or column, may be a symbol of Stedfastness. As those who are built on Christ, we are to be 'stedfast, unmovable' (1 Cor. xv. 56). We have to 'Stand fast in the faith' (1 Cor. xvi. 13), 'grounded and stedfast, and not moved away from the hope of the Gospel' (Col. i. 23). Dionysius speaks of the martyrs who refused to apostatize, and he defines them as *στερροὶ καὶ μακάριοι στύλοι τοῦ Κυρίου* (Euseb., H. E., § 306)—'Firm and blessed pillars of the Lord.'

It is said of the porch that it is 'toward the House' (verses 7, 9). All these various outward structures have an aspect and tendency towards the completed House or building of God. There is harmony in the measures between side and side. We have no goat-nature on the left and sheep-nature on the right. All the building is 'fitly framed together' (Ephes. ii. 21). We have such expressions as 'three on this side and three on that side' (verse 10); 'they three were of one measure;' 'the posts had one measure on this side and on that side.' There is harmony in details, and there is harmony in outline and general proportion.

In verse 11 we read of an Opening of the Gate. It may be, in very truth, symbolic of an Opening or Revealing of Him who is the Way and Gate by which we come to Zion. So the *גְּבֻלָּה*—that is, the 'Border' or 'Limit' (Mal. i. 4, 5)—mentioned in verse 11, is very suggestive of Law and Commandment. The Border or Limit is before the Lodges, and it is certain that those who are Watchful ever have respect to God's Law and Commandment (verse 12). Progress is clearly seen in connection with the Guard Rooms or Lodges. First we read of 'The Lodge,' then of 'The Lodges' (verse 7); and then, in verse 13, we read of the Roof of the Lodges, as if these guard chambers were approaching their completion. There is also evidence of a tending inward, just as in xli. 3 we read: 'Then went He inward.' So this inward tendency is marked in the expression 'toward the house' (verse 7), in the first mention of a court (verse 14), not as yet called the 'outer court,' but which appears to be the beginning of it, and in the allusion to 'the inner porch of the Gate' (verse 15). The Gate is called in Hebrew 'The Entrance.' This word is supposed to be from a root meaning 'to come in.' Christ is the Entrance to Zion, but He is not the Departure for those who apostatize. Our progress is to have no alternation with declension.

The Puritans, in their use of spiritual imagery, sometimes set forth, in much detail, their conceptions of the spiritual temple. Thomas Adams, in his sermon on 'The Temple,' preached at St. Paul's Cross, regards the Porch of the Temple as the Mouth, the Holy Place as the Sanctified Mind. 'The holy of holies is the purified conscience, where stand the cherubims Faith and Love, and the Mercy-seat,

shaded with the wings of those glorious angels.' The golden candlesticks are 'our Illumined Understandings;' the tables of shew-bread are 'our Holy Memories;' the altar for sacrifice is 'the Contrite Heart.' He adds: 'Cleanse all the sluttish corners of sin, and perfume the whole house with myrrh and cassia. Still be getting nearer to thy Landlord: other inhabitants come home to their houses, but here the house must strive to come home to the Inhabitant.' Adams does not profess to be deducing his imagery from Scripture. But it is a Scriptural figure to compare the Christian to a Temple. Hence it is not inherently improbable that these architectural descriptions in Ezekiel should relate to the spiritual Temple of saints. What is said of the Windows of this Temple is very suggestive of moral history. The writer regards these Windows as symbols of the Soul's Outlook. There are the following peculiar features in reference to the Windows: (a) The first time the word 'Windows' is used, the word 'closed' is added. Our Version renders it 'narrow;' but the verb **סָגַר** means 'closed' (Ps. lviii. 4; Prov. xxvii. 28), and so the Revised Version renders it. (b) While the word 'closed' is used with the word 'Windows' in the first allusion to Windows, it is not used any more in the various references to Windows given in this chapter. It is used in xli. 26 in reference to the windows in the sides of the porch; but that passage does not seem to be in conflict with what the writer is here urging. (c) While the first allusion to windows has the word 'closed,' the second allusion, which is general, has the word 'inward:' 'And windows were round about inward' (verse 16). These features accord with the following view: So far as respects the Soul's Outlook to that which is outward, the Windows are closed. But so far as respects the Soul's Outlook to that which is inward—that is, to Zion and the spiritual House thereupon—the Windows are open. This view finds strong corroboration from 1 Kings vi. 4, where the same Hebrew word 'closed' is used, together with the word **רָאָה**, which is from the verb **רָאָה**, 'to look forth' (Judg. v. 28; Cant. vi. 10). Thus the two words suggest directly opposite things. The Revised Version, in the margin, gives a contrasted meaning thus: 'And for the House he made windows broad within and narrow without.' If the Revised Version had given the same meaning to the Hebrew verb 'closed' that it gives in Ezek. xl. 16; xli. 26, and if it had in like manner given to the noun the meaning that its cognate verb 'to look forth' justifies, the passage would have read: 'And for the House he made windows looking forth within and closed without.' The writer holds that this is the true meaning. Before the soul can look to heavenly things, it must close the window that looks to earthly things. Hence, in both these passages, the first allusion to windows is to Closed Windows; while Ezekiel uses the phrase 'Windows Inward' when he ceases to use the word 'Closed.' This feature of Windows closed to that which is outward, and open to that which is inward, agrees with Paul's words: 'While we look not at the things which are seen, but at the things which are not seen' (2 Cor. iv. 18). 'Ye look at the things which are in front' (*τὰ κατὰ πρόσωπον βλέπετε*, 2 Cor. x. 7)—that is, apparently, at things outward. We are to keep our faces Zionward (Jer. l. 5). If there be any force in

what is here said of the windows closed to that which is outward, and opened towards Zion within, it goes to show that the whole of this architectural description must be full of moral meaning.

These closed windows pertain to the guard chambers, and to the posts within the gate. It may be said that if the windows were closed outside, they could not keep watch against what was outside. But we might just as well say that because Paul said, We look not at the things which are seen, therefore we are at the mercy of temptation from without. It is one thing to look longingly. It is another thing to look in order to avert and repel. It is in reference to the former looking that the windows are closed to what is without.

There are said also to be closed Windows to אַלמֹות, which our Versions render 'Arches.' The Revised Version says in the margin: 'Or, colonnade. The meaning of the Hebrew word is uncertain.' The writer thinks that the uncertainty is more in the architectural application than in the derivation of the word. The Hebrew word אֵיל has two meanings. First, it means 'to knit together,' 'to be strong.' Second, it means 'to be before,' 'to go before.' A verb אָלַם, 'to bind' (Gen. xxxvii. 7), 'to be tongue-tied or dumb' (Is. liii. 7), is supposed to be allied to the verb אֵיל in so far as the latter means 'to knit together.' From one or other of these allied roots, the word אֵילִם, or אֵלִם, which in this chapter is rendered 'porch,' is supposed to come, a porch being something bound and jointed, either in its own parts, or to the building. Some think that this word אַלמֹות is from the same allied roots, and that it also means something joined together. Hence it is regarded as kindred with the word 'Porch,' and is rendered 'Arches.'

Dr. Davies thinks that the word is akin to אֵיל, from the word אֵיל in its second meaning—that is, not 'to knit together,' but 'to be before,' 'to go before.' Hence he says that it perhaps means a Projection or a Moulding. The writer believes that Dr. Davies is correct, and that the word means that which projects. Grammatically, it can be a form from this word אֵיל, 'to be in front.' The writer believes that it is here a symbol of 'the Christian's Projection,' or 'the Christian's Race.' The word might be rendered 'projections' instead of 'arches.' The chief reason why the writer holds that this is the meaning is the following: Both in verse 22 and verse 26 we read, 'And the arches thereof were before them,' where we have the idea of something projecting, or being in front, or going before. Where the verse is showing us how, in the spiritual building, the Soul's Outlook is not to outward and earthly, but to inward and spiritual things, it is very natural that we should also be shown that in this spiritual temple there is also a Projection, a Reaching After that which is heavenly, as runners project their bodies when pressing to the goal. So Paul says, as if alluding to the windows closed to outward things and the projecting after heavenly things: 'Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal' (Philip. iii. 13). We run the race looking unto Jesus (Heb. xii. 1). This figure of the projections going before shows us the soul's attitude towards heavenly things, its

eager anticipation, in which the mind presses on even beyond the weakness of the halting flesh.

It appears to have been very common in ancient times to regard the Palm as an emblem of Victory. Pausanias says that Theseus, when in Delos, first gave the palm to those who conquered in the games (Lib. VIII., c. xlviii.). Plutarch has a chapter on this custom of giving palms to conquerors, and he says that while at one place they may give one crown, and at another place another crown, 'all have the palm in common :' τὸν δὲ φοίνικα κοινῇ πάντες (Sympos., Lib. VIII., Ques. 8). The victory of the Christian, however, is inseparably associated with progress in righteousness. Thus, while the Palm is his symbol of Victory, it is at the same time his symbol of perfection in Righteousness. The writer has urged that the strong Post, or Column, is a symbol of Christian Steadfastness. It is significant that to (ל) the Post there are Palm Trees. That is saying to us in a figure, Steadfastness wins the Crown (verse 16). 'Be thou faithful unto death, and I will give thee the crown of life' (Rev. ii. 10). Patience in well-doing has eternal life for its consummation (Rom. ii. 7). The association of the Palm with the Posts is itself a reason for thinking that these Posts are emblems of Steadfastness.

During all the measurements previously described, while Christ has moved (verse 6) in measuring, the Adamic Prophet has not changed from the place where he saw the outside wall (verse 5). This is one reason why the writer holds that all the measurements during this first Station pertain to the outside wall, and to the structures therein, which form the outworks of godliness. An allusion was made in verse 14 to a court, but that had not been fully reached. The word indicated what was to be reached in the next moral advance towards Zion.

In verse 17 we read of this transition. There is a moving from that which pertains to the outer wall, to the outer court, which lies nearer to the House of God on Zion's hill. The Prophet's advance is the advance of the Righteous generally. Christ brings the Prophet to the court, for we cannot travel a step to Zion without His help. 'And He caused me to enter to the outer Court' (verse 17). In this outer Court are said to be לְשָׁנֹת, or 'Chambers.' These are distinct from the שָׁרָף, or 'Guard Chambers,' found in the Outworks of Zion, already considered. All the elements of Worship cluster about these Chambers. Such are Singing, Bringing in the Stores, Ministering, etc. (verses 44-46). We read: 'And the Levites shall bring up the tithe of the tithes unto the House of our God, to the Chambers, into the treasure-house. For the children of Israel shall bring the heave offering of the corn, of the wine, and of the oil, unto the Chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers, and we will not forsake the house of our God' (Neh. x. 38, 39). When David says 'A day in Thy courts is better than a thousand' (Ps. lxxxiv. 10), we take his reference to the courts as applying to God's worship. So these Chambers in the outer Court appear to be symbolic of Worship in its general aspect. This includes the use of places of worship, giving offerings, and ministering to the Lord in all good works. According to

the law of increase pervading the chamber, the less definite term comes first. We read of Chambers, and then of thirty Chambers. Philo says that the number thirty is from the month: *καὶ ἐκ μηνὸς τὰ τριάκοντα* (De Mund. Op., c. xix.). In 1 Chron. xxvii. 1, we read of 'the courses which came in and went out month by month throughout all the months of the year,' in which courses the officers served the King. So it is not improbable that this number 'thirty' is in relation to a daily course of worship in every recurring month. Christ is ever to be worshipped. 'And men shall pray for Him continually, They shall bless Him all the day long' (Ps. lxxii. 15). These thirty chambers are said to be upon a *רִצְפָּה*, or 'Pavement.' This word is said to be from a root meaning 'to range' or 'set in order,' and to mean a tessellated or inlaid Pavement. In Esth. i. 6, the Pavement is said to be of divers colours, which agrees with this idea of being tessellated or inlaid. In Cant. iii. 10, we read of a Chariot of Solomon being paved with love. The messenger in Sophocles's 'Antigone' speaks of entering to the Pavement of Proserpine (*λῆθόστρωτον κόρης*), the hollow bridal chamber of Hades (verse 1204). The writer regards the symbol of the Pavement thus: In Ephes. ii. 20, Apostles and Prophets are spoken of as a foundation of the spiritual Temple. In Rev. xxi. 19, these foundations are compared to precious stones. If the Apostles can thus be compared to foundations, the worshipping saints, in their Christian Fellowship, can well be compared to an inlaid or tessellated Pavement. In any such Mosaic Pavement we have diversity and yet beautiful harmony. So the writer believes that this tessellated Pavement is a symbol of Fellowship as existing amongst worshipping saints:

'The saints in prayer appear as one
In word, and deed, and mind,
While with the Father and the Son
Sweet fellowship they find.'

It would be difficult to find a more appropriate emblem of harmony with diversity than a tessellated Pavement. Such harmony with diversity is ever found in Christian Fellowship. In 2 Chron. vii. 3, the Pavement is associated with united worship. 'And all the children of Israel looked on when the fire came down, and the glory of the Lord was upon the House, and they bowed themselves with their faces to the ground upon the Pavement, and worshipped, and gave thanks unto the Lord.' This Pavement of the Outer Court is spoken of as a lower Pavement (verse 18). There is a lower and a higher Fellowship:

'And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round His throne we meet?'

The Pavement is said to be by the *רֹמֶחַ*, that is, the Shoulder of the Gate. Our Versions render the word 'Side.' Sometimes it seems equivalent to 'Side' (Numb. xxxiv. 11). At the same time we have seen that the Shoulder is a symbol of Service. Men who will not obey the commandment are said to have a rebellious Shoulder (Neh. ix. 29). The writer thinks that the Shoulder is here a symbol of Christian Work.

It is spoken of as a Shoulder of the Gates, for all our Work is to be done to Christ. The Shoulder is also near the Pavement, for Christian Fellowship and Christian Work are in very close connection. The Pavement is said to be answerable to, or like as, the length of the Gates (verse 18). We can only have Fellowship as that Fellowship has respect to Christ, the Manifold Way to the Father. 'If we walk in the light as He is in the light, we have Fellowship one with another' (1 John i. 7). Where there is no Gate there cannot be the Tesselated Pavement.

In verse 14 allusion is made to the Court, although that Court is not reached until verse 17. So, in verse 19, we have an allusion to the inner Court, although that Court is not reached until verse 28. In like manner there is an allusion to the north in verse 19, although the full description may be said to begin with verse 20. In all these cases there is an indication of good things coming. Throughout, the progress is from the outward to the inward. In ancient symbolism the most spiritual part was the inmost part. Philo, speaking of God making man as the last of His creatures, says: 'Above all, as has been said, He made man, to whom He gave a select mind (*νοῦν ἐξάλπετον*), a certain soul of a soul, like the pupil in the eye. For those who search diligently into the natures of things say that this is the eye of the eye' (De Mund. Op., c. xxii.). Although in verse 19 allusion is made to the inner Court, the Adamic Prophet is not yet brought to it (verse 28). Moreover, it is only the outside of that inner Court that is named. In the first advance from the outworks towards the House on Zion's hill, the Saviour begins with the East Gate (verse 6). He advances from that starting-point, and goes on measuring until He comes to the outside of the Inner Court (verse 19). Then, without entering that Inner Court, He goes to the North Gate (verse 20), God's favoured quarter, whence His glory comes (i. 4). He begins to build up Zion from the outworks on that Side. This is progress, inasmuch as a new Side is being built up to the Four Square City, and yet we can see that Christians who have advanced to the beginning of the Inner Court do not literally go back to a more elementary stage. This is probably the reason why Christ is not said to take the Adamic Prophet to the North Gate (verse 20) when He begins to measure from that Gate. He is really going back to the outworks and the outer Wall (verse 5). Hence, as He comes in from that Side towards Zion, mention is made of the same symbolic objects that were named as He advanced from the East. We again read of the Guard Chambers, three on each side (verses 21, 10). Moreover, the Posts and the Projections are said to be after the measure of the first Gate (verse 21); that is, the East Gate (verses 6, 22). So the Windows, Projections, and Palm-Trees, are after the measure of the East Gate (verse 22). There is a moral ascent here also, a going up by seven steps (verses 22, 6), the Projections rising even in advance of the steps. He follows the inward course on this Side until He again comes to the point that He had reached when He went in by the East Gate. That is, He comes to the Gate of the Inner Court (verses 23, 19), and has again the measure of a hundred cubits (verses 23, 19). Thus the North Side of this Four-Square City is seen to be in harmony with the East Side up to the beginning of the Inner Court. On neither side,

however, has the Adamic Prophet yet been brought into the Inner Court. This advance to the Four-Square is in accord with the symbolism of Perfect Righteousness, and the Four-Square City (xl. 47 ; xlii. 15-19 ; xlviii. 20 ; Rev. xxi. 16, etc.). Philo says: 'First amongst numbers the number "Four" is four-square (τετράγωνος), equally the same (ἰσάζεις ἴσος), the measure of righteousness and equality (μέτρον δικαιοσύνης καὶ ἰσότητος), and it alone, from the same numbers, can be produced both by addition and multiplication (δυνάμει). By addition from two and two, by multiplication again from twice two, thus showing a very beautiful form of harmony, which pertains to no other of the numbers' (De Mund. Op., c. xxvi.). Both on the East Side and the North Side the Gate leading into the Inner Court is over against the Gate in the Outworks (verses 23, 6, 20), for by whichever side we come to Zion we come by Christ, and in a perfectly straight Way.

Having thus described Zion's progress on the east side and on the north side, so far as to the beginning of the inner Court, the narrative now turns to the South. A different word for 'South' is now used to that used in verse 2. It is the South as one of the sides of a Four-Square City which is now being considered, rather than the South or fleshly Egyptian aspect generally. The Adamic Prophet is not said, as in verses 3, 17, to be caused to enter, but it is said in Hebrew, 'And He caused me to walk the way of the South' (verse 24). The writer thinks that this does not mean that he is caused to walk toward the South quarter, as we so speak of that quarter, but that it means, instead of approaching Zion by the east or the north, he was now to be in the way of one approaching by the south. Nor does this necessarily imply that he was personally taken to the very beginning of that way in the south gate, and the outer wall, even though he alludes to that gate (verse 24). We are only told that he is caused to walk in a way which is a way of the south ; that is, the south side of the city. So, after he has described the outworks and outer court on the south side, he enters the inner Court by the same south side (verse 28), showing that he is not leaving the city to travel toward the south as our Versions suggest, but only that he is travelling in a way which brings him into the city on its south side. So in xliii. 1 he is said to be caused to walk to the gate which looketh the way of the East. The Prophet's present walk and further advance toward Zion are to be in the way by which he will approach Zion on its South side. In no case is he travelling from Zion, for that would portend a moral lapse. We may read : 'And He caused me to walk a way of the South, and behold a Gate, a way of the South, and He measured its Post and its Projections according to these measures' (verse 24). Thus the South side harmonizes with the East and North sides that have been previously described. Its Windows are said to be 'like those Windows' (verse 25). Its length and breadth are the same (verses 13, 15, 21, 25). It has the same number of steps (verses 22, 26), and has, in like manner, Projections and Palm Trees. On this South side, also, the Adamic Prophet comes to a Gate leading into an Inner Court (verse 27), just as he had come on the east (verse 19) and north sides (verse 23), and again the measure from what appears to be the Gate in the Outworks, and which is morally a Lower

Gate (verse 19) to the beginning of the Inner Court, is a hundred cubits (verses 19, 23, 27). This is the distance from the Outer Wall, across the Outer Court, to the beginning of the Inner Court. Thus, so far as concerns the East, North, and South sides, up to the Inner Court, we see that Jerusalem is builded 'as a city that is compact together' (Ps. cxxii. 3).

Reviewing what has been written, we may summarize the symbols of the building of God's House of saints thus :

1. The outside Wall indicates the beginning of a Separation from Sin (verse 5).

2. The gradually increasing dimensions of measurement, and the transitions from the singular to the plural, from the outward to the inward, from the side of the porch to the porch (verse 7), from the lodge to the roof (verse 13), all betoken Moral Increase and Spiritual Advancement.

3. The Gates and Doors in all their forms symbolize Christ, in His manifold aspects, as the Way to Zion and to the Father.

4. The Eastern aspect indicates the incoming of Moral Light (verse 6).

5. The Northern aspect indicates the incoming of God's glory (verse 20).

6. The Way of the South betokens a Way leading from Fleshliness to Purity. At the same time these varied quarters have an aspect towards the world's great family (verse 24).

7. The steps betoken Moral Elevation (verse 6).

8. The threshold symbolizes the Moral Walk (verse 6).

9. The Lodges or Guard-Chambers (verse 7) are symbols of Moral Watchfulness.

10. The Porches betoken Moral Preparation (verse 7).

11. The Posts indicate Moral Steadfastness (verse 9).

12. The Border (verse 11), like the Horus of the Valentinians, betokens Limitation by Law. This is made known by the Opening or Revealing of Christ the Gate (verse 11).

13. The Palm-Trees on the Posts (verse 16) indicate the Victory and Reward of Moral Steadfastness.

14. The Windows show the Soul's Outlook. They are closed to things without and opened to things within (verse 16).

15. The Projections, spoken of as arches (verse 16), show the Soul's Aspirations and Desires.

16. The Chambers betoken Worship (verse 17).

17. The Pavement in the chambers betokens Christian Fellowship (verse 17).

Some of the foregoing symbolism is in accord with what we read of ancient temples. To regard the threshold as a symbol of the Moral Walk agrees with what Clemens Alex. says of the inscription on the entrance to the temple in Epidauros :

Ἀγνὸν χρήνηοῖο θυώδεως ἐντὸς ἰόντα ἔμμεναι.
(p. 551.)

'He must be pure who passes over the threshold of the holy temple.'

It was a favourite and a common figure with ancient Christian writers to represent saints as a moral temple that God was building. By Plato and many Heathen philosophers, the world was more commonly regarded as the temple of the gods. But Christian writers give to this imagery a more lofty and moral aspect. Thus Clem. Alex. says: *ὁ νεὺς τοῦ Θεοῦ τρισὶν ἡδρασμῖνος θεμελίοις, πίστει, ἐλπίδι, ἀγάπῃ, φαίνεται* (Strom., Lib. V., p. 551)—‘The temple of God is made manifest as built upon the three foundations, Faith, Hope, and Charity.’ In Strom., Lib. VII., p. 737, he says of man’s progress above sinful pleasures: *κατεξανίσταται δὲ τῶν φόβων εὐθάρσως, καὶ πεποιθὼς τῷ θεῷ. ἀτέχνως οὖν ἐπίγειος εἰκὼν θείας δυνάμεως ἢ γνωστικῇ ψυχῇ, τελείᾳ ἀρετῇ κεκοσμημένη, ἐκ πάντων ἅμα τούτων φύσεως ἀσκήσεως λόγου συνηυξημένου. τοῦτο τὸ κάλλος τῆς ψυχῆς νεὺς γίνεται τοῦ ἀγίου πνευματος ὅτ’ ἂν διάθεσιν ὁμολογουμένην τῷ εὐαγγελίῳ κατὰ πάντα κησέται τὸν βίον*—‘But he rises boldly above his fears, having faith in God. Verily, then, a soul endowed with knowledge is an earthly image of Divine Power, adorned, at the same time, by a perfect Virtue from all these things, from Nature, from experience, and from reason, which increases therewith. This beauty of the soul becomes a temple of the Holy Spirit, when it comes to the possession of a disposition that makes confession to the Gospel in all its life.’ When Augustine says to God: *Ecce ego adscendus per animum meum ad Te* (Confes., Lib. X., c. 117)—‘Behold, I am ascending through my soul to Thee,’ he is virtually going up those steps of which Ezekiel speaks in this description of the building of God’s house.

Now for the first time there is a moral advance into the Inner Court (verse 28). This advance is made on the South side in which South way the prophet, as representing Saints, had been caused to walk. At this juncture the reader will naturally say, How comes it to pass that if this be a description of the building of Zion as a Four-Square City, only three sides are described? How is it that nothing is said of the West side? The writer thinks that this silence respecting the West has some merciful aspects. He thus regards it. When the Bible describes the Four-Square City (Rev. xxi. 16), with its three gates on every side, we regard that city as embodying in it all the living stones that are built up upon Christ. It is, as Paul speaks of it, ‘all the *πατριὰ* in heaven’ (Ephes. ii. 15), all the saved nationality of the Divine Father. But in that saved nationality there are some who, as Paul says, have had no law (Rom. ii. 14). These are on the Heathen Grade. If they have not had the Sinaitic law, God will not deal with them according to the Sinaitic Law. But this chapter is dealing with those who are coming to Zion by the Sinaitic Law as perfected in Jesus. The measuring, and the Opening of the Gate (verse 11), and all the imagery of the Closed and Open Windows, etc., imply that the Gospel is known, and that those whom the Prophet represents are under this Law. The action is on the Servants’ Grade. But the Heathen are not on the Servants’ Grade, and hence all this measuring and all this imagery cannot apply to them. But even though they do not come to Zion by this Sinaitic way, it does not therefore follow that they are to have no place in Zion. The writer holds that this omission of the West side is in relation to the Heathen. It is designed to show that some of Zion’s living stones will not have

had the measuring-line applied to them as it is applied in judgement of works which is administered on the Servants' Grade.

Suppose that missionaries go and preach to the heathen, and that the latter receive the Word of Life, and die and rise with Christ. In that case these heathen cease to be heathen. Multitudes do thus come from heathen lands to Zion. If they believe in Christ as their Righteousness, they are henceforth under Law. What has been said in c. xl. of the measuring on the east, north, and south applies to them. They are not Heathen any longer. But when this class has been taken from the Heathen, there still remains a countless multitude who have lived and died without hearing the Gospel. We see from the parable of the Sheep and Goats that multitudes are judged by the law of Hospitality. In this respect, 'They show the work of the law written in their hearts' (Rom. ii. 15), and 'do by Nature the things of the law' (verse 14). But although they are thus regarded as in affinity with those under law, they are not judged by that law, and hence, although their Side is needed to complete the Four-Square City in its Sinaitic aspect, the Sinaitic measurement is not applied to their Side. The west is recognised in xli. 12; and in xlii. 19.

That this view is not unscriptural may be further urged from other considerations, which tend to show that the West has a peculiar affinity with the Heathen. In the classification of the four quarters, the West is generally named last (xlii. 19; Rev. xxi. 13). Some who are very timid and fearful are to come from the west to their habitation, where God makes them dwell, and which is probably Zion. 'He shall roar, and the children shall come trembling from the west. They shall come trembling as a bird out of Egypt, and as a dove out of the land of Assyria; and I will make them to dwell in their houses, saith the Lord' (Hos. xi. 10, 11). The Lord's roaring as a Lion (verse 10) probably symbolizes His destruction of the Goat-Nature or flesh in these heathen, while the Sheep-Nature comes trembling to His kingdom. Joseph called his second son 'Ephraim,' because God had made him fruitful in the land of his affliction (Gen. xli. 52). The writer tried to show that Ephraim had sometimes a relation to those gathered from Heathenism. It is to Ephraim that the words respecting those who tremble from the West are uttered: 'How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within Me; My compassions are kindled together' (verse 8). From Esth. iv. 1, 6; Ezek. ix. 1, 5; xl. 1; Gal. iv. 25, we have seen that the Sinaitic system is compared to a city Jerusalem, which Christ the Judge smites with the stroke of law. But as if to show that the city is not to be measured and smitten so far as it has a side towards these weak ones, God says respecting those who come trembling from the West: 'I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim; for I am God, and not man, the Holy One in the midst of thee; and I will not enter into the city' (Hos. xi. 9).

Again, we have seen how the staying of the Sun at Joshua's command (Josh. x. 12), and the light of the evening time (Zech. xiv. 7), appear to be in relation to the heathen, and the lengthening of their day of grace.

The iniquity of these Amorites was long in filling (Gen. xv. 16). But the Sun's setting and the evening light are both in close relation to the West.

While living Waters were to go out eastward to heal a sea of death (xlvii. 8), there were also to be living Waters flowing west (Zech. xiv. 8). This is associated with the Lord's becoming King over all the earth, and with the light at evening (verses 7-9). Hence, while the living Waters flowing east are in relation to those under law, it is probable that the Waters flowing west are in relation to the Heathen. We have not the same descriptions of moral death given in relation to the West that Ezekiel gives in c. xlvii. in relation to the East. Sin gets its strength from Law, and ravages more amongst those under Law than amongst those who have not the Law. With the classic writers the extreme west was the realm of those in darkness and heathenism. Virgil regards the Britons as separate from all peoples :

‘Et penitus toto divisos orbe Britannos.’

(Ec., I., v. 67.)

Æschylus speaks of Atlas standing in the western regions (*ισπέρους τόπους*), bearing on his shoulders the pillar of heaven and of earth (Prom., verse 336). Some contend that when Clemens Romanus speaks of Paul coming ‘to the bound of the west’ (*ἐπὶ τὸ πέρας τῆς οὐσσεως ἐλθών*, c. v.) he means Spain, or even Britain. We cannot, however, assume that such terms as ‘west’ or ‘east’ applied to a moral Zion are answerable to the four quarters of our globe, as defined from Palestine. All that the writer is urging is that the West side of Zion is here omitted in relation to the Heathen, and because they are not dealt with according to the Sinaitic law.

We are next taken beyond the outer Court to an inner Court, entering by the South Gate. In Esth. iv. 11; v. 1, the inner Court is a symbol of the Grade of Tongues or Zion. Here the inner Court is on the Servants' Grade. When Esther went into the inner Court, she began to plead for others. The writer thinks that this inner Court has an aspect to Godly Service, while the outer Court relates to Personal Progress. ‘Then He brought me to the inner Court by the Gate of the South, and He measured the Gate of the South, and He measured the Gate of the South according to these measures’ (verse 28). The writer has urged that these various Gates are symbols of Christ, by whom alone we come to Zion. Hence the Gate may be regarded as the most important feature of this symbolism. The writer believes that the principle of this Building being a growing Building finds illustration in what is said of these Gates. We know that as men come to Zion by the Sinaitic Process, Christ becomes to them the τέλος of Law unto Righteousness, by whom they find perfection. Hence the nearer we come to Zion, the more Christ becomes to us, until at last we stand complete in Him. He becomes ‘all in all’ to us. And the writer holds that this chapter manifests a growing importance of the Gates, and an ever-increasing subordination of all the other symbolic elements to the Gates. The description of the measuring resolves itself into three portions. In verses 5-16 inclusive we have a description of

the Outworks, the Wall, and Gate, and all the out-Structure. In verses 17-27 inclusive we have a description of the outer Court, and of progress to this Court from the north and south sides. In verses 28-37 inclusive we have a description of the inner Court. In the first of these three portions the Gate is not very prominent. The porch (verse 8), and steps (verse 6), and threshold (verse 6), and posts (verse 9), and lodges (verse 10), and opening (verse 11), are all said to be 'of the Gate,' and yet there are some aspects in which some of these things do not appear to be regarded as in connection with the Gate. While we read of 'the threshold of the Gate,' we read in the same verse (verse 6) of 'the other threshold,' as if this latter threshold did not belong to the Gate, but was that human and imperfect addition to the Christian Walk of which God is speaking when He says: 'In their setting of their threshold by My threshold' (xliii. 8). So in verse 13 we have the expression 'door against door,' which may likewise betoken such imperfection as is indicated in the words, 'And their doorpost beside My doorpost' (xliii. 8), though the writer doubts if there is identity in this case. He only quotes it for its similarity. Some of the good emblems in this first portion are spoken of apart from any connection with the Gate. We read: 'The Guard Chamber was one reed long' (verse 7). 'Between the guard chambers was five cubits' (verse 7). In such expressions a connection with the Gate is not shown. Where there is not connection with the Gate, even though the virtue symbolized be good, it is not distinctly Christian. It denotes a righteousness that is human rather than Divine.

When we come to the second portion, relating to the outer Court, and the coming thereunto, there is a growing association of the various objects with the gate. Christ is increasing as John said He would do (John iii. 30). As an indication of this increase, it may be noted that while the word 'thereof' occurs twice in the first portion (verses 6, 9), the reference being in each case to the gate, the same word 'thereof' occurs thirteen times in the second portion, and in every case this word appears to have reference to a gate.

When, however, we come to the third portion relating to the inner Court, the Gate becomes still more prominent. Every object is now clearly associated with the Gate. The word 'thereof,' or 'therein,' occurs nineteen times, and in every case the allusion appears to be to the gate. The Gate or Christ is becoming all in all. Some features of the symbolism are very suggestive. In verse 16 we read of Windows inward, and in verses 22, 26 we read of the Projections going before. Now we read of windows in the Projections (verse 29), and of the Projections (verse 34), and the Posts (verse 37) being to the outer Court. That is to say, in the first case the righteous are only looking at their own salvation, and reaching after their own crown, but in the latter case they are beginning, like Esther, to make a feast of Godly Service for others on the Grade of Servants. Now that they have come to the inner Court, they are no longer looking each to his own things, but each to the things of others (Philip. ii. 4). In this sense the Windows, or the Soul's Outlook, instead of being inward (verse 16), is in the Projections (verse 29). Moreover, to the Jews they are now becoming as

Jews to save Jews, and are bringing themselves under bondage to all to gain the more (1 Cor. ix. 19, 20). They are reaching after the salvation of others, as well as after their own personal Salvation. They could be anathema from Christ to save their brethren. Hence, instead of the Projections being before (verse 22), they are toward the outer Court (verse 31). This symbolism goes to prove that Dr. Davies is right in regarding this word as meaning 'Projection,' and not 'arches.' The Post with Palm-Trees upon it is also said to be 'toward the outer Court' (verse 37). Paul says: 'I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory' (2 Tim. ii. 10). In such case Christian Stedfastness has an aspect to the outer Court in respect to those who are on a lower moral plane. And Ezekiel's imagery shows us that the law of Stedfastness in suffering for others works amongst those who are coming to Zion by this Sinaitic road. Their charity 'seeketh not its own' (1 Cor. xiii. 5), and it 'endureth all things' (verse 7). Such sympathetic Stedfastness is the Post tending to the outer Court, and it will have its victory and reward. Hence the Post has Palm-Trees upon it. In these measurements of the inner court, a higher moral elevation is reached. The ascent to the outer Court was by seven steps (verses 22, 26). This later ascent to the inner Court is by eight steps (verses 31, 34, 37).

There is something said of the principle of measuring which the writer thinks to be incorrectly translated in our Versions. In verse 5 we read, 'And in the Man's hand a measuring reed of six cubits long, of a cubit and a handbreadth each.' How could each cubit be a cubit and a handbreadth each? The Hebrew has no word 'each.' The writer holds that two distinct standards of measurement are here described. In verse 3 the Man is said to have two Measures. He has a line of flax, and He has a measuring reed. And the writer holds that verse 5 is also speaking of two standards, and that it should be read, 'And in the Man's hand a measuring reed of six cubits by the cubit, and a handbreadth.' The handbreadth is a distinct measurement, and, for reasons presently to be stated, the writer holds that it corresponds to the line or twist of flax spoken of in verse 3. Thus the Man has two standards of measurement: First, a reed. Secondly a flaxen line, or handbreadth. Just as we say in English, 'by weight,' 'by measure,' etc., so the Hebrew בְּ, is used in the sense of 'by.' Thus in xliii. 13, where our Versions confound the two measurements as they do here, we have the phrase בְּאֶמְתָּ, 'by cubit.' So the writer thinks that בְּאֶמְתָּ, in xl. 5, 21, means 'by cubits.' This precise definition of one standard suggests another by contrast. This other standard is the flaxen line or twist, which is but a handbreath. These two measures appear to be symbols of two distinct things. The straight reed is a symbol of Uprightness or Righteousness. The line or handbreadth is a symbol of that Moral Child-Nature, or Little-ness, without which we cannot come to Zion or the Grade of Tongues. The writer so thinks for the following reasons:

1. Jesus shows that we must have a righteousness exceeding that of the Scribes and Pharisees before we can enter the kingdom of heaven (Matt. v. 20). He also says that we must turn and become as little

children before we can enter the kingdom of heaven (Matt. xviii. 3). Thus He implies two standards, one answering to what is straight as a reed, the other answering to what is little as a handbreadth.

2. A handbreadth is a Scriptural standard for describing what is little. 'Behold, Thou hast made my days as handbreadths' (Ps. xxxix. 5). Such a standard is well fitted to symbolize that Smallness (Amos. vii. 2, 5) or Littleness (Matt. xviii. 10) which precedes entrance to the kingdom.

3. This chapter recognises more than one standard of measurement. It is one proof that this is a growing building that in its earliest and most inferior stages the measurement is only according to the Reed. This is the Standard of Straight or Upright Conduct, and it must be morally inferior to Child-heartedness of Nature. So we have, in the early measurements, such expressions as, 'one reed broad' (verse 6), 'one reed long,' 'one reed' (verse 7). In regard to the Guard-Chambers and the Posts in the Outworks it is distinctly stated: 'They three were of one measure, and the posts had one measure on this side and on that side' (verse 10). This appears to mean that in these Outworks of Zion, its most inferior part, while there was Uprightness, there was not Child-heartedness. While there was one Measure, there were not two. While there was something answering to the Reed, or Straight Conduct, there was not anything answering to the Line or Handbreadth of Moral Child-heartedness. Through all the measurement of the Outworks, the cubit is the prominent word used in describing dimensions. So when we come to the portion relating to the outer Court (verses 17-27), the cubit is prominent. In fact, it is prominent all through to the Four-Square Dimension, for we do not cease to be Righteous when we become Child-hearted. There is, however, this peculiar feature, that so soon as the Adamic prophet comes to that South Way by which he enters the inner Court, instead of reading of 'one measure' (verse 10), we read of 'these measures' (verse 24). That is, the Handbreath as well as the Reed is now beginning to have a place. As we come near to the kingdom, or to a life of Service for others, we become as little children, as well as being upright. So, when the Prophet enters the inner Court (verse 28), the measuring is at once said to be 'according to these measures.' The reference to 'these measures' now becomes prominent. We have the phrase in verses 28, 29, 32, 33, 35, but we read no more of 'one measure.' On the literal theory, why should the phrase 'these measures' be used so frequently in the later part of the description, while it is not used at all in the former part? The writer holds that it is for the reason above stated.

4. Just as Ezekiel represents Christ as measuring with a Reed and a Flaxen Line of a handbreadth, so Isaiah joins the Reed and the Flax. 'A bruised Reed shall He not break, and the smoking Flax shall He not quench' (xlii. 3). This is like saying, Even if the righteousness be imperfect, so that, instead of answering to Christ's straight Reed, it is like a Reed dented and bruised, and even if the Child-heartedness be imperfect, so that, instead of answering to Christ's line of flax, and being lowly, it goes upward in clouds of smoke (Is. ix. 18), still, Christ will not quench the flax, nor break the reed.

There are the same Virtues in the inner Court that were found in

the outer Court, but they are exalted and spiritualized. We read no more of the lower Pavement, or the lower Gate (verses 18, 19). There are the Guard Chambers of Watchfulness, and the Posts of Stedfastness, and the Palms of Victory for the conquerors in Righteousness; but these are all above the eight steps (verse 31), and according to 'these measures.' In the inner Court also there is a reference to the same three sides—the South (verse 28), East (verse 32), and North (verse 35), the West being again omitted. The various parts of the Structure are in moral harmony. As Hippolyta says in 'Midsummer Night's Dream':

'The skies, the fountains, every region near,
Seem'd all one mutual cry.'

It may add to clearness to notice the Hebrew text in more detail. In so doing, the writer will add within brackets what he regards as the meaning of each symbol. The first four verses, which are on the Grade of Tongues, have already been quoted. Therein we see that the prophet has an anticipatory vision, not of a city, but of the framework of a city. The aspect of the Church on Zion, as here represented, is Soulical. Not only does he see the Church that is about to be perfected in Zion, he sees also Christ, by whom that Church is to be built. He also sees the two measures in the Saviour's hand—the line of flax, the symbol of what is little and child-like in its measurement; and the reed, or the symbol of what is morally straight in its measurement. The Man, or Christ, stands in the Gate, which, in this description, is pre-eminently the Saviour's symbol. He bids the prophet write the vision with a view to its declaration to the House of Israel.

We now pass to the Servants' Grade. Thereon we see this spiritual building beginning to grow from its day of small things. 'And behold a Wall [Separation from sin beginning] on the outside to the House [the Building on Zion's hill] round about, and in the hand of the Man [Jesus] a measuring Reed [Uprightness] of six cubits by the cubit, and a Handbreadth [the Flaxen Line (verse 3) or the Child-Nature]; and He measured the breadth of the Building [Wall of Separation from Sin] one Reed, and the height one Reed' (verse 5). (Only one Measure, the Reed; only one Cubit, the day of small things.)

We now come to a fuller description of the Outworks. 'And He came unto the Gate [Christ] which looketh the way of the East [First of the Four Sides to the Four-Square Structure of the Spiritual Church], and He went up by the Steps [Moral Ascendings] of it [that is, of the 'Gate,' which word is sometimes Masculine], and He measured the Threshold [Moral Walk] of the Gate [Christ] one Reed [Uprightness] broad, and the other Threshold [this appears to be separate from the Gate, or Christ; hence it is an evil Human addition to the Moral Walk, as in xliii. 8] one Reed broad' (verse 6). (As yet there is only one Measure—the Reed of Uprightness; and the breadth is but one Reed.)

'And the Guard Chamber [Guard Chamber of Moral Watchfulness: according to the Hebrew, there is as yet only one Guard Chamber; it is the day of small things] was one Reed long, and one Reed broad [Limited Uprightness; only one Measure]. And between the Guard

Chambers [Guard Chambers of Watchfulness now multiplying] five cubits [probably indicative of intervals of Carelessness between intervals of Watchfulness], and the Threshold [Moral Walk] of the Gate [Christ] from the side of the Porch [Moral Preparation; only one Porch at first, as there was only one Guard Chamber of Watchfulness at first—the day of small things] of the Gate [Christ] toward the House [Church on Zion's hill] was one Reed' (verse 7). [Only one Measure, and very limited.] 'And He measured the Porch [Moral Preparation] of the Gate [Christ] toward the House, one reed (verse 8). And He measured the Porch of the Gate, eight cubits [has grown two cubits from the measure given in verse 8; one reed, or six cubits, verse 5], and the Post [Stedfastness; only one Post yet according to the Hebrew—it is the day of small things] of it [that is, of the Gate, or Christ] two cubits; and the Porch [Moral Preparation] of the Gate [Christ] was towards the House [Jerusalem above]. And the Guard Chambers [Guard Chambers of Moral Watchfulness] of the Gate [Christ] eastward were three on this side, and three on that side [probably suggestive of a fit framing together, or Moral Harmony]. They three were of one measure; and the Posts [Moral Stedfastness. The Hebrew has here the plural. The Posts are multiplying. In verse 9 the Hebrew had 'Post'] had one measure [only the measure of Uprightness, or the Reed, yet] on this side, and on that side. And He measured the breadth of the Door of the Gate [Christ in two aspects as Door and Gate] ten cubits, and the length of the Gate thirteen cubits [highest dimensions thus far]. And a Border [Limiting Sinaitic Law, the Valentinian Horus] before the Guard Chambers [Moral Watchfulness] one cubit (on this side), and a Border one cubit on that side; and the guard chamber [it would seem as if this Guard Chamber had special respect to Watchfulness in observing the Border, or Law] six cubits on this side, and six cubits on that side. And He measured the Gate [Christ] from the roof [the lodges are progressing now in height] of the Guard Chamber [Moral Watchfulness] to its Roof [from the many cases in which the possessive 'Its' at the end of a word applies in this chapter to the Gate (verses 6, 9, etc.), the writer believes that this measurement is not from the roof of one guard chamber to the roof of another guard chamber, but from the roof of the guard chamber to the roof of the gate. The Structure above the Gate is growing, and the door of the Guard Chamber is being conformed to the Door of the Gate, or Christ. Some may think that a roof cannot be over a Gate, and may prefer the ordinary reading] a breadth of five-and-twenty cubits, door against Door. He made Posts [Moral Stedfastness] sixty cubits [at first they had only two (verse 9)], and the Court [the Outer Court of Personal Fellowship, and Worship, and Progress, is now beginning to come into the history] (reached) unto the Post [Moral Stedfastness], the Gate [Christ] being round about. And from the forefront of the Gate [Christ] at the entrance [that is, into the Outer Court of Fellowship and Worship], unto the forefront of the Porch [Moral Preparation] of the Inner Gate [Christ as the Entrance into the Inner Court of Godly Service], fifty cubits. And there were Windows [the Soul's Outlook] closed [to things seen and temporal] to the Guard Chambers [Moral

Watchfulness] and to their Posts [Moral Stedfastness] within the Gate [Christ], and likewise to the Projections [the Soul's Aspirations], and Windows [that is, not closed, but open inward, or towards Zion] round about inward; and upon the Post [Moral Stedfastness] were Palm-Trees' (verse 16). [The rewards of Moral Stedfastness.]

The Outworks are now finished, and we come to the Outer Court of Fellowship, and Worship, and Personal Progress. 'And He brought me to the Outer Court, and, lo, there were Chambers [Worship] and a Pavement [Fellowship] made for the Court round about; thirty Chambers [Worship] were upon the Pavement [Fellowship]. And the Pavement [Fellowship] was by the Shoulder [Service, Work] of the Gates [Christ in varied aspects], answerable unto the length of the Gates, even the Lower Pavement [Fellowship in an earthly realm]. And He measured the breadth from the forefront of the Lower Gate [Christ in an Earthly Aspect], to the forefront of the Inner Court [Godly Service] without, a hundred cubits on the East, and on the North. [Another Side of the Four-Square Structure is now being recognised.] And the Gate [Christ] of the Outer Court [of Fellowship and Worship] whose prospect is toward the North. He measured the length thereof, and the breadth thereof. And the Guard Chambers [Moral Watchfulness. The Hebrew has the word in the singular, but evidently having a collective meaning, as in many other verses] of it [the Gate], three on this side and that side, and the Posts [Moral Stedfastness. The word is singular in Hebrew] of it [the Gate], and the Projections [Soul's Aspirations], were according to the measure of the first Gate [Christ on the East Side], fifty cubits the length of it [the Gate], and the breadth five-and-twenty cubits. And the Windows [Soul's Outlook] of it [the Gate], and the Projections [Soul's Aspirations] of it [the Gate], and the Palm-Trees [Rewards of Stedfastness] of it [the Gate], were according to the measure of the Gate [Christ], whose prospect is toward the East; and by seven Steps [Moral Ascendings] they went up therein [in the Gate], and the Projections [Soul's Aspirations] of it [the Gate] were before them. And there was a Gate [Christ] to the Inner Court [of Godly Service] over against the other Gate [Christ as the entrance to the Outer Court of Personal Worship] on the north and on the east, and He measured from Gate to Gate a hundred cubits.'

We now come to the third or South Side. 'And He led me the way of the South, and, lo, a Gate [Christ] toward the South, and He measured the Posts [Moral Stedfastness] of it [the Gate], and the Projections [Soul's Aspirations] of it [the Gate], according to these measures.' [The writer thinks that the Flaxen Line, the Measure of the Child-Nature, as well as the Reed, the Measure of Uprightness, is now being recognised.] 'And there were Windows [the Soul's Outlook] to it [the Gate], and to the Projections [the Soul's Aspirations] of it [the Gate. The pre-eminence of the Gate in all this description answers to the prominence given to the Gate in the description given in 'Hermas' of the building of this Temple], round about, like those windows [that is, closed to worldly things, and open towards Zion]; the length was fifty cubits, and the breadth five-and-twenty cubits. And

there were seven steps [Moral Ascendings] to go up to it [the Gate], and the Projections [Soul's Aspirations] of it [the Gates] were before them. And it had Palm-Trees [rewards of Stedfastness], one on this side, and one on that side, to the Posts [Moral Stedfastness] of it [the Gate]. All is in the Gate, for the Spiritual Building is rooted and built up in Christ]. And there was a Gate [Christ] to the Inner Court [of Godly Service] toward the South ; and He measured from Gate to Gate [Christ as the Entrance to the Outer Court of Worship and the Inner Gate of Godly Service], toward the South, a hundred cubits' (verse 27).

We come now to the Inner Court of Godly Service on behalf of others. Zion cannot be built up without such labours of Love. 'And He brought me to the Inner Court by the South Gate [Christ], and He measured the South Gate according to these Measures [the Flax of Child-Nature, and the Reed of Uprightness] And the Guard Chambers [Moral Watchfulness] of it [the Gate], and the Posts [Moral Stedfastness] of it [the Gate], and the Projections [Soul's Yearnings] of it [the Gate], according to these Measures ; and there were Windows [the Soul's benevolent Outlook towards others] in it [the Gate], and in the Projections [the Soul's Aspirations towards the Salvation of others] of it [the Gate], round about, fifty cubits the length, and five-and-twenty cubits the breadth. And the Projections [the Soul's Yearnings towards others] round about, five-and-twenty cubits long, and five cubits broad. And the Projections [the Soul's Yearnings towards others] of it [the Gate] were toward the Outer Court [of Worship thus tending back towards sinners], and Palm-Trees [Rewards of Stedfastness] upon the Posts [Stedfastness in toil for others] of it [the Gate], and the goings up [Moral Ascendings] of it [the Gate] had eight steps' [a moral advance on personal Worship which had only seven steps, verse 22]. We next come to another Side of this Inner Court of Godly Service : 'And He brought me to the Inner Court [Godly Service] toward the east, and He measured the Gate according to these measures [the Flax and the Reed, Child-Nature and Uprightness]. And the Guard Chambers [Moral Watchfulness] of it [the Gate or Christ], and the Posts [Moral Stedfastness] of it [the Gate], and the Projections [Yearnings for the salvation of others] of it [the Gate], according to these Measures [Uprightness and Child-Nature], and Windows [the Soul's Outlook towards others] to it [the Gate], and to the Projections [Yearnings] of it [the Gate] round about, the length fifty cubits, and the breadth five-and-twenty cubits. And the Projections [Yearnings] of it [the Gate] were towards the Outer Court [of Worship], and Palm-Trees [Rewards of Stedfastness] were on the Posts [Moral Stedfastness] of it [the Gate], on this side and on that side, and the goings up [Moral Ascendings] of it [the Gate] eight Steps. And He brought me to the North Gate [Christ], and He measured according to these Measures [Uprightness and Child-Nature]. The Guard Chambers [Moral Watchfulness] of it [the Gate], the Posts [Moral Stedfastness] of it [the Gate], and the Projections [Benevolent Yearnings] of it [the Gate], and Windows [the Soul's benevolent Outlook] to it [the Gate] round about ; the length fifty cubits, and the breadth five-and-twenty cubits. And the Posts [Moral Stedfastness] of it [the Gate] were toward the Outer

Court [of Worship], and Palm-Trees [Rewards of Stedfastness] were upon the Posts [Moral Stedfastness] of it [the Gate], on this side and on that side, and the goings up [Moral Ascendings] of it [the Gate] were eight Steps' (verse 38). The writer has stated his opinion as to why the West Side is omitted in this description. He thinks that it is in reference to the Heathen who do not come under these Sinaitic Rules of Measurement that characterize the Servants' Grade. This class answers to the *Primum Seculum*, or First Age, which, according to 'Hermas,' has its stones 'in Fundamentis,' or in the foundations of the Tower of the Church (Lib. III., Sim. IX., c. xv.).

We come now to a new aspect of the history. Hitherto the symbolism has related to actual Virtues, symbolized by various symbols. But in our coming to Zion, by the Sinaitic Process, the Sacrificial Element is of great importance. We come now to the Sacrificial Aspect as pertaining to the salvation of those who are coming to Zion by the Sinaitic Process. Concerning this Aspect of Sacrifice a few Scriptural features may be noted.

1. The Sinaitic Sacrifices had respect to Christ, the True Sacrifice (Heb. ix. 23-26). They only possessed virtue in so far as they pre-figured Him. Hence it will be seen that these verses relating to Sacrifice (verses 38-43) show that these Sacrifices are in relation to the various Gates. The tables whereon to slay the offering are 'in the Porch of the Gate' (verse 38), or as one goeth up to the Opening of the Gate (verse 40), or 'by the Shoulder of the Gate' (verse 41). The pre-eminence of the Gate through all this imagery accords with the all-pervading fulness and pre-eminence of Christ, but it is not at all likely that if this had been a literal description of a literal building, such prominence would have been given to the Gates. The writer holds that in every case the Gate is a symbol of Christ, through whom, on every side, this Four-Square City of Zion is to be reached.

2. The New Testament teaches that the law of Sacrifice had a very wide application to those under Law. The Book, the People, the Tabernacle, all the Vessels of the Ministry, were all sprinkled with blood (Heb. ix. 19-22). 'According to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission' (verse 22). So in these verses relating to Sacrifice, many objects are brought under the action of this Sacrificial Law. The Chamber, that is the Worship (verse 38), the Porch of the Gate, or the Moral Preparation (verse 39), the Posts or Christian Stedfastness (verse 38), the Shoulder or Christian Service (verse 40), all are in relation to Sacrifice. All need the virtue of Sacrifice, for all are in a measure imperfect. The Guard Chambers and Projections are not included, as if Christian Watchfulness and Christian Aspirations were not so closely allied with the Sacrificial Realm, as Worship and Work. In reality we know that they are moral qualities rather than duties pertaining to a sacrificial system. If we fail to use such qualities we shall be punished. Christ is not a minister of sin. But in regard to all actual work and worship, when we have done our best, we are unprofitable, and need the propitiatory Covering provided for us in Christ.

3. A third feature of Sacrifice, and one especially pertaining to it as a Covenant, was that of a division of the Sacrifice, and a passing between the divided parts. Thus, in Jer. xxxiv. 18, we read of a covenant made by cutting the calf in twain, and passing between the parts. So the flaming torch passed between the divided pieces in Abraham's cattle (Gen. xv. 17). So the Sept. intimates that Cain did not rightly divide his sacrifice (ὀρθῶς δὲ μὴ διέλξης, ἡμαρτες, Gen. iv. 7). Some of these ancient customs have an embodiment in the imagery of Scripture. Thus, when the Maories of New Zealand say of a man, 'He is a straight man,' meaning, He is a just man, they are virtually using the same imagery which Ezekiel uses when he represents the spiritual temple as being measured by a Reed. After the same analogy Menelaus, in the 'Helena' of Euripides, verse 1,448, says :

ὀφείλω δ' οὐκ ἀεὶ πράσσειν κακῶς,
ὀρθῶ δὲ βῆναι ποδὶ.

'I ought not always to be doing badly, but to advance with a straight foot.'

So when the Greeks speak of an ἀνὴρ τετράγωνος, or 'a four-square man,' meaning 'a most excellent man,' they are using the imagery which the Bible uses in describing the Four-Square City of Zion. So is it in reference to the dividing of Sacrifice, and passing through the pieces. This custom probably recognises the truth to which Homer alludes, when he speaks of the two vessels, one with good gifts, one with evil gifts, which become intermingled (Il., Lib. XXIV., verse 527). As Theognis says, 'Good things are mixed with evil things' (σὺν γὰρ μίσγεται ἑσθλὰ κακοῖς, Parain, verse 192). This fact underlies the Scriptural personifications of different natures in the same man. So it seems to be reflected in the dividing of the victims in Sacrifice, which prefigures, apparently, the separation between the good and bad natures in the man, that had become intermingled. The Scriptural references (Jas. i. 8), as well as those in 'Hermas,' to a 'double-souled man,' all assume the blending of a good nature and a bad nature in the same individual. So Theognis, just quoted, says :

ὅς δὲ μὴ γλώσση δίχ' ἔχει νόον, οὗτος ἐταῖρος
δειλός, Κῆρν', ἐχθρὸς βέλτερος, ἢ φίλος ὦν.
(Parain., v. 89.)

'But he who with a single tongue has a double mind, he, O Kurnus, is a cowardly companion, who would be better for an enemy than for a friend.'

As some ancient covenants of sacrifice thus put a part of the victim on one side, and a part on the other, just as the two cups, one of gold and one of silver, were put one on one side and the other on the other side to those entering the temple of Delphi (Herod., Lib. I., § 51), so in these verses relating to sacrifices there is an allusion to the sacrificial tables as on two distinct sides. In the Valentinian system, as in the parable of the Sheep and Goats, the left is the evil side. Plutarch also says: 'The Pythagoreans, by many names, indicate [first] the good as the One, the Tried (πεπαρασμένον), the Abiding, the Straight (εὐθύ), the Odd (περισσόν), the Four-Sided (τετράγωνον), the Right, the Bright (λαμπρόν). [then] the evil as the Dual, the Untried, the Passing Away, the Crooked (καμπύλον), the Even (ἄρτιον), the Unequal-sided

(ἰτερόμηκες), the Unequal, the Left (ἀριστερόν), the Dark' (σκοτεινόν), (De Isid., c. 48). So far this Pythagorean symbolism has a very Christian aspect. Through these verses the idea of a division in sacrifice, and of the placing of parts on each side, is prominent. 'Two tables on this side, and two tables on that side' (verse 39). 'On the one shoulder,' 'two tables,' 'on the other shoulder,' 'two tables' (verse 40). 'Four tables were on this side, and four tables on that side' (verse 41).

In examining these verses the following features in the preceding description will be of use to us:

1. From verses 19, 20, we see that after the Measurement has advanced to the beginning of the Inner Court on the East Side, there is a Reversion to the beginning of a similar Process carried on by the North Side. Thus there is Reversion in the imagery. In like manner, while verses 28-37 relate to the Inner Court, when we come to the Sacrificial description (verse 38), there is Reversion to where the law of Sacrifice begins to work.

2. In the description of the Outer Court and its Structures, the word חֲבוֹת 'Chambers,' the symbol of Worship, occurs twice (verse 17). It does not occur in the description of the Outworks (verses 5-16), and it does not occur in the foregoing description of the Inner Court (verses 28-37). It only occurs in the description of the Outer Court (verses 17-27). The writer thinks that the Hebrew text justifies the conclusion, that wherever this word 'Chamber' or 'Chambers' occurs, up to verse 43 inclusive, it has reference to the Outer Court.

3. The expression 'Porch of the Gate,' the symbol of Preparation, occurs five times in the description of the Outworks (verses 7, 8, 9, 15). It does not occur at all in the description of the Outer Court (verses 17-27). Neither does it occur at all in the description of the Inner Court (verses 28-37). It only occurs in the description of the Outworks, the most inferior part of the Structure. The writer holds that the moral history shows that where this phrase 'porch of the Gate' occurs in the sacrificial verses (verses 39, 40), it refers, as in the previous description, to the Outworks. In fact these two expressions, 'Chambers,' and 'Porch of the Gate,' appear to be guiding words, showing us the moral location of the various sacrificial symbols. In Esther iii. 14, we see how two words in close conjunction have yet a different aspect. In verse 38 we read: 'And a chamber, and its Door, in the Posts of the Gates; there (שָׁם) they washed the Burnt Offering.' It will be assumed that the word 'there' relates to the Chamber. The writer thinks that it is not so, but that the word 'there' is used as a symbol of the Outworks. It is not inherently probable that they would wash a burnt offering in a chamber. The sprinkling or washing of the victims (χερνύσθαι) was a preparation for Sacrifice, but it was not sacrifice. So, as if to show that the Sacrificial element is but feebly represented in this part of the Outworks, or 'there,' it is only said that they Washed the Burnt Offering there, not that they sacrificed it. The writer holds that the 'there' relates to the Outworks, while the Chamber refers to the Outer Court and Worship.

In coming to this description of Sacrifice, it may be well for the

reader to keep in mind the general outline of the whole Structure. Let him think that he is ascending a hill called 'Zion's Hill.' Because it is a hill, every step onward is also a step upward. On the top of that hill there stands a Four-Square House, or City, which is the Lord's House or Zion. As he begins to climb that hill with Christ for his Guide, he comes first to an Out Wall (verse 5), in connection with which there is a variety of other structures as gates, porches, posts, etc. This Out Wall goes all round the hill at its own elevation. Still ascending, the reader passes through the Gate in this Out Wall on his side of approach, and then he is in the Outer Court (verse 17). In that Court are Chambers and a Pavement. A Gate on the opposite side of that Court, and nearer the top of the hill, leads into an Inner Court, or a Court of Godly Service. At this point he is brought to another side of the hill, and he enters the Inner Court by the Gate on the South Side (verse 28). In that Inner Court are found structures having the same names as some of the structures in connection with the Out Wall (verses 28-37). From verses 44-46, also, we see that in this Inner Court there are two Chambers having the same name that is given to the Chambers in the Outer Court (verse 17). Passing across this Inner Court the reader comes to the porch of the Lord's House, or City of Zion (verse 48). In general outline the description has some close resemblances to the description given in the 'Cebetis Tabula' of the way leading to the True Discipline (τὴν ἀληθινὴν Παιδείαν, c. xv.). The Stranger, speaking of it, says: 'For that which was inscribed seemed to me to be neither a city nor a camp; but it was an enclosure (περίβολος), having within it two other enclosures, a greater and a less. And there was a gate to the first enclosure' (c. i.). It is useful as well as interesting to compare such works as the 'Cebetis Tabula' and 'Hermas' with the Scriptural accounts of the building up of Zion.

As the reader began to ascend Zion's hill, he would come first to the Out Wall. The word 'there' is applied in verse 38, as the writer thinks, to these outworks. At this point the Sacrificial Aspect is first made manifest. We cannot even enter the Outer Court without Sacrifice. It is said, 'There they washed the burnt offering' (verse 38). That is, at this elementary stage the travellers to Zion come to know that what they offer to God must be pure. So the Greeks were careful to present to their gods what was unblemished and undefiled. Although several buildings are associated with the Out Wall, we are not to suppose that no one part of those buildings is in moral advance of another part. The fact that Christ is said to enter to the Gate (verse 6), and to ascend its steps, and that the Porch of the Gate is said to be toward the House (verse 7), betokens progress. Even an Out Wall must have thickness, and an inside as well as an outside. Let the reader imagine himself advancing amid these Out Buildings or Out Works to the Porch of the Gate (verse 9). This Porch is a symbol of Preparation. In connection with it the Law of Sacrifice comes into full operation (verse 39). But this Law of Sacrifice has several distinct aspects:

1. There is a double aspect. We read of two tables on each side (verse 39), and of four tables on each side. We have seen that being on each side probably indicates a dividing of the sacrifice into two parts

by those who are coming into God's covenant, just as Strabo speaks of Egyptians having sacred pillars on each side of the highway (Lib. XVII.). But why are the tables on each side two in number? The writer thinks that it is for the following reason: To show that there are many altars in the Ritualistic system, though they all pertain to the Gate, or Christ. God speaks of a threshold being placed by His threshold, and a door-post by His door-post (xliii. 8), which was a conjunction of what was human and of what was Divine, though of an unlawful kind. But the true conjunction with Christ is conjunction with the Gate. Such conjunction is not of an unlawful kind. He can be joined with our sacrifices until at last we suffer with Him in the flesh, and cease from sin. We sing:

‘Worth to my meanest labour give,
By joining it to Thine.’

The ancient myth respecting Leda bringing forth Pollux and Helena, immortal children, and Castor and Clytemnestra, mortal children, reflects the truth that the human and the Divine may sometimes be in close conjunction. Where can such conjunction be looked for if not in sacrifice? What virtue attaches to all sacrifices offered by man if Christ's sacrifice be absent? In such case we might heap upon those sacrifices some of the ridicule which Lucian, reasoning from the doctrine of Fate, heaps upon Jupiter and the heathen sacrifices (626-641). The writer holds that the fact that these tables are joined with the Gate indicates the truth that all sacrifices derive their virtue from the conjoined presence of Christ, the True Sacrifice, who is even made to be Sin for us. He gave virtue to the sacrifices of Jews and Gentiles, even when they knew Him not.

2. The word ‘Shoulder’ is applied in Hebrew to all the eight tables, mentioned in verses 38-41. All are said to be by the Shoulder of the Gate (verse 41). This word ‘Shoulder’ is a Scriptural symbol of Work or Service. So, another Hebrew word being used for ‘shoulder,’ it is said, men are to serve the Lord with ‘one shoulder’ (Zeph. iii. 9). It is evident, therefore, that these eight tables at the Shoulder of the Gate are in relation to the Works of those who are coming to Zion by the Sinaitic Process.

3. In the previous part of the narrative we had first a reference to the East (verse 6), and then a reference to the North (verse 20). In these sacrificial verses we are not told in verse 38 what was the aspect, but as verse 40 refers to the north aspect, it is probable that verses 38, 39, refer to the east, although the word ‘east’ is not used. Then the allusion in the close of verse 40 to the other side, and two tables, indicates the south. Thus, as in the previous narrative, we have apparently three sides indicated, with every one of which the Sacrificial aspect is connected. We cannot come Sinaitically to Zion without sacrifice. First there is the preparatory washing of sacrifices in the Out-works (verse 38). Then there is a symbol of division in sacrifice, the tables being on each side (verse 39). Then we are shown that Sacrifice is associated with every side. Further, we see that all this sacrificial system is connected with Christ the Gate.

4. In the previous part of the narrative we have seen how the dimen-

sions increase. So in this Sacrificial system the Sacrifices multiply. At first there are two tables on each side (verse 39). Then there are four tables on each side (verse 41). The tokens of progress in this evolution of sacrifice are very marked. First the aspect is very ritualistic. There is first a washing of victims as a preparation for sacrifice (verse 38). Then there is the slaughter of victims in sacrifice. Of this we read : 'And in a Porch of the Gate were two tables on this side, and two tables on that side, for slaying unto themselves the burnt offering, and the sin offering, and the guilt offering' (verse 39). The variety of offerings shows that the aspect is towards what is Ritualistic and Sacrificial, and of the Law of Ordinances. They slay 'to themselves,' a phrase that is in the Hebrew, although our Versions ignore it. The phrase seems designed to show that they who are sacrificing are offering animals rather than presenting themselves as a sacrifice. Verse 40 shows how that the same Ritualistic aspect pervades the north and south sides that pervades the east side. Thus it makes it manifest that there is no Sinaitic way to Zion but by Sacrifice. With verse 41 the evolution of sacrifice has so far advanced that the altars of ritual have multiplied. Instead of two on each side there are four on each side. Moreover, these altars are said to be by the Shoulder of the Gate. That is, they are in relation to Works. Thus not only has Sacrifice passed from four to eight altars, it has passed to a higher form of Sacrifice—from the slaughter of animals to self-sacrificing labours, or good works. Hence in this case we simply read of slaughter or sacrifice, and we have no further indication of animals. The shoulder had also been alluded to in verse 40 in relation to the north and south, thus completing the summary for those sides before giving it in detail in verse 41 for what appears to be the first or east side. Of the two sides we read : 'And to the shoulder without, at the going up to the Door of the Gate towards the north, were two tables, and to the other shoulder which was to the Porch of the Gate were two tables' (verse 40). Then follows the allusion to the multiplied altars, as well as to the Shoulder or Sacrifice of Service. 'Four tables were on one side, and four tables on the other side to the shoulder of the gate, eight tables : they slew to themselves' (verse 41). Thus, in their good works of the Shoulder of Service, as well as in their washing and slaughter of literal animals, they are slaying to themselves, rather than offering themselves.

5. In verse 42 we have a still higher evolution of Sacrifice. Instead of the worshippers being said to slay to themselves, the tables or altars are said to be to them. That is, they themselves are becoming as altars, and as sacrifices. There is another feature which is obscured in our Versions. Those Versions make it appear that the four tables of sacrifice are of hewn stone. The writer holds that this is an error. He believes that the hewn stones are symbols of hardness and pollution of heart. In this Soulical Narrative the Stony Heart cannot be offered up, but when we offer our Sinful Flesh we are preparing for the offering up of the Stony Heart. This passage is showing this truth. Because of the advanced moral aspect of this personal sacrifice of sinful flesh, a higher aspect pervades the symbolism. We have the dimension of height brought in, as well as length and breadth. That the stones to be offered are the stony heart, the writer infers from these evidences :

(a) The word *שֻׁלְחָן*, 'table,' denotes such a table as is used for holding food (Judg. i. 7), the shew-bread (2 Chron. xxix. 18), or the Lord's table (Mal. i. 7). It seems incongruous to speak of such a flat table as being built up of hewn stones, and as being a cubit high.

(b) The arrangement of the words in Hebrew justifies the writer's view. Literally the words are in this order, 'And four tables for the burnt offering of stones hewn.' Generally when an object is mentioned the material of which it is made is named along with the object, if named at all. 'Hew to thee two tables of stone' (Exod. xxxiv. 1); 'An ark of bulrushes' (Exod. ii. 3). But in this case the words 'for the burnt offering' are interjected between the word 'tables' and the words 'of hewn stone.' This is an unusual idiom, if our Versions be correct.

(c) It is declared, in Exod. xx. 25, that hewn stones are polluted. It is very natural that a stony heart should be symbolized as something polluted, but it is not so likely that a polluted altar would be recognised as one of the constituents of godly sacrifice.

(d) It is a Scriptural figure to speak of a stony heart, and also of the heart being offered in sacrifices. Jesus spake of some of the good seed falling in rocky places (Matt. xiii. 5). Ezekiel has twice previously recorded the promise, 'I will take the stony heart out of their flesh' (xi. 19; xxxvi. 26). Is it unlikely, then, that, in his description of the building up of Zion, he should speak of tables or altars being prepared for the offering up of that stony heart as a burnt offering? Jacob's words 'gather stones' (Gen. xxxi. 46) have reference to a stony heart. David speaks of a broken spirit, and of a broken and contrite heart, as God's sacrifices (Ps. li. 17). Such a figure accords with the idea of offering up stones as a sacrifice to God. A sinful heart is hard and stony (Matt. xix. 8). It is also polluted like hewn stones. Jesus says that defilement comes out of it (Mark vii. 21). It is like the Dragon of Error, half Serpent, half Woman, that

'Spew'd out of her filthie maw
A floud of poyson horrible and blacke.'

('Faerie Queene,' Bk. I., cant. i.)

(e) What is said of these tables being a cubit and a half in length and in breadth, tends to show that the polluted stones are distinct from the tables. A cubit and a half each way is a very small size for an altar of hewn stones. Clem. Alex. speaks of a six-cubit-long table in the Temple. He then takes the number 4 for the legs of the table, which number 4 he multiplies into this dimension of $1\frac{1}{2}$ cubits. Thus he obtains two sixes, or twelve. Then he says that the table is a symbol of the earth, with its twelve circling months, and having the four Seasons for its supports (Strom., Lib. VI., p. 658). The writer does not subscribe to this view. Pausanias says: 'The Patreians, in Laphria, celebrate a feast to Artemis every year, in which they have an indigenous custom of Sacrifice. They set up round about the altar staves (*ξύλα*), yet green, each of about eleven cubits. Within the altar the driest of the staves are placed by them. They make also, about the time of the feast, a way up to the altar, bringing soft earth to the steps of the altar' (Lib. VII., c. xviii.; Exod. xx. 25). Altars varied greatly in size; but it

is not likely that an altar of hewn stones was only a cubit and a half long.

(f) It is not said that these stones are offered, but only that the tables are there for the offering. This accords with the Soulical Aspect of this narrative.

(g) This view also accords with much ancient imagery. In that imagery, sacred Stones, and other emblematic Stones, are common. Occasionally, a hard heart is regarded as stony. Mercury, by way of punishment, turned the perjured breast of Battus into hard stone.

‘Perjuraque pectora vertit
In durum silicem.’

(Ovid, Lib. II., vv. 705, 706.)

Sometimes stones were dedicated to the gods. Pausanias, speaking of the people of Pharis, and the stone image of Mercury in their market-place, says: ‘And they have set up near the image as many as thirty four-square stones (τετράγωνοι λίθοι τριάζοντα). The Pharians reverence these, giving to each of them the name of a god. And in yet more ancient times rude stones (ἀργαὶ λίθοι) had honour, instead of images of the gods’ (Lib. VII., c. xxii.). Such remains as those at Stonehenge show the importance of stones in ancient worship. There is nothing incongruous in the sacrifice of a broken heart, with proud and unclean and stony elements in it, being represented as a burnt offering of stones. So George Herbert says:

‘As I one eventide
(I sigh to tell),
Walk’d by myself abroad, I saw a large
And spacious furnace flaming, and thereon
A boiling caldron, round about whose verge
Was in great letters set AFFLICTION.
The greatness shew’d the Owner. So I went
To fetch a sacrifice out of my fold,
Thinking with that which I did thus present,
To warm His love, which I did fear grew cold.
But as my heart did tender it, the man
Who was to take it from me, slipt his hand,
And threw my heart into the scalding pan;
My heart, that brought it—do you understand?—
The offerer’s heart.’ “Your heart was hard, I fear.”
‘Indeed, ’tis true. I found a callous matter
Began to spread, and to expatiate there:
But with a richer drug than scalding water,
I bathed it often, even with holy blood,
Which at a board, while many drank bare wine,
A Friend did steal into my cup for good,
Even taken inwardly, and most Divine
To supple hardnesses.’

6. A further marked token that Sacrifice is passing to a higher form is given in what is said of the instruments being laid down. When men are offering their own flesh as a sacrifice, and are themselves becoming as altars, there is no need for the literal slaughter of animals, and all the varied instruments connected with such ritualistic worship. Our Versions make it appear that the instruments are set down upon these tables. But the Hebrew has no word ‘whereupon.’ It has the same

word for 'set down' that is used in xxxvii. 1. The writer thinks that it means a setting down, not on these tables, but in the sense of ceasing to use these instruments. A higher form of Sacrifice, the sacrifice of the flesh and its lusts, is being laid on the altar. What need, then, is there for the equipment of a Levitical ceremonialism.

Thus the writer would read verse 42 as follows: 'And four tables, for a burnt offering of hewn stones, one cubit and a half long, and one cubit and a half broad, and one cubit high, to them, and they set down the instruments wherewith they slaughtered the burnt offering and the sacrifice.'

Verse 43 appears to be one of the most important verses in the chapter. The Revised Version renders it: 'And the hooks a hand-breadth long, were fastened within round about, and upon the tables was the flesh of the oblation.' In the margin it gives 'ledges' as an alternative for 'hooks,' and 'in the building' as an alternative for 'within.' The influence of literalism is clearly manifested in this translation, wherein justice is not done to the Hebrew. Observe:

1. That all the description of this chapter implies attending to the House on Zion's hill. The wall is round that House (verse 5), and the porch of the Gate is towards it (verses 8, 9). Hence, sometime or other, there must be an arrival at that house. That arrival is being delineated in this verse. The words which the Revised Version renders 'within,' or 'in the Building,' are בְּבֵית; that is, 'in the House.' It is the same word 'House' that is used in verses 5, 8, 9, and the writer holds that, as in those verses, it denotes the House of the Lord on Zion's hill. Previously we had read of being 'outside of the House' (verse 5), or 'toward the House' (verse 8), but now we read of something 'in the House' (verse 43). It does not seem to be an adequate apprehension of the importance of this first allusion to being 'in the House,' to translate it by the word 'within,' or even by the words 'in the building.'

2. In the Scriptural representations of man's soulical nature, that which is good is compared to sheep, while that which is evil is compared to animals or beasts. Abel is a keeper of sheep. The sheep-nature enters the kingdom; the goat-nature enters the quenchless fire. Gen. xxix. has some important teaching respecting cattle and sheep as distinct. Philo, as we have seen, regards the sheep as good, and the cattle and beasts as evil. In sacrifice there is a separating between good and evil, as Abraham cut the victims in twain, one part thus cut off being called a carcase (Gen. xv.). So in sacrifice we may offer our flesh which cannot enter the kingdom. Hence in these sacrificial verses, which describe the tables and offerings and slaughter, we may expect a division between good and evil, also between the fleshly and spiritual Elements. The sheep-nature comes to Zion, the flesh and its sinful Element are consumed on the altar. In this way, one part will be taken, and another part, a fleshly part, will be left for the devouring eagles. It is this flesh which is left for sacrifice upon the tables of oblation (verse 43).

3. That which is here said to be fastened or established (מוֹכְנִים) within the House is said to be הַשְּׂפָתִים. This is a dual word. From literal notions of the imagery of this verse, it is supposed to mean two pronged hooks, holding fast in the house, or otherwise used to hang the

victims thereupon. The writer holds that this is an error. The word nowhere else can be rendered 'hooks.' In the other passages where it occurs it means 'Sheepfolds,' the dual implying a double enclosure, or two Sheepfolds. In every other passage where it is used the Revised Version renders it 'Sheepfolds,' and the context, in at least one passage, implies that it means 'Sheepfolds.' 'Couching down between the sheepfolds' (Gen. xlix. 14). 'Why satest thou among the sheepfolds, To hear the pipings for the flocks?' (Judg. v. 16). 'Will ye lie among the sheepfolds?' (Ps. lxxviii. 13). As in these three passages the word means 'sheepfolds,' so the writer holds that it means 'sheepfolds' here, and that it does not bear the meaning of 'hooks' or 'ledges.'

4. The contrasted statement that the flesh of the oblation was upon the tables shows that there has been a division in these sacrifices. The sheep-nature, symbolized by the sheepfolds, is going to that which is within the veil, in to the House or Zion, to be for ever with the Lord, established in Zion; but the flesh with its sins, like the goat-nature, has been left out to be a prey to the fire.

5. It gives no little support to this view that in ancient temples there was a portion marked off, and called the Sheepfold. Potter says: 'The word *Σηλός* is variously used. Ammonius and Pollux say that it properly signifies a temple dedicated to a hero or demigod. By Hesychius and Suidas it is expounded, ὁ ἐνδότερος τόπος τοῦ ἱεροῦ—"the inner part of the temple"—so that it should seem to have been the same with Ἀδυτον (inmost shrine). The word in its most proper acceptation is used for a sheepfold; and because the images of the gods were, according to most ancient custom, placed in the middle of the temple, and close railed in on every side, this place, as some are of opinion, from the likeness it has to a sheepfold, was called *Σηλός*, which in time came to signify the whole temple, the part being put for the whole' (Vol. I., p. 224). The reader will allow that it is suggestive that a part inside the ancient temples should be called 'the sheepfold,' and that Ezekiel should use a word which in three other passages is rendered 'sheepfolds,' and should say that it was 'in the House.' This not only goes to prove that the word means 'sheepfolds,' and not 'hooks'; it also goes to show that this House is the House on Zion's hill.

6. Another striking feature is, that when we come to the mention of these sheepfolds, the higher of the two measurements comes in; that is, the handbreadth. This fact goes far to justify what the writer has said of two standards being indicated in verse 5. The Reed and its cubits relate to righteousness. The line of flax (verse 3), or handbreath (verse 5), relates to Moral Littleness or Childlikeness of Nature. We are thus to be as little ones before we can enter the kingdom. If these sheepfolds in the house signify the sheep that have come to Zion, they must have become little. Hence it is noticeable that instead of their being measured by the Reed and its cubits, they are measured by the handbreadth. On the literal theory, why should there be this change of standard at this juncture? On the moral theory the change is natural. Some may think that a line of flax suggests what is more than a handbreath. But in ancient symbolism the line was used of what is fated, and kept within narrow limits. Thus, in Lucian, Zeus says:

'Nothing may thus be outside the law of the Fates, nothing over the flaxen-line' (οὐδέν ὑπὲρ τὸ λίνον, 627). When he goes on to speak of the gods having an everlasting bondage, intercepted by a long flaxen-line (καὶ αἰδῖος ἡ δουλεία γίγνεται ὑπὸ μακρῷ τῷ λίνῳ στρεφόμενη, 632), the idea is that this flaxen line of the Fates ever restrains within narrow limits, rather than that the line is of endless length. So the flaxen line in the Saviour's hand is, like the line of the fates, a limiting line, and it is fitted for handbreadth measurement, as in the case of these Sheepfolds of the Childhearted little ones, who are coming to Zion. We may read: 'And the Sheepfolds of one handbreadth, established in the House round about, and to the tables the flesh of the oblation' (verse 43).

The verses 44-46 have also a sacrificial aspect. There are many peculiar features about these verses, but the writer thinks that all these features harmonize with the following view; that is, that these verses relate to the Law of Sacrifice in relation to Godly Service for others.

1. In the previous part of the chapter we had first a description of Personal Progress. Then in verse 28 and on to verse 37 there came in verses relating to Godly Service. From verse 38 to verse 43 we have had a description of the evolution of Sacrifice in respect of Personal Progress and Service. Hence there would be a moral fitness in the narrative proceeding to describe the Law of Sacrifice in relation to Godly Service for others.

2. When Godly Service came in, the Inner Court was the symbol of its sphere (verse 28). So the verses we are now considering refer to the Inner Court (verse 44).

3. Even when we have done our best for others, we are still unprofitable servants. Evil is mingled with our good. There is something to be sacrificed and put away. Like Andocides of whom Lysias speaks, we sometimes sacrifice where it is not lawful for us to sacrifice, ἔθυσεν ἐπὶ τῶν βωμῶν, ὧν οὐκ ἐξῆν αὐτῷ. Thus, even in relation to Godly Service, there is need to put away, as in a sacrifice, something evil. Ignorance alone can produce Imperfection. 'In many things we all stumble' (Jas. iii. 2).

4. The prominent symbols in this portion, verses 44-46, are, first, the Gates, the symbols of Christ; secondly, the Chambers, the symbols of Worship; thirdly, the Shoulder, the symbol of Service; and fourthly, the Altar, the symbol of Sacrifice. Even Godly Service for others may be said to be a worship. Doing good is a sacrifice with which God is well pleased. The word 'chambers' did not occur in the previous reference to the Inner Court (verses 28-37). It occurs in the description of the Outer Court (verse 17). So it occurs in the beginning of the description of the Sacrificial Aspect (verse 37). The chambers spoken of in verse 44 are in the Inner Court. These chambers pertain to some who are in the Inner Court of Godly Service, and who are designated 'Singers.' Their Service for others is as praise. Thus we may think of those in Godly Service as in the Inner Court. The writer would read thus: 'And outside the Inner Gate were the chambers of the singers in the inner court, which was at the shoulder of the north gate, and their faces the way of the south, one at the shoulder of the east gate, with its face the way of the north' (verse 44).

5. In putting away or sacrificing of the Evil Elements in our Godly Service we need no literal altars or literal instruments. Hence nothing is said in these verses of slaughter, or instruments of slaughter, though we read of an altar.

6. The way by which the Prophet comes towards Zion is 'the way of the south' (verses 24, 27). Thus to have the face the way of the South is to have the face Zionward. The reader will know that in many of these expressions, as 'shoulder,' 'the way of the South,' etc., the writer is following the Hebrew, not the English.

7. The most important principle in these verses is the following: The reader will see from verse 44 that two ways of looking or directing the face are recognised in respect to these chambers. Hence, although the word שָׁרִים generally means 'singers' it is not certain but that the word in verse 44 may be from שָׂרָה, meaning 'to combine,' 'to interweave,' like פָּרָה. It may indicate that these chambers are an intermingling of good and evil, or combined chambers. A sacrificial separation is about to be effected in them. On this view the word 'chambers' is the ordinary plural, and does not need pointing as in the construct. On this matter, however, the writer does not lay stress, but follows our Versions. First, there is a looking straight forward. This is when the faces of the chambers at the shoulders of the North Gate are directed the way of the South; that is, the way to Zion. To look from North to South is to look directly before one. But, on the other hand, there is a chamber at the Shoulder of the East Gate, and instead of its face being straight forward to the West, it looks to the North. But to look from the East to the North is to look sideway instead of looking straight forward.

8. In ancient symbolism, to look straight forward is a good emblem: 'Let thine eyes look right on, And let thine eyelids look straight before thee. Make level the path of thy feet, And let all thy ways be established. Turn not to the right hand, nor to the left, Remove thy foot from evil' (Prov. iv. 25-27). So the living creatures went straight forward, and turned not as they went (i. 9). On the other hand, to look sideway is an evil emblem. Paul is using it as such when he says: 'O foolish Galatians, who did fascinate (εἰβάσκανεν) you, before whose eyes Jesus Christ was openly set forth crucified?' (Gal. iii. 1). That is, who drew their glance sideway when Christ was directly before them? Tertullian takes the word εἰβάσκανεν as meaning 'fascinate.' 'O insensati Galatæ, quisvos fascinavit?' (De Præs. Hær., c. xxvii). Menelaus, in the Iphigen Aul. of Euripides (verse 332), says:

πλάγια γὰρ φρονεῖς, τὰ μὲν νῦν, τὰ δὲ πάλαι, τὰ δ' αὐτίκα.

'Thou art minding sideway things, now one thing, formerly another thing, then presently another thing.'

Thus to mind sideway things signified either to act treacherously or to act inconsistently. So the writer holds that the two directions in verse 44 denote opposite qualities. So far as the direction is from north to south, or toward Zion, it is good. But so far as the direction is from east to north, or sideway, it is evil. It denotes a fleshly element yet left in the Work and Service, which needs to be put away. Hence it is noticeable that the altar spoken of in verse 46 is in relation to the side-

way direction; that is, from east to north, or the chamber with the face to the north (verse 44). That which is imperfect and fleshly needs the altar, and the destroying fire.

9. In verse 19 the word 'inner' is applied to the inner court. The phrase 'inner gate' is not used in the chapter, save in verse 44. The margin suggests that it may be used in verse 15. But as that verse relates to the Out Works, and even the Outer Court has not yet been reached (verse 17), the writer thinks that the Revised Version is correct in applying the word 'inner' to the porch. It will be admitted, however, that the phrase 'inner gate' in this its only use (verse 44) can fittingly be understood of the gate leading into Zion. Thus we may paraphrase verse 44: 'And without to the inner gate,' that is, outside the gate leading into Zion (verse 28), 'were chambers of the singers in the Inner Court which was to the Shoulder of the North Gate, and their faces the way of the South.' This is a good direction. It is toward Zion (verses 24, 27), and it is looking direct from north to south, or straight forward. The writer thinks that the North and East quarters are here introduced to illustrate the direct look and the sideway look respectively. The latter, or sinful aspect, is thus set forth: 'One to the Shoulder of the East Gate, having the prospect toward the North.' This is the sideway, or evil direction. It represents an imperfect element in the Work and Worship. There is a language of measurement and direction in moral things, as when Clemens Romanus says: 'Let us make straight our women to that which is good' (*τὰς γυναῖκας ἡμῶν ἐπὶ τὸ ἀγαθὸν διορθώμεθα*, c. xxi.). So Eusebius speaks of Christ as 'He who makes life straight' (*τὸν τοῦ βίου διορθωτὴν*, Hist., 466). 'A perverse and crooked generation' (Deut. xxxii. 5) is an evil generation. Æschylus has the line:

ἔχρος τὸ πρόσθεν οὐ διαστρέψω φρενός.

(Iket., v. 994.)

'I will not distort the former track of my mind.'

The following verses (verses 45, 46) give support to the foregoing view: 'There is a distinction made between a Chamber looking South and a Chamber looking North. The Chamber with the South Prospect is the Chamber with the prospect to Zion, for the Prophet comes to Zion by the way of the South and the South Gate (verses 27, 28). They who work and worship with this Zion tendency are worshipping and working according to God's will. They are keeping the charge of the House; that is, of Zion. To keep the charge of the House is to do its work and service (xliv. 14). It is a support to the writer's view that in xliv. 14, 15 a distinction is made, as in xl. 45, 46 between keepers of the charge of the house, and the Levites, the sons of Zadok. There, also, the latter class is associated with a going astray, as if this sideway look had been a going astray. The word 'yet,' in the beginning of verse 14, is somewhat misleading. The Hebrew has 'and.' We may read xl. 45: 'And He said to me, This Chamber, whose face is the way of the South, is for the priests, the keepers of the charge of the House.' Then He speaks of the imperfect aspect of Work and Worship, or the Sideway look. This is the chamber at the Shoulder of the East Gate (verse 44). It represents actions that are in some ignorance and in a

fleshly aspect, and that need the sacrificial altar. Here we read of sons of Zadok, that is Righteousness, who are said to come from among the sons of Levi, to minister near the Lord. The word 'Levi' suggests a Jewish aspect. It appears that all the sons of Levi are not included in this priesthood, but only the sons of Zadok; that is, the sons of Righteousness. The writer thinks that in this description the idea conveyed is that of the good in Godly Service praying for the imperfect. Christians are to be 'a royal priesthood' (1 Pet. ii. 9). The prayer of faith is to save the morally sick, and to secure forgiveness of sins (Jas. v. 15). Like Esther, they act for the good of others. These righteous ones act as priests to put away from Work and Service that which is fleshly. 'And the Chamber, whose face is the way of the North, is for the priests, the keepers of the charge of the altar; they are the sons of Zadok, which, from among the sons of Levi, come near to Jehovah to minister unto Him.' In verse 45 the grade word הַ, 'this,' is used. It betokens the Servants' Grade. We have seen that in Genesis, and all the Books considered, הַ is a grade word of the Servants' Grade. All historical testimony, as well as inherent probability, goes to show that the various Books of the Bible were written at sundry times and in divers manners. Yet here we have the astounding fact that in Genesis and Ezekiel alike we have the same harmonious use of grade words. Moreover, these grade words are such as an ordinary writer would be apt to deem trivial and to ignore. Who would think it likely that God would be over-ruling those whom He inspired, even in the choice of such words as 'this,' 'with,' 'enter,' 'see,' 'make,' 'people,' 'servants,' etc. It is evident that He doth not despise small things. It is needless to attempt to overthrow Verbal Inspiration, with all its great consequences, if this gradal theory be true. And every chapter yet considered goes to prove its truth. There is perfect harmony in the use of these words, as well as in the disuse of them. Hence God must be all in all in Scripture. The writer believes the doctrine of Firmilianus on this subject (Epistol., ad Cyp., cc. ii., iii.). He says: 'For the grace of God is mighty to couple and to join, in the bond of Charity and Unity, even things which seem to be divided by a wide interval of space. Just as formerly Divine virtue joined in a bond of Unanimity (unanimitatis) those who were separated by a wide interval of time, from Job and Noah, who were amongst the first in time, to Ezekiel and Daniel, who were later. So that however they might be separated by long eras, they nevertheless perceived with the same Divine inspiration ("ut quamvis temporibus longis discreti essent, eadem tamen divina inspiratione sentirent"). . . . But since the Divine Word (sermo divinus) goes beyond (supergreditur) human nature, nor can a soul conceive it whole and perfect ("nec potest totum et perfectum anima concipere"), therefore, also, there is so great a multitude of prophets, that the multiplex Divine wisdom may be distributed through many.'

In verse 47 we appear to have the highest sacrificial aspect. This is the offering of Christ Himself as the One Altar, and the Sacrifice of a Four-Square and perfect righteousness. We read: 'Offer the sacrifices of righteousness, and put your trust in the Lord' (Ps. iv. 5). Jesus was

the Perfect Sacrifice of Righteousness. The court here spoken of is evidently near the house, and yet it is not the Inner Court of Human Godly Service, but something still better. Its Four-Square measurement shows its perfect character. It is a hundred cubits in breadth, and a hundred cubits in length, and attention is drawn to the fact that it is Four-Square. This has not been done in connection with any previous dimension, even though some lower dimensions have had the same length as breadth (verse 7). The altar is said to be before the House, but nothing is said of instruments, or slaughter, or flesh. The altar is in a perfect court and before a perfect House, and it must be a spiritual altar on which only perfect and unleshly sacrifices are to be offered. They who serve the lower tables previously spoken of do not partake of this altar. It is a symbol of Christ, the Word, through whom all spiritual sacrifices are offered. The Apostle says: 'It is good that the heart be established by grace; not by meats, wherein they that occupied themselves were not profited. We have an altar, whereof they have no right to eat which serve the tabernacle' (Heb. xiii. 9, 10). 'Through Him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of the lips which make confession to His name' (verse 15). 'And He measured the Court a hundred cubits long and a hundred cubits broad, four-square, and the Altar was before the house' (verse 47). In the previous verses there was recognition of an imperfect fleshly element, needing to have an altar of Sacrifice. But now all is perfect, for all is pertaining to Christ. He is the Altar before the house, the True Altar for sacrifices. The house seems to be near to this Divine Altar, and this Four-Square Righteousness of Jesus. All is perfected in Zion; that is, all pertaining to sacrifice and righteousness.

The Adamic Prophet is again advanced by Christ. First he was brought to Zion. Then he was brought to the Outer Court of Personal Worship (verse 17). Then he was brought to the Inner Court, or the realm of Godly Service (verse 28). Now he is brought to the Porch of the House (verse 48). He is evidently nearer the House than ever he has been before. We have not read before of the Porch of the House. The Porch is a symbol of the Preparation by which that House is entered. First we read of a Post of the Porch (verse 48). The Post is a symbol, as the writer thinks, of Stedfastness. They who endure unto the *τέλος* (Matt. xxiv. 13), that is unto moral perfection in Zion, shall be saved. This may be at any time, as well as at the general *τέλος* at A.D. 70. Thus the Post is joined with the Porch. Stedfastness is one important element in the Preparation. Along with the Porch and the Post we read of the Gate; that is, of Christ. They who come to Zion by the Sinaitic Process find Christ to be their *τέλος* of Law unto Righteousness. But for that Divine and perfect Gate they could not enter the House. The reader will notice that the Post of the Porch is equal in measurement on both sides. This is the first time in the chapter that this equal-sided measurement has been thus affirmed of the Posts. First we read of the Post being two cubits (verse 9), then of its having one measure on this side and that side. We have seen that the phrase 'one measure' is suggestive of inferiority (verse 10). Next we read of Posts being threescore cubits (verse 14). No other measure-

ment of Posts is given until we read here that the Post is five cubits on this side, and five cubits on that side. The endurance has been unto perfection. The writer believes that this equal-sidedness is an emblem of a perfect Stedfastness, or Fidelity unto death. For the first time, also, the gate has an equal-sided measurement. This is not to say that the Gate had itself been previously imperfect, but only that Christ had not previously been made to the travellers to Zion the *τέλος* of Law unto Righteousness. Christ is more to us when we are in the kingdom than when we are out of it. First, the opening of the Gate is said to be ten cubits, and its length thirteen (verse 11). Then the Gate is said to have a breadth of five-and-twenty cubits (verse 13). Then it is said to have a length of fifty cubits, and a breadth of five-and-twenty cubits (verses 21, 29, 33, 36). Now the breadth of the Gate is said to be three cubits on this side, and three on that side. Thus Christ is made to us a perfect, or equal-sided Righteousness. The Hebrew has the singular for Post in this verse, as if both in respect to Post and Gate it was showing what was perfect in itself, apart from its accompaniments. We read: 'And He caused me to enter to the Porch of the House, and He measured a Post of the Porch, five cubits on this side, and five cubits on that side, and the breadth of the Gate was three cubits on this side, and three cubits on that side' (verse 48). It may be well to state again to the English reader that in many verses, as in the foregoing verse, while 'come' 'this,' and similar grade words are used in English, they are expressed by other idioms in Hebrew.

In the last verse we have two distinct parts, and two measurements. While in regard to the Posts, Gate, and Pillars, referred to in these last two verses, there is equal-sided measurement, it is otherwise with the Porch. The writer holds that this unequal-sided measurement is an emblem of imperfection. While the Post or Stedfastness may have been unto perfection, while Christ, or the Gate, has become a perfect Righteousness to those in Zion, there is an imperfect element in the Porch, or Preparation. The writer believes that the accompanying allusion to the 'goings up,' or 'steps,' shows wherein that imperfection consists. In every previous allusion to steps those steps have been associated with Christ, or the Gate. Thus, in verse 6, we read literally: 'And He went up by its steps.' The word 'its' refers to the Gate. So 'it' in the following passages refers to the Gate. 'And by seven steps they went up in it' (verse 22). 'And seven steps its goings up' (verse 26). 'And the going up to it had eight steps' (verses 31, 34, 37). But now these steps are not associated with the Gate. They are neither to it, nor in it, but only to the Porch. Thus they are not even in the Porch, but something added to it. This idea of a Christless or Gateless going up or steps accords with the view that this verse is symbolizing an evil exaltation. The Child-hearted nature and the flaxen line measure are yet needed in some degree. The writer is the more inclined to this view from the fact that in xi. 5 Ezekiel uses this Hebrew word for 'steps,' or 'goings up' to describe a spiritual sin. 'I know the goings up of your spirit.' In Ps. xxiv. 3, we read of going up in the hill of the Lord. So in Is. ii. 3 we read of a going up to the House. But the goings up or steps here spoken of are not to the House or in the Hill.

They are to the Porch, and not in the Porch. The writer holds that they represent a sinful accretion joined on to the true Porch or Preparation. That wickedness will only be put away where God straitens these steps of a man's own strength (Job xviii. 7). The verse seems to bring the unequal number 'eleven' into connection with these steps or mountings up. We read: 'The length of the Porch twenty cubits, and the breadth eleven cubits, even by the steps which they went up to it.' God's altar was not to be approached by steps (Exod. xx. 26). These steps have a like evil aspect to what would attach to steps to an altar. They are going up that are not in Christ, and in purity.

Now for the first time we read of Pillars. They are mentioned in the later chapters, but not previously in this chapter (xlii. 6). They are represented as in equality, one on each side, which is a good emblem. So far they conform to the Post and the Gate. They are associated with the Posts, with which the Palm-Trees had been previously associated (verses 16, 37). Hence they are probably symbolic of the Heavenly Reward of Victorious Stedfastness. There are two Pillars. This may imply that they who conquer and win the prize do it by Christ. 'We are more than conquerors through Him that loved us' (Rom. viii. 37). This emblem of the Pillars comes at the close of the history of the advance to the House as here described. Hence it must relate to a reward that is only reached in the consummation of Righteousness. All these features remind us of the passage: 'He that overcometh I will make him a Pillar in the sanctuary of my God, and he shall go out thence no more; and I will write upon him the name of my God' (Rev. iii. 12). Pillars were anciently used for various purposes. Sometimes as mere Memorials, no inscription being recorded. Thus Absalom made a Pillar (2 Sam. xviii. 18). Sometimes to show forth the mighty works of great conquerors. Thus Diodorus Siculus describes Pillars to Dionysus and Isis, which had sacred letters upon them. (*ἐπιγεγραμμένην τοῖς ἱεροῖς γραμμασίᾳ* Lib. I., p. 16, B.) Sometimes Pillars betoken pre-eminence of dignity, as James, Cephas, and John 'were reputed to be pillars' (Gal. ii. 9), and as Clemens Romanus says that in the Church the greatest and most righteous Pillars were persecuted (c. v.). An American speaker used the beautiful figure: 'A pillar is only strong while it is straight.' This saying has a very practical application for men who are pillars in churches, and for all who would be pillars in God's temple. The Pillar in the Post, as a symbol of the Heavenly Reward for Stedfastness, may at least be regarded as emblemizing two things: First, great dignity; and secondly, the keeping in memory of their conquests. God writes on them the name of the city, Jerusalem, which, like men of holy violence, they take by force. Thus their victory in the moral realm will be kept in everlasting remembrance. So they have taken hold of God's strength, and, like Jacob, have had power with Him (Hos. xii. 3). This may be the reason why God's name, as well as the name of the city, is written on the Pillar.

When Augustus Cæsar saw Pison, the Roman, building his house so firmly from basement to roof, he was glad, for it encouraged in him the thought that Rome would be an eternal city (Plut. Reg. et Imp.). Rome may yet perish, but the city here described by Ezekiel is an

everlasting city. It is, however, as much a moral structure as Tennyson's Palace of Art. It has no concrete embodiment. Its architectural details have all a moral significance. Eusebius rightly places the city of God in a moral realm. After quoting the passage: 'The latter glory of this House shall be greater than the former' (Hag. ii. 9), a passage which proves the moral nature of the house in both aspects, he says: 'Enclosing, therefore, for this [latter glory] the whole of a much greater area, he (Zerubbabel) made strong on the outside an enclosure (*περίβολον*) by the encompassing wall of the whole area, to be an immovable defence (*ἔρκος*) of the whole. He spread out, also, towards the rays of the rising sun, a great vestibule, highly exalted, and thus, to those standing far off, outside the sacred enclosures, he intimated the wealth of the spectacle of the parts within, almost turning the eyes of aliens of the faith to these first entrances, so that no one may rush by without first having been pricked to the heart by the remembrance of the former desolation, and of the present strangely wonderful work, by which he hoped that he who had thus been affected would be speedily drawn, and turned to the entrance by this same sight. When anyone entered within the gates, he did not at once permit him, with impure and unwashed feet, to go up within the holy place (*τῶν ἁγίων*), but, separating as large a space as was possible between the temple (*νεῶν*) and the first entrances, he adorned it round about with four oblique (*ἐγκαρσίους*) colonnades (*στοχαῖς*), enclosing the place, according to a certain four-square fashion (*τετράγωνον τι σχῆμα*), with pillars rising up on every side. Of which, having enclosed the intermediate spaces with reticulated wooden partitions, symmetrical in their size, he left an open place in the middle to the sight of heaven, allowing it the free air, and to be bright with the beams of light. Here he placed the symbols of the sacred purifications, preparing fountains over against the front of the temple, that afford a putting away of filth (*ἀπόρρυψιν*) by their plentifully flowing stream, to those who shall advance to the inner parts of the sacred enclosures. And this is the first business of those entering, affording to every one of them adornment, together with brightness, [as yet] the only contrast with those needing the first entrances. Moreover, also, advancing beyond the spectacle of these things, to yet more in the inmost vestibules, he makes manifest the approaches to the temple, having placed three gates on one side directly under the rays of the sun. Of which he has given to the middle gate far to surpass those on either side in greatness and breadth, having fixed it pre-eminently in iron-bound sockets of brass, and [given to it] various inscriptions, as if to this gate, as to a queen, he had placed in subjection body-guards. After the same fashion, also, for the colonnades on each side of the whole temple, having arranged the number of the vestibules; he has designed that above these colonnades there should be the entrances to the house, excellent with a greater and different light, and having adorned, also, the decoration about these entrances with fine woodwork. The royal house, also, he strengthened with costlier and with profuse materials, using a bountiful profusion of expenditure. Whence I think to myself that it is superfluous to write down the length and breadth of the structure, the things of radiant beauty, the things great beyond

calculation, and the bright aspect of the works to the mind that passes through them, and the dimensions high as heaven, and the costly cedars of Lebanon overlying these things, whose memorial the Divine oracle has not kept secret, saying: "The trees of the Lord shall rejoice, even the cedars of Lebanon which He hath planted." What need is there now for me to give a precise account of the arrangement of the all-wise architecture, and of the surpassing beauty of every part, when the testimony of the sight precludes learning through the ears? Here, also, having perfected the temple, having adorned it with thrones for the highest honour of the chief seats, and also with steps in their order throughout, according as was fitting; above all, having placed in the midst the holy altar of the holy place, moreover, that these things might be inaccessible to the multitude, he surrounded them with lattice work, adorned to the top with fine artistic work, so as to afford a wonderful spectacle to those beholding. But neither was the ground left forgotten by him. He made it brilliant with marble stones in perfect order, then he turned to the parts without the temple, skilfully preparing covered walks and great houses on either hand . . . Which same things, to those yet needing purification, and the sprinklings by water, and the Holy Ghost, our most Peaceable Solomon, He having built the temple of God, wrought, so that no longer should the above-quoted prophecy be a word, but a deed. For it has now truly come to pass that the last glory of this House surpasses the former' (Hist. 472-475). In such a passage Solomon's temple is virtually spiritualized, and transferred to a moral realm. It is in a like moral aspect that the writer thinks Ezekiel's descriptions of the Buildings ought to be considered. The foregoing exposition will show in what direction, and according to what principles, the writer would seek for the meaning of the remaining eight chapters in the Book of Ezekiel.

CHAPTER XVI.

HOSEA I.

SOME time ago the writer read the report of an address delivered by a Unitarian Minister. Therein it was maintained that many parts of the Bible were uninspired, and that some of these uninspired parts were immoral. In support of his argument, the speaker appealed to the early chapters of the Book of Hosea, and to what is there said of Hosea's marriages with wives of whoredom. One cannot wonder that George Herbert should say of certain preachers that they make our heads to shoot and ache. The unintelligent literalism which could use such an argument as the foregoing may well excite in us similar feelings to those which Cowper felt when he saw Affectation manifested in a pulpit. It was by a similar absurd literalism that the ancient Manichees sought to justify their rejection of the Old Testament. They denounced the commerce of 'prophets with harlots, as in the case of Hosea.' 'Prophetas cum fornicatricibus, tanquam Osee' (Faust., Lib. XXXII., c. iv.). They seem to have thought that the prophet literally married an impure woman, one who might have said, like Venus :

'So my delight is all in joyfulness,
In beds, in bowres, in banquetts, and in feasts.'
(*'Faerie Queene,'* Bk. III., cant. vi.)

Since many unlettered and yet sincere people may be accustomed to read these chapters too literally, and since, also, sceptics misuse them, it may be fitting to consider the first three chapters in the Book of Hosea, wherein these allusions to the wives of whoredoms are found. That we should err in supposing that a literal prophet was actually told to marry a fallen woman may be inferred from many considerations :

1. We read in this Book : 'I have multiplied visions, and by the ministry of the Prophets I have used similitudes' (xii. 10). Since the Bible thus claims to use similitudes, why should we refuse to judge it according to its own claims, and preclude it from any benefit, where it is more honouring to it to regard its statements as similitudes, and not as literal history ?

2. In other prophetic narratives we should at once be face to face with impossibilities and absurdities if we regarded such narratives as literal history, and not as truth in the form of allegory and parable. For example, we should have to believe that Jeremiah took a cup out of God's hand, and made all nations, unto whom God sent him, to drink of it (xxv. 17). We should have to believe that all the house of Israel had become dry bones, and that Ezekiel was taken to a valley to see these dry bones (xxxvii. 1, 11). We should have to believe that the trees went forth to choose a king (Judg. ix. 8), and that the woman

of Tekoa had two sons, one of whom killed the other (2 Sam. xiv. 6, 7), and that the Prophet had allowed a prisoner to escape (1 Kings xx. 39, 40), and that Micaiah had seen a spirit before the Lord that offered to become a lying spirit (1 Kings xxii. 22), and that angels were bound in the river Euphrates (Rev. ix. 14), and that the literal serpent that tempted Eve was living when Jesus came (Gen. iii. 15; Rev. xx. 2).

3. To suppose that Hosea literally married harlots is to ignore the general testimony borne by the various Scriptural writers against the sin of impurity. Jesus said that the lustful look was adultery (Matt. v. 28). Paul enjoins all purity (1 Tim. v. 2). Jude denounces the sensual (verse 19). Solomon gives repeated warnings against the adulteress, whose house goes down to the chambers of death (Prov. vii. 27). The Sinaitic law, the highest Jewish standard of morality, prohibited adultery. Is it inherently probable that the God who inspired His prophets to commend purity, and who is only to be seen by the pure in heart, would have literally directed a prophet to associate with abandoned women? Jesuitry itself would find it hard to show what good end could be justified by such bad means.

4. While literal adultery is denounced in Scripture, the imagery of adultery is very commonly applied in Scripture in a moral sphere. Speaking generally, this imagery is applied in two ways. First, it is applied to apostasy from God. 'They go a whoring after their gods' (Exod. xxxiv. 15). 'Thou hast destroyed all them that go a whoring from Thee' (Ps. lxxiii. 27). 'Backsliding Israel had committed adultery' (Jer. iii. 8). Secondly, it is used of the manifestation of God's mercy to an undeserving and sinful people, which is compared to God's entering into a marriage covenant with an adulteress. The whole of the long sixteenth chapter of Ezekiel is an illustration of this principle. Therein God says: 'O harlot, hear the word of the Lord' (verse 35). In Jer. iii. 1 it is said: 'Thou hast played the harlot with many lovers; yet return again to Me, saith the Lord.' In the Book of Hosea, very great prominence is given to the imagery of adultery in the aspect of going from God. 'The spirit of whoredom hath caused them to err' (iv. 12). 'She decked herself with her ear-rings and her jewels, and went after her lovers, and forgot Me' (ii. 13). 'O Ephraim, thou hast committed whoredom' (v. 3). 'They have committed lewdness' (vi. 9). 'Thou hast gone a whoring from thy God' (ix. 1, etc.). If departure from God be thus set forth by the imagery of adultery, why cannot return to God be set forth as God's coming into covenant with an adulterous woman? It is so set forth in Jer. iii. 6, 7, and in Ezek. xvi., and it is so set forth in this Book of Hosea: 'Then shall she say, I will go and return to my first Husband' (ii. 7).

5. Except in this sense of Christ coming into covenant with the sinful, there is no part of the Bible, apart from this Book, where a union with one impure is spoken of without condemnation. The prodigal's living with harlots, and similar associations with harlotry, virtually imply what is sinful. But Hosea is not condemned, directly or indirectly. It is, therefore, in the highest degree probable that His union with harlots, after the analogy of the union of Ahasuerus with the virgins, is moral history, and prefigures Christ's entrance into covenant with great moral

classes of the human race. It is clear, however, from the whole Book of Hosea that this union is not in relation to those possessing virgin purity, but in relation to some whose hearts have wandered far from God. That Hosea thus symbolizes Christ may be further inferred from several added considerations.

6. The Hebrew name 'Hosea' is exactly like the name given to Joshua in Numb. xiii. 8. It admittedly means 'Salvation.' It is equivalent to the name 'Jesus.' Barnabas writes 'Joshua,' 'Ἰησοῦς, that is 'Jesus,' as it is written in Acts vii. 45 (c. xii.). That He who is thus to marry a harlot is called 'Jesus' tends to show that He not merely symbolizes Christ, but that He is Christ. It will be noticed that the ordinary elements of human history are absent from this Book. We are not told when Hosea was born, or where He lived, or where He died, or any incidents of His life. In the opening verses He is said to be the Son of Beerī, and to be contemporary with certain kings. We shall, however, presently see reasons for regarding these names as moral symbols. It is not inherently probable that a literal man, 'Beerī,' would have had a place given him in Scripture, when not one event was to be recorded of him, save that he was the father of a certain man. On the literal theory he is a meaningless name and nothing more, adding neither praise nor blame to his son.

7. What is said of these wives is incompatible with the theory that they are literal women, and that Hosea is a literal man. When God told Jeremiah to mar the girdle, He said: 'After this manner will I mar the pride of Judah' (xiii. 9). In such a case we see that the marred girdle is a sign of something. But Hosea's wives are not said to be signs of anything. God does not say, 'As Thou hast married a harlot, so will I take a sinful nation into fellowship.' On the contrary, the very sons of Hosea are those with whom Jehovah comes into covenant. The daughter, 'Lo-ruhamah,' or 'Not having obtained mercy' (i. 6), becomes 'Ruhamah,' or 'Having obtained mercy' (ii. 23). 'Lo-ammi,' or 'Not my people' (i. 9), becomes 'Ammi' (ii. 23). The very woman whom Hosea marries (i. 3) is addressed as God's harlot (ii. 2). It is said of the children: 'Their mother hath played the harlot' (ii. 5), but it is against God. So God says that He had given to her corn, and wine, and oil (verse 8). While this wife of whoredom, and her children, are not said to be signs of God's covenanted wife and His children, they are identified with His wife and children. They are spoken of as God's wife and children, just as they are regarded as Hosea's wife and children. Moreover, what is done to these children is an embodiment of great facts of moral history, affecting nations and generations, such as a union of Israel and Judah, the coming up from the land, etc. (i. 11). No literal harlot and her children could thus be identified as God's wife and children, nor could they, as literal persons, fill a sphere which is as wide as the world, and through all time. There is to be an everlasting betrothal with this woman (ii. 19), and a covenant on her behalf with all the creation (verse 18). The fact that these children have no personal incidents related of them shows that they are moral classes. We do not read of them marrying or dying. It is only God who deals with them. Moreover, what Hosea does is

altogether out of harmony with the idea of a literal marriage. He takes the children of whoredom, just as He takes their mother (i. 2), so that it is a marriage with children, as well as with their mother. Would God have said of a literal woman: 'I will sow her unto Me in the earth?' (ii. 23). The very fact that this woman and her children are never said to be put away from Hosea shows that what is here being done is a work of God, which is being done for ever.

8. The common references in ancient writings to a moral virginity imply a moral adultery. Clem. Alex says: 'For he who has lusted, but has restrained himself, is as a widow who again becomes a virgin through temperance. He has returned, to his Saviour and Teacher, that reward of Gnosis which he himself prayed for; that is, abstinence from evils, and the working of good actions, whence salvation ensues. . . . These are the gnostic souls which the Gospel likens to holy Virgins, who wait for the Lord. For they are Virgins as those who abstain from evils' (Strom., Lib. VII., p. 742).

It may be said that, according to the foregoing view, the personality of a man called 'Hosea' is to be eliminated from the Book of Hosea. The writer is setting aside Hengstenberg's principle: 'Bei der Weissagung ist die Persönlichkeit von der höchsten Bedeutung, und Anonymität ausgeschlossen. Namenlose Weissagungen kommen im A. T. gar nicht vor' (Offen., p. 68). 'In Prophecy, the personality [of the Prophet] is of the highest importance, and anonymity is excluded. Nameless prophecies never at all occur in the Old Testament.' However, we can bear the loss of a man, if Christ take his place. We do not grieve for the morning star when it has melted away 'into the light of heaven.' Nor is it a loss to the man, whoever he might be, whether a literal Hosea or not, whom God inspired to write this Book. God will not leave any prophet without honour, but the honour will be that which comes from God, not that which comes from man. The writer of this Book, like the writer of the Book of Ruth, will not suffer loss because we know him not. His record is still on high, even though his earthly place is now to be filled by the Saviour. Goethe's Spirit of Poetry found it needful for the good of her votaries to give but a limited revelation.

'Wie nöthig war's, euch wenig zu enthüllen!'

So it has probably been for our good that the Spirit of Revelation has unfolded itself so gradually to us, and that we pass through a dim gray dawn to daylight, from the human to the Divine. Some modern Christian writers give up the literalness of these chapters while still maintaining their inspired character. Prebendary Huxtable, in the 'Speaker's Commentary,' writing on Jonah, says: 'There is reason to believe that this detached portion of Hosea (the first three chapters), of nearly the same length as Jonah, is a parabolic prophesying, in which the prophet narrates a series of imaginary experiences, befalling himself, to set forth, in a more striking light, the relations subsisting between Jehovah and His rebellious people.'

In coming to the more positive aspects of this chapter we may notice:

1. That the chapter speaks of three children, Jezreel (verse 4), Lo-ruhamah (verse 6), and Lo-ammi (verse 9). These children are born

from a woman called גֹמֶר, 'Gomer.' Some derive this word from the word גִּמְרָה, 'Completion,' which is allied with the word Κελευεῖρις, or 'the dark people.' The writer believes that the word is from גִּ, const. גֹ, and מֶ, 'bitterness,' and that it means 'Body of Bitterness.' It is an allusion to that marriage of Christ's body with our flesh of which Paul speaks (Ephes. v. 31).

2. The fact that the second of these children is a daughter and the third a son tends to establish what is made more clear by the history; that is, that these three children represent the three great parts of man's nature as affected by the flesh, that is, the Soulical Body of Flesh, the Soul, and the Mind. That the second is a daughter agrees with the feminine soulical aspect. That the first, or Jezreel, is a symbol of the Soulical Body of Flesh agrees with the close connection of Jezreel, as well as of Gomer, the mother, with land. In fact the land, a symbol of the fleshly nature, is prominent in these early chapters. It is the land, and not the dwellers in it, that commits whoredom (i. 2). That is, all sinful flesh corrupts its way upon the earth. The gathered children 'go up from the land' (i. 11). The wife of whoredom is in danger of being set as a wilderness and a dry land (ii. 2). She lusts after what the land produces (verse 5). Her land products are to be wasted (verse 12). The covenant with her is to be made with all animals in the field or in the ground. The battle is to be broken out of the land (verse 18), and the woman is to be sown in it. The fact that it is the people, or the changed Lo-ammi, who are to be called sons of God (i. 10), and who are to confess God (ii. 23), shows that Lo-ammi has the most Intellectual Aspect. These features all support the conclusion that Gomer is the Sinful Soulical Body of Flesh which Christ takes into marriage-union with His own flesh. Jezreel is the Soulical Body of Flesh as born from this union; Lo-ruhamah is the Soul as born from this union; and Lo-ammi is the Mind as born from this union. The imagery of land and of the field often betokens the flesh. The serpent pertained to the field (Gen. iii. 1). Cain was in the field when he murdered Abel (iv. 8). Esau went to the field for the fleshly venison (xxvii. 3). The beasts of the field, with which Satan is classed (Gen. iii. 1), symbolize the animal lusts in the flesh. It is significant that so far as there is wood, a Scriptural symbol of sin, amongst the possessions of this woman, the beasts of the field are to devour it (ii. 12), though, afterward, God will make a covenant with these beasts on her behalf (verse 18). The Adamah, or ground, is associated in Gen. ii. with man's animal nature, and it is named in this history (ii. 18). The flesh has a fulness of animal instincts, as this wife of whoredom has a fulness of animal instincts. In some aspects she is blind as an animal, and knows not the Lord (ii. 20).

3. The gradal features of this chapter are as follow :

(a) Verses 1-9 are on the Young Men's Grade. We have the words 'Israel' (verses 1, 4, 5, 6) and 'people' (verse 9).

(b) Verse 10, unto the word 'numbered,' is on the Servants' Grade. Its gradal term is 'sons of Israel.'

(c) The remainder of verse 10 is on the Heathen Grade. The word 'place' conjoins with 'people.'

(d) Verse 11 is on the Servants' Grade. It has the words 'sons of Israel.'

4. The most important Principle in these chapters is the following: They are showing how God brings in the Seed Process as superseding the Sinaitic Process. The more the Scriptures are studied, the more will the importance of their distinction between the two Processes be seen. The more, also, will the Valentinian distinction between these Processes be justified. They, like Paul applied the term 'Jerusalem' to the more mechanical and less vital Process thus: ταῦτα δὲ τὸν δημιουργὸν φάσκουσιν ἀφ' εἰαυτοῦ μὲν ᾤησθαι κατασκευάζειν, πεποιημέναι δ' αὐτὰ τῆς Ἀχαμῶθ προβαλλοῦσης. οὐρανὸν πεποιημέναι μὴ εἰδότα τὸ οὐρανὸν· καὶ ἄνθρωπον πεπλακέναι, μὴ εἰδότα τὸν ἄνθρωπον· γῆν τὴν δέδειχέναι μὴ ἐπιστάμενον τὴν γῆν. καὶ ἐπὶ πάντων οὕτως λέγουσιν ἡγνοῦν καὶ αὐτὸν τὰς ιδέας ὧν ἐποίησεν, καὶ αὐτὴν τὴν Μητέρα· αὐτὸν δὲ μόνον ᾤησθαι πάντα εἶναι. αἰτίαν δ' αὐτῷ γεγονέναι τὴν Μητέρα τῆς οἰήσεως ταύτης φάσκουσιν, τὴν οὕτω βουληθεῖσαν προαγεῖν αὐτὸν, κεφαλὴν μὲν καὶ ἀρχὴν τῆς ιδίας οὐσίας, Κύριον δὲ τῆς ὅλης πραγματείας. ταύτην δὲ τὴν Μητέρα καὶ Ὀγδοάδα καλοῦσι, καὶ Σοφίαν, καὶ Ἰὴν, καὶ Ἱερουσαλὴμ, καὶ ἅγιον Πνεῦμα, καὶ Κύριον ἀρσενικῶς—'But they say that the Demiurgus thought that he prepared these things from himself, but that he made these things, Achamoth putting [him] forth. That he made heaven not knowing the heaven, and that he fabricated man not knowing the man, and that he showed forth earth not knowing the earth, and thus in all things they say that he was ignorant of the ideas of the things that he made, and of the mother herself. And that he thought that he was alone as to all things. But they say that the Mother was the cause to him of this opinion, who had willed thus to put him forth, the head and beginning of her peculiar substance, and the lord of the whole work. And they call her Mother, and the Ogdoad, and Wisdom, and Earth, and Jerusalem, and the Holy Spirit, and, as if a male, Lord' (Lib. I., c. i., § 9). It will be noticed how prominent in this passage, is the idea of a making. Moreover, it is clear that the Demiurgos is specially associated with what is made. The writer thinks that the opinion respecting the ancient Demiurgus very largely confounds the outer world with the world in man. It is the perishable work in a moral world, of which he is the maker. His name means 'a worker.' The following passage, as contrasted with the preceding, shows the Seed Process as contrasted with the Sinaitic Process, which is not a living process. Paul shows that the law could not give life (Gal. iii. 21). It is only as Christ becomes its τέλος that the Sinaitic system becomes a living system: τὸ δὲ κύημα τῆς Μητρὸς αὐτῆς τῆς Ἀχαμῶθ, ὃ κατὰ τὴν θεωρίαν τῶν περὶ τὸν Σωτῆρα Ἀγγέλων ἀπεκύησεν, ὁμοούσιον ὑπάρχον τῇ Μητρὶ πνευματικῶν, καὶ αὐτὸν ἡγνοῦν καὶ τὸν δημιουργὸν λέγουσι. καὶ λεληθότως κατατετεῖσθαι εἰς αὐτὸν, μὴ εἰδὸς αὐτοῦ, ἵνα δι' αὐτοῦ εἰς τὴν ἀπ' αὐτοῦ ψυχὴν σπαρῇ, καὶ εἰς τὸ ὑλικόν τοῦτο σῶμα, κρυφοῦσθαι ἐν τοῦτοις καὶ αὐξήθῃ, ἑτοιμον γέννηται εἰς ὑποδοχὴν τοῦ τελείου. ἔλαθεν οὖν, ὡς φασὶ τὸν δημιουργὸν ὃ συγκατασπαρὲς τῷ ἐμφυσήματι αὐτοῦ ὑπὸ τῆς Σοφίας πνευματικῆς Ἀνθρώπων ἀρρήτῳ προνοίᾳ, ὡς γὰρ τὴν Μητέρα ἡγνοῦν καὶ αὐτὸν τὸ σπέρμα αὐτῆς· ὃ δὲ καὶ αὐτὸ Ἐκκλησίαν εἶναι λέγουσιν, ἀντίτυπον τῆς ἁνῶ Ἐκκλησίας—'And that the womb-product of their mother Achamoth, which she bore according to the inspection of the angels

that are round the Saviour, is a spiritual existence like to the Mother, and they say that the Demiurgus does not know it. And that it was deposited in him secretly, he not knowing, that being sown, through him, into the soul that was from him, and into this hylic (fleshly) body, being made fruitful, and increased in them, it might be prepared for the reception of the perfect ['man.' Some say 'reason.' It probably indicates the absorption of the perfect type of man in the spiritual type of man.] Secretly, therefore, as they say, the spiritual man, by an unspeakable forethought, through an inbreathing by Wisdom, was sown in the Demiurgus. But as he was ignorant of the mother, so of her seed, which seed they say is the Church, the antitype of the Church above' (Id. s. 10).

These quotations have a bearing on the subject under consideration, and on many passages of Scripture. We read of good seed in good ground (Matt. xiii. 23). Is it not an inborn or implanted (*εμφυτον* Jas. i. 21) Word, the incorruptible seed? (1 Pet. i. 23). It is important to notice how, in these early chapters of Hosea, there is reference made to a Seed Process. The name 'Jezreel' means 'God soweth.' It is also said: 'I will sow her to Me in the earth' (ii. 23). When the good seed is received into the heart, like all seed, it dies to live again. Through its action we are buried with Christ into death, that we may walk in newness of life (Rom. vi. 4). This is a death to sin in the flesh (Rom. vi. 11; viii. 3), through the indwelling Spirit of Christ (viii. 9). Hence the figure of sowing goes to strengthen the view that these chapters have a close relation to the flesh, and that, so far as mention is made of sowing, they relate to the Seed Process.

It is probably in relation to these two Processes that the word of Jehovah comes to Hosea, or Christ, in two forms. First the word is said to be 'to,' *ל*, Him (verse 1), and then there is a beginning of the word 'in,' *ב*, Him. The history shows that this beginning in Hosea is in relation to the in-bringing of 'Jezreel' and the Seed Process. The reader will do well to remember that 'Jezreel' means 'God's sowing.'

5. In these chapters, as if for the special purpose of making the transition from the Sinaitic to the Seed Process the more clear, the term 'Israel' is used to denote the Sinaitic Process, and the term 'Judah' the Seed Process. A kingdom of Israel's house is to cease (verse 4), and Judah is, in a special measure, to be saved by Jehovah (verse 7). The history will show us that this supercession of Israel simply betokens the supercession of the Sinaitic Process by the Seed Process. But Christ will be Head over both Processes, and this fact is indicated by what is said of the two classes appointing to themselves one Head (verse 11). If Hosea had been a literal man, then, as Judah and Israel are two peoples, it is probable that he would have directed his prophecy chiefly to that kingdom in which he lived. Instead thereof, he deals with all, as if belonging as much to Judah as to Israel, and as much to Ephraim as to Judah or Israel. It is because the names are moral symbols, and not epithets of certain Jewish tribes.

The Saviour, who comes to the nations to take them into vital union with Himself, to become a people to Himself, is here represented as fulfilling Jehovah's word in thus taking our sinful flesh into union with

Him. The word first comes לָהֶם, 'to,' Him in a Sinaitic Aspect. In all the merciful conduct of our Saviour towards our sinful race He was fulfilling His Father's word. When Jesus took our sinful flesh into union with Himself, He was indeed marrying a wife of whoredoms. What Lactantius speaks of as future has had a fulfilment in sinful flesh already, 'Fides, Pax, Misericordia, Pudor, Veritas, non erit' (Epit. c. lxxi.)—'Faith, Peace, Mercy, Shame, Truth, shall cease to be.' But Christ, according to God's word, comes to help us against weak flesh. He is our Hosea; that is our Joshua, or Saviour. When the Hebrew says, The word 'was, הָיָה, to Hosea,' it does not say that it came to Him, as our Versions represent. The word is ever with this Divine Hosea, but it is with Him in diverse operations, sometimes working Sinaitically, and sometimes working according to the Seed Process. Ancient writers sometimes allude to these symbolic harlots as having a moral meaning. Clemens Romanus says of Rahab (c. xii.): Οὐ μόνον πίστις ἀλλὰ προφητεία ἐν τῇ γυναικὶ γέγονεν—'Not only faith, but Prophecy, was in the woman.' So Origen says of her (Homil. III., in Jesum Nave): 'Ista meretrix quæ eos suscepit ex meretrice efficitur jam Propheta. Dicit enim, Scio quia Dominus Deus vester tradidit vobis terram hanc. Vides quomodo illa prophetat et prænunciat de futuris—'That harlot who received them is made from a harlot into a Prophetess. For she says, I know that the Lord your God has given to you this land. Thou seest how she prophesies, and speaks beforehand of future things.' Irenæus says that the Word appeared in prophetic actions: 'Propter quod et Osee Propheta accepit uxorem fornicationis, per operationem prophetans, quoniam fornicando fornicabitur terra a Domino, hoc est qui super terram sunt homines' (Lib. IV., c. xxxvii.)—'On account of which Hosea, also, took a wife of fornication, prophesying by the act that the land, that is, the men who are on the land, will commit fornication in going from the Lord.' In thus giving to these histories a moral complexion, these early writers do more justice to Scripture than do some modern literalists. Clemens Alex. says: 'Εκκλησία δὲ ἄλλον οὐ γαμεῖ τὸν νυμφίον νεκτημένη' (Strom., Lib. III., p. 457)—'The Church does not marry any other, for she has a Bridegroom.' This figure of a marriage between Christ and the Church is as common and appropriate as it is Scriptural.

We read: 'The word of Jehovah which was to Hosea, son of Beeri.' The name 'Beeri' (Gen. xxvi. 34) means 'My Well.' In Hagar's history, the well is a prominent symbol (xvi. 7). It is perpetuated in the names Beer-lahai-roi (xvi. 14) and Beersheba (xxi. 32). When we read in this history of Hosea, or Christ, coming into union with the wife of whoredoms, it is natural to suppose that the union is as Paul describes a union with Christ, that is, of flesh to flesh (Ephes. v. 29-32). But this allusion to the Well appears to imply that, as the Saviour of sinful flesh, Christ has life in Himself. The Well is a symbol of soulcal life. When all men were cut off by sin from the living Well, Christ, as the Saviour, was still the Son of the Well, for 'in Him was life' (John i. 4). Had He not had life in Himself (John v. 26), and been a Son of the Well, or Beeri, He could not have quickened whom He would (John v. 21).

Clemens Alex. discusses the question when Hosea lived (Strom., Lib. I., p. 327). Even if it can be shown that literal kings bearing the names given in these verses reigned in Judah, the writer holds that the names, as here used, have a higher meaning. He believes that these names show forth ruling principles in the two Processes, and that both in respect to Judah and Israel, or the Seed Process and the Sinaitic Process, the names show that there is an evil as well as a good Element in these classes. In respect to Judah, we have the names Uzziah, Jotham, Ahaz, and Hezekiah. Three of these names embody the name 'Yah,' or 'Jehovah,' and signify truths likely to be recognised by those in the Seed Process. 'Uzziah' means 'Jehovah is strong,' 'Jotham' means 'Jehovah is perfect.' 'Hezekiah' means 'Jehovah makes strong.' As kings, these three did what was right in the sight of the Lord (2 Kings xv. 3, 13, 34; xviii. 3). The remaining name 'Ahaz' means 'Seizer,' or 'Possessor.' It does not involve the name 'Jehovah.' It is the name of a wicked king (2 Kings xvi. 2). The writer thinks that he is a symbol of evil in the flesh. He represents a principle which grasps at outward things. The two kings named respecting Israel are, 'Jeroboam' and 'Joash.' Hosea is not said to live in Joash's day. The name 'Jeroboam' probably means 'He contends against the people.' Some render it, 'Contention of the people.' 'Joash' probably means 'Jehovah supports.' His name is given to a wicked king (2 Kings xiii. 11), but the writer thinks that it is used as a contrast with 'Jeroboam' and his contention. We read: 'In the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, son of Joash, King of Israel' (verse 1). This mingling of good and evil will be seen more clearly as we advance.

We come now to a reference to the word 'in Hosea,' instead of 'to Hosea.' This is a higher aspect of Christ's action on sinful flesh. It is His action in the Seed Process. The Revised Version connects the first clause of verse 2 with what follows. The Authorised Version makes it appear as a title. The writer believes that it is a title, just as verse 1 is a title. We have two things declared as titles to this narrative, wherein the word is acting upon Christ. First, we have: 'The word of Jehovah which was to Hosea.' Secondly, we have the title: 'A beginning of the word of Jehovah in Hosea' (verse 2). This appears to relate to the bringing in of the Seed Process into the fleshly nature. Thus, as in the Authorised Version, a full stop appears most fitting after the word 'Hosea.' The titles end there, and the narrative appears to begin with the words: 'And Jehovah said.'

There are features in the narrative which we might not notice in a hasty reading, but which are not therefore unimportant. Hosea is first told to take a wife (i. 2), and then He is told to love a wife, or woman (iii. 1). In the first instance, He is only told to take, and He is not told to love. This accords with the view that what He has to take is the flesh. The Bible does not represent Christ as loving flesh, but it implies that He takes it to purify it, and to change it in a death process. Again, while Hosea is told to take a wife (i. 2), it is not said that He took a wife when He took Gomer. The word 'so' for the Hebrew 'and,' in the beginning of verse 3, is somewhat misleading. Hosea is

said to take Gomer, but He is not said to take her to wife. It is only by a long moral process that she becomes fitted to be His wife. After the children are born, Hosea, or the Saviour, still says: 'She is not My wife, neither am I her Husband' (ii. 2). It is not until evil has been put away from her that she calls Him 'My Husband' (ii. 16). She was a wife of whoredom before Hosea began to take her, and it was only as she ceased from whoredom that she was fully taken by Him to be His wife. Again, there is a closer union of Christ with Jezreel, the Soulical Body of Flesh, than with the other children. Just as Abram took to Him certain bodies of animals (Gen. xv. 9, 10), so Hosea is told to take unto Him the wife and children of whoredom, who symbolize the fleshly nature. First, He is said to take Gomer, and she is said to bear 'to Him' (verse 3). But when the subsequent daughter and son are born, they are not said to be born to Him (verses 6, 8). Flesh is born to flesh in a sense in which soul and mind are not born to it. It is not until the mother of these two children has been sown to Jehovah in the earth (ii. 23) that they become God's people, and so, in a true sense, Hosea's wife. Gomer, as the mother of Jezreel, is taken to Hosea, and bears to Him. The son Jezreel, or 'God sows,' represents the flesh as pertaining to the Seed Process. But it only becomes perfect on one supposition—that is, that Jezreel becomes a derivation from the flesh of Christ, without evil admixture. That state is not reached yet. All sinful flesh is under condemnation, and in death. It is only as we become members of Christ's body, and one flesh with Him (Ephes. v. 30, 31), that the living seed dies and rises in us. In thus using the term 'flesh,' the Apostle is not speaking of literal earthy matter. How these histories bear on the doctrine of Christ becoming flesh will be more fully considered afterwards. All that the writer here maintains is that the child born to Hosea, or Christ, and named 'God sows,' is a symbol of a flesh that is in the Seed Process. In Christ's flesh, the flesh of all who are being saved by the Seed Process inheres. They die with Christ in a baptism into death. As if to put dishonour on the other children, as compared with Jezreel, the Divine name is not used when the charge is being given to name them.

The beginning of the union of the flesh of men with the flesh of Christ is thus described: 'And Jehovah said to Hosea, Go, take to Thee a wife of whoredom, and children of whoredoms, for the earth commits great whoredom from after Jehovah' (verse 2). It is not said that He is to take a wife of whoredom to show how the land commits whoredom. He is to take a wife of whoredom, because the earth commits whoredom. On the literal theory, why should the fact of the earth committing whoredom be a reason for Hosea taking a wife of whoredom? But if the earth is the fleshly nature in man, all of which has corrupted its way on earth (Gen. vi. 12), and therefore cannot be justified in God's sight (Rom. iii. 20), then, if Christ takes the flesh of man into union with Himself, He must take a wife of whoredoms, for there is no flesh sinless. Hence He is said to be in the likeness of flesh of sin (Rom. viii. 3). When the Valentinians, in the passage previously quoted, say of the Demiurgus, 'He made earth not knowing the earth,'

the earth spoken of is the earth in man. So the Bible applies the term 'earth' in reference to man's nature (Ps. cxxxix. 15; 1 Cor. xv. 47). So, as we have seen, Tertullian says: 'We are heaven and earth'—'Nos sumus cœlum et terra' (De Orat., c. iv.). Philo says that the Allwise God planted trees in man, the little world: τῷ βραχέϊ κόσμῳ (De Mund., c. vi.). Such an earth of man's flesh can commit adultery against God, but the literal earth cannot commit adultery. It is true that many precedents would allow us to speak of earth when we mean the people in it. But this Book makes a distinction between the earth and the dwellers in the earth (i. 2; iv. 1), and its emphatic allusions to the earth justify us in hesitating to identify the earth with its inhabitants. The words rendered 'the land' are the same which are used in Hebrew to describe 'the earth' (Gen. i. 12). To say 'the land' suggests narrow geographical limits. The words would apply to such narrow limits. But it is strange that the phrase 'the land' should be used of two kingdoms. Hosea, as Christ, is in relation to all the earth, or fleshly nature of man, that creation which is under heaven (Col. i. 23).

In speaking of Christ coming into relation with all flesh, two principles are of importance:

1. There is not even any flesh, or animal nature, that is evil, and evil only. In all things good is mixed with evil. There is what is spoken of in Jer. xi. 15 as 'holy flesh.' The Homeric tradition, already noted, of the mixed gifts (Il., Lib. XXIV.), illustrates this truth. If the animal nature of man were all evil, we should have to say that it was evil for a mother to love her child, or for a man to pity the distressed. We should have to say that the primeval man was evil before he ate the fruit, and that Christ was evil when He came in the flesh. The flesh may corrupt its way without becoming nothing but corruption. The veriest brutes and animals have something in them that we can look upon with approval. This principle of the blending of good and evil appears to find illustration in the words 'The daughter of Diblaim.' The name 'Diblaim' is Dual in form. It is from a word meaning a mass, or lump, and especially such as we have in dough. The word is thus used of a 'cake' (1 Sam. xxv. 18; 2 Kings xx. 7). In its dual form, as here, the word probably means 'Double-Mass' or 'Double-Cake.' The writer thinks that it relates to the Fleshly Nature as embodying good and evil parts respectively. So Paul refers to a Lump, or Mass, which appears to have two intermingled parts—one good and the other evil—and that, too, in a passage where he is about to quote from this chapter of Hosea: 'Hath not the potter a right over the clay, from the same lump to make one part (ὁ μὲν) a vessel unto honour, and another (ὁ δέ) to dishonour?' (Rom. ix. 21). This idiom of the pronouns in contrast implies that the two parts are distinct from the beginning, even if they are in the same lump. Anaxandris says: 'Whoever has received certain words as a deposit, and reveals them, is either an unjust or a very powerless man. He who does it for the sake of gain is unjust, and he who does it without is powerless (ὁ μὲν διὰ κέρδος, ἀδίκος· ὁ δὲ τοῦτου δόξα, ἀπραγής), but both are alike bad' (ἴσως δὲ γ' εἰσὶν ἀμφοτέροι κακοί, Kom. Gnom.). We are not justified in assuming that because

the two parts were in the lump they were alike in nature. The writer holds that they represent opposing qualities. So this 'Diblain,' or 'Double Lump,' is an emblem of good and evil in the flesh. It is a blending like that of Jacob and Esau in the womb, but which Christ is to separate. Each side can only produce its like, as a good tree produces only good fruit, and an evil tree only evil fruit. As Theognis says :

οὔτε γὰρ ἐκ σκίλλης ῥόδα φύεται, οὐδ' ὑάκινθος·
οὐτ' ἐκ ποτ' ἐκ δούλης τέκνον ἐλευθέριον.
(Parain., vv. 537, 538.)

'For the rose or the hyacinth springs not from the squill, nor is a free child ever born from a bondwoman.'

The modern theology has often been somewhat careless in distinguishing between good and evil elements in bad men. It has assumed that if a man died unconverted, who yet had some good qualities, he might have less suffering in hell. But, still, all the logic of the theology tended to the conclusion that the good qualities would not avail against endless torments. Men who had not received Christian light, in some respects better understood its precepts. We may learn something from Philo's view as to God's care in not confounding good with evil. He says: 'It is not with God to withhold from a wicked man the good reward for one good deed that he has done with his many evil deeds, nor, again, to withhold from a good man the punishment, that he should not receive it, if, with his many good deeds, he has, in anything, done evil. For it must be that God will give all things by balance and by rule' (Ex. Joh. Damas.). Sometimes the merciful instincts of men rebel against the eternal blending of evil and good. The writer lately read the following inscription on a tombstone in the churchyard on the cliff at Whitby: 'In remembrance of John Storr, coxwain, who was drowned with eleven others by the upsetting of the lifeboat at Whitby, February 9th, 1861, aged 50. Greater love hath no man than this, that a man lay down his life for his friends.' Now, the writer has no personal knowledge of those twelve men. They may have all been Christians. It was their highest duty to be Christians. But suppose that amongst those twelve there was one who was not a Christian, would anyone hesitate to put the above-quoted passage on his tombstone? Would anyone deny that such a man had some good intermingled with his evil? Would any reader's idea of Divine justice be satisfied by the thought that this drowned sinner had gone to torment that would never end, but that he would have such mercy shown him as may be represented by mitigated suffering? The writer would not say one word in defence of the man's sin, but he would maintain that the man had good elements in him, as well as evil, and that, while God removed the evil, He would finally save the good with an everlasting salvation.

2. A second principle is that while, as described in the later chapters of the second Epistle of Clement, as well as in Ephes. v. 29-32, Christ may bring our fleshly nature into union with His fleshly nature, He does not come into living union with the bad elements of our nature, but only with the good elements. Krummacher, in writing of the Rhine, says that it is fitting 'that goodness should connect itself with

greatness'—'Dass sich zu dem Grossen das Gute geselle.' Abram cut off from the animals a part which is called a carcase (Gen. xv.). Christ received the wise virgins, but knew not the foolish virgins. When the eagles gather to the carcase, one is to be taken, and the other left. So, when Christ is about to take to Himself a wife, He first takes 'Gomer,' a name which means 'Body of Bitterness;' but He is not said to take her as a wife. This is the only time that this woman's name is named in the history. She is the daughter of Diblaim, the 'Double Mass,' that is, she is from Flesh that is mingled good and evil. It is Christ's own union with flesh that is here symbolized. He will only be in vital union with the flesh in a good aspect, and for the production of a good seed. Even Jezreel needs to be sown and die to sin, and to rise to newness of life, for it is from the Double Mass. But this good line of the flesh is apparently regarded as dying as soon as born, for in verse 4 the Lord speaks of avenging its blood. As yet, this better nature can exist in Christ, but not in His seed. The history is showing how it is through a long moral process that we come to the higher and better Seed Process, when the adulterous woman is saved from her adultery, and sown in the earth (ii. 23). It is in this light that the writer understands the passage, 'And He went and took Gomer, the daughter of Diblaim, and she conceived, and bare to Him a son' (verse 3).

Irenæus looks at this marriage as having moral features, and speaks of it thus: 'Thus the Word of God always has, as it were, the lineaments (lineamenta) of future things, and was showing to men, as it were, representations of the dispositions (species dispositionum) of the Father, teaching us what are the things of God. But not only through visions which were seen, and through speeches which were foreknown, did He appear to the Prophets, but also in operations, that through them He might prefigure and show beforehand future things. On account of which also Hosea the prophet received a wife of fornication, prophesying by the operation that since, by committing fornication, the earth (terra), that is the men on the earth, will commit fornication against the Lord, and that, from men of this kind, God will be well pleased to take a Church that will be sanctified by the fellowship (communicatione) of His Son, thus, also, that woman has been sanctified by the fellowship of the prophet. And on account of this Paul says that the unbelieving woman is sanctified by the believing husband; thus, also, the prophet named his sons, Not having obtained mercy, and, Not a People, just as the Apostle says: "They who were not a people have become a people, and she who had not obtained mercy has obtained mercy, and, [set free] in the place where they were called but a People, there shall they be called the sons of the living God." That which was done typically by the prophet through operation (typicè per operationem factum est) the Apostle shows to be truly done in the Church by Christ. Thus also Moses received an Ethiopian wife,' etc. (Lib. IV., c. xxxvii.).

We read in the Bible of a place called Jezreel (Judg. vi. 33; 1 Sam. xxv. 43), and also of two persons, apparently, called by the same name (1 Chron. iv. 3; Hos. i. 4). Jehu, who is named in this verse, is closely associated with the place called Jezreel (2 Kings ix. 16), where

he slew Jezebel (verse 30), and whither the heads of Ahab's seventy sons were brought to him (2 Kings x. 7). But Jehu is not said to slay any man called Jezreel. How is it, then, that the blood of Jezreel is to be visited upon Jehu's house? The name 'Jehu' means 'the Living One.' Some define it 'Jehovah is He.' The name appears emblematic of One who is Divine. Jehu was to be anointed by Elisha, at God's command, to be King over Israel (1 Kings xix. 16). He rides in a chariot, and is the great destroyer of the sinful flesh (2 Kings ix. 16), as symbolized in Ahab's sons. He appears to be named here as a symbol of Christ according to the Sinaitic Process. In the human race, the living line has been cut off, as Abel's line was cut off. All are dead in sin. Hence they cannot of themselves be saved by the Seed Process. Thus Jezreel, apart from Christ, is murdered. It only lives in Christ. That higher type of life which is kept back by a lower type is so far murdered by the lower type, as the children of a King were slain at Tabor (Judg. viii. 18, 19). But God will visit the bloods of this murdered Jezreel, this line of flesh in which the Seed Process can be carried on, He will visit it upon that One Being in whom it still has life; that is, upon Jehu, the Living One, the Flesh of Christ. Thus this Jezreel has an aspect of life and of death. As regards Christ, and those in Him, he lives and is named. As regards all the rest of the human family, and as regards those who have only come to the Sinaitic Process, his blood is shed, for a lower moral type, the Sinaitic, has thrust him out of being. But with that Living One the flesh of those who believe and receive the truth shall be joined as in a marriage covenant, to die with Him as good Seed dies, and to rise with Him as good Seed rises. The blood of Jezreel will be avenged upon Christ, who is the Propitiation for sin, even for the sin of choosing a lower type of religion in preference to a higher type. Like other emblems of Christ, David and Solomon, Jehu has some evil recorded of Him (verses 29-31), a fact already considered. We know that Christ personally must be separate from sin, and that in Him is no sin. As a King representing, and in union with imperfect people, who make Him to serve by their iniquities, He is brought into a certain connection with sin. The supremacy of the Sinaitic Israel will have to pass away when the Seed Process begins, when the law is written on the heart, and when the Divine sowing commences in the valley of Jezreel. The arrows of light from Israel's bow will not be needed when the Truth is working as incorruptible seed within the heart. So it is said: 'And Jehovah said unto Him, Call his name Jezreel, for yet a little while, and I will visit the blood of Jezreel upon the house of Jehu, and will cause the kingdom of the house of Israel to cease' (verse 4). Israel is evidently a symbol of the Sinaitic Process. The Sinaitic kingdom and bow are to be superseded by the Seed Process. 'And it shall come to pass, in that day, that I will break the bow of Israel in the valley of Jezreel' (verse 5). He will break what is Sinaitic in the place of the Seed Process.

This woman next has a feminine seed. It is a symbol, apparently, of the Soulical Nature. It is not said to be born 'to Him,' for it is not as Flesh from Flesh. It is, however, in the line of Diblain, or 'the Double Mass,' and so, like Jezreel, has in it both good and evil.

God owns it, and directs it to be named ; but He only owns it as something which has not yet received mercy, but to which mercy is promised. ' And she conceived again, and bare a daughter, and He said to Him, Call her name, Not having obtained Mercy ' (verse 6). The peculiar name tends to show that this is not a literal child. It is doubtful if God would have called a child by a name implying that it had not obtained mercy. It is the name of the Soulical Nature in relation to a coming Seed Process, but which is not fully freed from the Sinaitic system. God will not go on showing unlimited mercy to the soul in a Sinaitic aspect. He will not be for ever covering the scarlet sins. He will begin to remove sins by the Seed Process. Thus, while He ceases to show abundant mercy to Sinaitic Israel, He will show His better mercy to Judah, the symbol of those passing from the Sinaitic to the Seed Process. If our sins are actually removed, we no longer need the Propitiatory covering to hide them from sight. The full stop at the end of verse 6 seems too great a division to make between the verses. The passage reads : ' For I will no more have mercy upon the house of Israel, that I should abundantly pardon them. But upon the house of Judah I will have mercy, and I will save them.' When the Seed Process comes in, the Sinaitic Process of pardon to the believing will give way to an actual dying of the flesh to sin, and an uprising to a new life. The words ' I will have mercy ' connect with ' Not having obtained mercy.' It is as if the word ' though ' followed the word ' for,' and as if the word ' yet ' began verse 7.

The salvation which Christ is to effect on behalf of those in the Seed Process is to be effected by Himself, not by Ordinances and Ceremonies, such as have a place in the Sinaitic system. On this Young Men's Grade, as in Zion, Christ will break ' the arrows of the bow, the shield, and the sword, and the battle ' (Ps. lxxvi. 3). This battle is the Lord's (2 Chron. xx. 15). We are not saved of ourselves (Ephes. ii. 8). Fleshly horses of human Ceremonialism give place to the Saviour's mighty action in the Seed Process. ' And I will save them by Jehovah, their God, and I will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen ' (verse 7). ' Some trust in chariots, and some in horses, But we will make mention of the name of the Lord our God ' (Ps. xx. 7).

After the flesh of the Seed Process Man has been manifested in Jezreel, and after the Soul of the same Seed Process Man has been manifested in Lo-ruhamah, the Mind of the same Seed Process Man is manifested in Lo-ammi. It is as a new creation. The reference to the meaning of Lo-ruhamah is unlike literal history. As in Isaac's case (Gen. xxi. 8), the meaning is a symbol of a measure of moral progress, and of moral change. This Mind, Lo-ammi, has the fleshly nature of Diblaim, or the Double-Mass, which is part good and part evil. Until the opposing qualities be less intermingled, Christ will not have true fellowship with this son. Naumachius says that the soul which has ' had intercourse with Divine words bears noble thoughts ' (Gam. Par.) :

μυγεῖσα
θεσπεσίους ἐπέσσει νοήματα φαίδιμα τίκτει.

It is, however, only the good that can produce the good ; that which is

sinful does not bear fruit unto God. As yet Christ disowns the Mind for its fleshliness. Evil is in its tabernacles. 'And she weaned Not-having-obtained-Mercy, and she conceived and bare a son. And He said, Call his name Not-My-People, for ye are not My people, and I will not be to you' (verses 8, 9). The whole history is tending to the Seed Process. God will no more show abounding Sinaitic mercy to Israel, for He will make such mercy needless by putting sin more effectually away. He will not be to them as He was in the Sinaitic Process. He will be an indwelling Saviour, saving them from their sins.

The opening sentence in verse 10 is on the Servants' Grade. We have 'sons of Israel' instead of 'Israel.' Both the expressions, as used in these chapters, pertain to the Sinaitic Process; while the terms 'Judah,' and 'sons of Judah,' as here used, go with the Seed Process. First, we are told what multitudes will be found on the Servants' Grade, and in the Sinaitic Process. 'And the number of the sons of Israel shall be as the sand of the sea, which cannot be measured nor numbered' (verse 10). After this statement the narrative passes to the Heathen Grade. On this grade the Mind, as it comes more fully into the Seed Process, is to be owned of God. 'And it shall come to pass that in the place where it was said unto them, Ye are not My people, it shall be said to them, Sons-of-the-living-God' (verse 10). It will be noticed that in the lives of these children of Hosea Time is ignored. The same class that is disowned is afterwards to be acknowledged. Moreover, the children are as numberless as the sand. How, then, can they be the literal children of a literal man? In no case are Hosea's children said to represent these multitudes. They are the multitudes. As the Seed Process advances, they on the Heathen Grade who follow what is ceremonial and outward will gather with those whose religious life is more inward and vital. They will gather to One Divine Head, even if they know Him not. They will gather to Him by coming up from the land of sinful flesh, denying its lusts. And great will be the day of God's Sowing, or the Seed Process. Multitudes, even in Heathenism, have thus had inward virtues, and have kept the flesh in restraint. 'And the sons of Judah, and the sons of Israel, shall be gathered together, and they shall appoint to themselves One Head, and they shall come up from the earth, for great shall be the day of Jezreel' (verse 11). This has not been fulfilled with literal Jews. It is reasonable to think that the chapter is moral history.

CHAPTER XVII.

HOSEA II.

THERE are many people by whom books on Mental Science and Psychology are considered very dry reading. This charge cannot be brought against the Bible. It is a Book full of living interest. All Utilitarians and Kantists, Realists and Nominalists together, do not tell us so much about man's higher nature as the Bible tells us. It is

'Mine to tell me whence I came,
Mine to teach me what I am.'

How comes it to pass, then, that a Book dealing so largely with what lies beyond the visible realm should yet be so free from metaphysical abstruseness? The writer thinks it is owing as much as anything to that system of Personification of Qualities which is so extensively adopted in the Bible. It would have been hard for us to comprehend what is unseen and indefinite had not God condescended to help our infirmities, and to invest those unseen things with form and outline, and all the attributes of personality. When the Valentinian Sophia was seeking after the Father, it was in danger of being swallowed up in the immensity, but it met with Horus, 'the power that fixes all things, and guards them from the unspeakable vastness' (Iren., Lib. I., c. i., § 2). By this system of Personification, that which would otherwise have been a cold abstraction has become a concrete reality. Like the High Churchmen who took De Foe's sarcastic 'Short and Easy Way with Dissenters' to be a serious Book, we may read some of the histories in too literal a sense. But this only shows how well our Maker knew our human needs. Sooner or later, however, His Spirit will lead us above this step into all the Truth. By personification the Bible represents Sin as Satan, or as Haman, or as Pharaoh, or as a Dragon and a Serpent. The soul is a Woman, or a Watered Garden. The spirit is a Man, or a Deep. The Flesh is Egypt. Spiritual Wickedness is Babylon, or a High Tower. The Bible is the truest Representative of that system of Personification without which Poetry could have no existence. Its figures have enriched our mightiest poets. In this Book of Hosea Death had been personified as having plagues (xiii. 14) long before Shakespeare wrote in beautiful words :

' Within the hollow crown
That rounds the mortal temples of a king,
Keeps Death his court, and there the antic sits,
Scoffing his state, and grinning at his pomp ;
Allowing him a breath, a little scene,
To monarchize, be feared, and kill with looks ;
Infusing him with self and vain conceit,
As if this flesh, which walls about our life,
Were brass impregnable ; and, humoured thus,
Comes at the last, and, with a little pin,
Bores through his castle wall, and—farewell king !'

By this law of the Personification of Negations and Qualities, the names of qualities are sometimes applied to the persons. So we read of Dominions, Principalities, Rule, Powers. Mention is made of 'those Virtues and inferior Angels': 'Virtutes igitur illas et Angelos inferiores' (Ad Om. Hæret. Libel.). The Bible is God's gift, even to the way-faring man, and unlettered men are prone to poetic personification. In the early periods of history, when men wished to put truth vividly, they often personified. Plutarch, writing of the Spartan Ægesilaus, says: 'There is a Persian coin having the image of an archer, and when he was marching back he said that he had been driven from Asia by the king with thirty thousand archers. For that number of gold Darics having been brought by Timocrates to Athens and Thebes, and distributed amongst the Demagogues, the people were led into a war against the Spartans' (Apo. Lacon.).

In this second chapter of Hosea, the law of Personification is extensively illustrated. It is not possible to reconcile what is said with the strict requirements of literal history. Two people are named, having names directly opposite to the name of Hosea's later-born son and daughter. Instead of 'Not-a-People,' we read of 'My-People,' and instead of 'Not-having-obtained-Mercy,' we read of 'Having-obtained-Mercy.' How can these be the same children? And yet the narrative regards them as if from the mother previously described. Moreover, 'My-People' is regarded as having brethren, and 'Having-obtained-Mercy' is regarded as having sisters. Is it not clear, therefore, that each child embodies a large class? How can the literalist account for these children having different names, and for the absolute identification of the children with great moral classes? As we have said, there is no allusion to the children being signs of these moral classes.

The writer holds that this distinction of names is in harmony with what precedes. 'Diblain,' the founder of the line on the Woman's side, is 'Double-Mass.' Like the Egypt of Joseph's time, and the Egypt of a later era, 'Diblain' represents the flesh in a good and in an evil aspect. Like Jacob and Esau, these opposing Elements are to be separated from the womb. One part is to be made to honour, and one to dishonour. While they are blended, Jehovah only gives them names of evil significance. But now He begins to own the good Element in distinction from the bad Element. We can better understand this chapter if we bear in mind that Gomer is as two conjoined women, one of whom God never owns as His wife, while He does own the other as His wife, when the sinful half has been put away (verse 19). So the Mind is as two conjoined men—Lo-ammi and Ammi. The latter is the good part. In like manner the Soul is as a double. There are Lo-ruhamah and Ruhamah. The latter is the good half. The woman spoken of in verses 1-5 is spoken of in the third person. She is the evil half. She never becomes God's wife. With verse 6 a change comes in. There is a woman who is first addressed in the second person. 'Thy way.' Even this second and better woman, so far as she follows evil, is spoken of in the third person, for she is acting like the evil woman. But when she is coming back to God, and becoming His wife, she is addressed in the second person (verses 16, 19). It is only in so far as she named Baalim, and followed them, that she is referred to in the third person (verse 17). The writer thinks that it will be found to be a principle justified by the examination of this chapter that Gomer is two conjoined women—one bad, the other good. The bad one is delineated in verses 1-5. The good one is delineated in the rest of the chapter. Even she who is good in nature yields, in some measure, to evil. But she finally comes into covenant with God.

The order of the grades in this chapter is as follows: Young Men, Servants' Grade, Heathen, Young Men. The portions divide thus:

(a) Verses 1-5, inclusive, are on the Young Men's Grade. We have the words 'people' (Ammi), אֲמִי, 'she.'

(b) Verses 6, 7, are on the Servants' Grade. They have the words 'Behold' and 'find' twice used.

(c) Verses 8-20 are on the Heathen Grade. The fact that verse 8 brings in a new grade shows that it is an error to translate the Hebrew 'and,' at the beginning of this verse, by the word 'for.' The word שָׁנָה, 'she,' in verse 8, conjoins with 'made,' in the same verse. The word 'behold,' in verse 14, and the word 'there,' twice used in verse 15, conjoin with 'youth,' in verse 15. The word הִנֵּה, 'this,' used in verses 16, 18, appears to conjoin with עִמִּי, 'with,' twice used in verse 18.

The rest of the chapter is on the Young Men's Grade. It has הִנֵּה, 'this' (verses 21, 23), and 'people.'

It will be seen from verse 1 that there are some brethren of Ammi, or 'My People,' who are in a certain distinction from the class covered by the term 'My People.' So there are some sisters of Ruhamah, or 'Having-obtained-Mercy,' who are in a certain distinction from the class covered by the term 'Ruhamah.' It is evidence in support of the view that Ruhamah, the daughter, is a symbol of the Soul, the feminine part in man, that even when a class begins to be separated from her, all that evil class that is being put away is regarded as feminine. All are sisters. So the evil class being put away from Ammi, or the Mind, are all masculine. They are designated 'brethren.' How would the literalist account for this close association of Ruhamah with what is feminine? This fact that there is a division, both in the woman and in her children, shows that the term 'Diblain,' or 'Double-Mass,' in i. 3, is a word of much importance. 'Through this history, God is discerning and distinguishing between these evil and good Elements. He bids the good seed taunt the accursed brethren, who are a seed of sin, even though they be born from the same mother. 'My-People, say ye to your brethren; and to your sisters, Having-obtained-Mercy, Contend against your mother, contend' (verses 1, 2). Thus 'Ammi,' or 'My People,' is not one, but many. So the evil brethren are many. God wishes the bad to be turned against itself, and to be confused and confounded. Our Versions read: 'Plead with your mother, plead!' Why, then, should not Ammi and Ruhamah have pleaded themselves? Why should they have told the brethren and sisters to do it? The word נִכַּח is sometimes used of pleading a cause as an advocate would plead (1 Sam. xxiv. 15; Ps. cxix. 154), but this is different from pleading in the sense of imploring. The most common meaning of this word is 'to contend,' 'to strive with.' It is so used in iv. 1, 4, 'The Lord hath a contention.' 'Let no man strive,' 'As they that strive.' So Jacob chode or contended with Laban (Gen. xxxi. 36). The idea seems to be as follows. When the Lord is for a man, nobody dare contend with him. So it is said: 'He is near that justifieth me; who will contend with me?' (Is. l. 8). But so far as this woman is the mother of the bad Element, Hosea is not her Husband. He will not champion her cause. He will give her up to be tormented by her bad seed of Lusts, as Acteon was torn by his own dogs, or as Milton represents the seed of Sin tearing their mother.

'Of that rape begot
These yelling monsters, that with ceaseless cry
Surround me, as thou saw'st; hourly conceived

And hourly born, with sorrow infinite
 To me ; for, when they list, into the womb
 That bred them they return, and howl and gnaw
 My bowels, their repast ; then, bursting forth,
 Afresh with conscious terrors vex me round,
 That rest or intermission none I find.'

The passage shows us how our pleasant vices may indeed become whips to scourge us, and how that which we have prized may eat our flesh as fire (Jas. v. 3). So far from defending the wife of whoredoms in relation to the bad seed, God will send an evil spirit between them as He did between Abimelech and the men of Shechem (Judg. ix. 23). He stirs up the evil seed against the offending mother, and as, in relation to them, He is not her Husband, and she is not His Wife, He will not justify her when she reaps from the flesh even as she had sown to it. Hence the writer would read : ' Say to your brethren, My-People ; and to your sisters, Having-obtained-Mercy, Contend against your mother, contend, for this one is not My wife, and I am not her Husband.'

Christ bids the evil Element to be estranged from its evil actions, otherwise He will smite it in sore judgement. He will never enter into a marriage covenant with this woman of evil, and sow her to Himself in the earth. ' And let her put away her whoredoms from her face, and her adulteries from between her breasts ' (verse 2). Her sins are personified. Like Jezebel with her painted eyes (2 Kings ix. 30), or the harlot with a hardened face (Prov. vii. 13), this woman has her sin outwardly manifested. The shameful lewdness of imperial Rome, as described by Juvenal, may find its analogue in the moral realm to which the Book of Hosea is here directing its censures. Juvenal refers to the queen, the wife of Claudius, with her jewelled breasts ('*papillis auratis*'), haunting the dens of uncleanness (Lib. VI., v. 122). He describes the rich woman

' *Interea foeda aspectu, ridendaque, multo
 Pane tumet facies, aut Pinguis Poppæana
 Spirat.*'

(*Id.*, vv. 460, 461.)

' Meanwhile her face, filthy of aspect, and ridiculous, swells with much paste, or steams with fat Poppæan ointments.'

God says to the moral adulteress, that she has fretted Him in all these things (Ezek. xvi. 43). The woman of evil must put away all this adultery. If she refuses, Christ will punish her with shame, and make her as a dry and thirsty land or flesh, instead of like well-watered land, bringing forth herbs meet. The flesh of sin will be as uncovered by the beautiful garments of righteousness, as Adam and Eve were uncovered, or as a child is uncovered at birth. ' To show naked ' is an idiom used in German to denote exposure of weakness. The incensed Marlowe, as described by Tieck, says to the Soothsayer : ' Aber zu sehr, alter Schwarzkünstler, habt ihr euch bloss gegeben '—' But too much, old necromancer, hast thou exhibited thyself naked.' ' Lest I strip her naked, and set her as in the day that she was born, and place her as a wilderness, and set her as a dry land, and cause her to die with thirst ' (verse 3). The rebellious dwell in a parched land (Ps. lxxviii. 6). In

the parched land the flesh of the rich man had to die of thirst. The land that is barren of good is nigh unto cursing and burning.

The evil seed to whom My-People and Having-obtained-Mercy were to speak, are an evil generation, a carcase for the devouring eagles. Upon them God will never have mercy. He will utterly destroy sin. 'And upon her sons I will not have mercy, for they are sons of whoredom.' Now, in i. 7, God has said that He will have mercy upon the house of Judah. So, in ii. 23, He is said to have mercy upon Lo-Ruhamah, or Not-having-obtained-Mercy, who is one of these children. How, then, can the literalist reconcile the two statements that He will not have mercy and that He will have mercy? The writer holds that this verse shows that there are two classes of children. 'Her children' are in contrast with 'My-People' and 'Having-obtained-Mercy' (verse 1). Hence it is for ever true that God will not have mercy upon the children who are 'her children,' for they come from the evil side of Diblaim, or the Double-Mass. They are vessels of wrath fitted to destruction. This narrative answers closely to what is said of how Christ, in the Valentinian system, separates the two substances, one a bad one from Passions, and the other a suffering one from Conversion (Iren., Lib. I., c. i., § 8).

As the mother of an evil Element in the flesh, this woman had gone far from God. She had gone down to Egypt, or the flesh, and that in a sinful aspect. 'She multiplied her whoredoms, remembering the days of her youth, wherein she had played the harlot in the land of Egypt. And she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses. Thus thou callest to remembrance the lewdness of thy youth, in the bruising of thy teats by the Egyptians for the breasts of thy youth' (Ezek. xxiii. 19-21). Philo says: 'Of these things before typified, it is needful to know that Egypt is the symbol of the Lusts' (*ὅτι παῖδων μὲν Αἰγυπτῶς σύμβολόν ἐστι*, De Cong., Erud. xv.). 'For their mother hath played the harlot, she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread, and my water, my wool and my flax, mine oil and my drinks' (verse 5). The word 'my,' attached to these words, shows that she had a proprietorship in these products. They were such as fitted her evil lusts, the fruits which her soul lusted after (Rev. xviii. 14). Love of the world and its perishable possessions is adultery against God. This moral harlot loved her hire (ix. 1). The wealth and luxury of the world have often tempted souls astray. Men have too often been 'broken in pieces by wealth'—*διαθρυπτομένοις πλούτῳ*. (Æsch. Prom., v. 910). These worldly vanities are often closely associated with sin.

'Criminibus debent hortos, prætoria, mensas,
Argentum vetus, et stantem extra pocula caprum.'

(Juv., Lib. VI., vv. 75, 76.)

'They owe to their crimes, their gardens, their palaces, their tables, their old silver, and the boar embossed outside their cups.'

These have often been the hire of literal adulteresses. Lucian, speaking of the gifts given by Deinias, the son of Lyson, to Charicleia the harlot,

says: 'Moreover, the gifts bestowed upon her were not such as fruits and crowns, but entire houses (*συνοικίαι*), and fields, and female attendants, and gay garments, and as much gold as she might wish. What? Why, in short, the house of Lyson, the most illustrious in Ionia, was already exhausted and emptied' (§ 523). So, in a moral sense, these worldly possessions have often become the hire of harlotry against God. Jesus tells us not to lay up treasures on earth, but in heaven.

We come in verse 5 to the Servants' Grade. God will intervene to check the working of apostasy, so far as respects the good half of Gomer. Juvenal says satirically: 'Let riches conquer'—'*Vincant divitiæ*' (Lib. I., verse 110). But God will not allow wealth to conquer in the battle between good and evil. There has ever been in men a consciousness that wealth and pleasure were not the chief good. *Ægesilaus* charged his friends to be zealous to be rich in manliness and in virtue, not in money (Plut., *Apoph.*, § 31). *Socrates* speaks with a noble contempt about such corporeal things as a man may touch, and see, and drink, and eat, and use for purposes of lust (Plato, *Phæd.*, c. xxx.). God causes the erring flesh to meet with what hinders and pains it—fences and thorns. He does not cast off His erring people, or leave them to their own sin, but makes their way of transgression hard to turn them from it. 'Therefore, behold, I will hedge up thy way with thorns, and I will make a fence against her, and she shall not find her paths' (verse 6). *Inachus*, conversing with *Prometheus*, says:

Θεόσυτόν τε νόσον ὠ-
νόμασας, ἃ μαραίνει με χρί-
ουσα κέντροισι φοιταλέουσιν·

(*Æsch.*, *Desmot.*, vv. 614-616.)

'Thou who hast named the god-sent disease which is wasting me away, stinging me with maddening stings.'

So the pricking thorns which sting and trouble the sinning flesh are a God-sent disease. No peace is to be to the wicked. Evil-doing is not to end in satisfaction. This woman cannot find the lovers she seeks, and becomes lost in her paths of error. She seeks and follows, but never finds or overtakes. 'And she shall follow after her lovers, and shall not overtake them; and she shall seek them, and shall not find them' (verse 7). The Greeks said: 'A bad man is unfortunate, even if he is fortunate' (*Gnom.*).

Ἄνῃρ πονηρὸς δυστυχεῖ, καὶ ἐὺτυχῇ.

This is true, for God says to such: 'I will curse your blessings' (*Mal.* ii. 2). This erring Woman finds vanity and vexation in the way of error. Then she begins to think of reforming. In speaking of returning to her first Husband she is probably alluding to the Sinaitic Process, and to Christ in His relation to those under that Process. She becomes zealous to reform her ritual, rather than after inward life. She thinks of amending her ways, but Christ is about to bring her into a closer union than that. He is about to sow the incorruptible seed within the heart, and to bring this Flesh into vital union with Himself. 'And she said, I will go and return to my First Husband, for then was it better with me than now' (verse 7).

Verse 8 brings in the Heathen Grade. Different words are used in this verse to describe God's gifts to this Woman from the words used in verse 5. Moreover, most of these words are preceded by the word 'the,' as if the corn, and the vine-fruit, and the oil, were pre-eminent and excellent gifts. God gave her precious things, but she neither knew the gifts nor the Giver. The living bread was left uneaten, the vine-fruit from Christ yielded not drink of life for her, the oil of gladness did not make her face to shine. The silver of a purified righteousness was unbought by her (Mal. iii. 3). The choicest worldly treasures were made into idols or masters instead of being used for God's glory. Of the ignorance of this Woman it is said: 'And she did not know that I gave to her the corn, and the vine-fruit, and the oil, and I multiplied silver to her, and they made (פִּזְּוּ) gold to Baal' (verse 8). The writer thinks that the Hebrew does not justify the reading that they used for Baal the silver and gold which God had given. The word 'Baal' means 'master,' 'husband,' as well as an idol. It is not improbable that the closing sentence means that they served Mammon, making it a master, and becoming wedded to it as to a husband.

The writer would also attach a different meaning to the Hebrew of verse 9 from that given in our Versions. The Revised Version reads: 'Therefore will I take back My corn in the time thereof, and My wine in the season thereof, and will pluck away My wool and My flax which should have covered her nakedness.' This teaches that God will take back His gift. But Paul says: 'The gifts and the calling of God are without repentance' (Rom. xi. 29). This history in Hosea relates to those who are being called by Christ to the Seed Process. Again, the allusion to the season and time shows that this is regarded as growing corn. Hence it cannot well be the corn previously given. Further, since the wool and the flax are to be plucked off, that from which they are plucked must previously have been covered by them, and could not have been naked. The Hebrew idioms for hypothetical and indirect expressions (Gen. xxvi. 10; xxvii. 12; xxviii. 20, etc.) are somewhat varied, but the Hebrew of this verse does not appear to justify the reading 'which should have covered.' It is a constraining of the text to conformity with literal ideas rather than a translation. In the Bible, the word 'return' has various significations. Sometimes it indicates a relenting—'Who knoweth whether He will not turn and repent?' (Joel ii. 14). Sometimes a coming to judge—'I will not return to destroy' (Hos. xi. 9). Sometimes a dying—'Return, ye children of men' (Ps. xc. 3). The writer believes that in this passage the word is a symbol of dying, and in accord with that sowing of Christ's flesh in the earth which is to bear fruit (John xii. 23, 24). Again, the verb 'to take' means to take possession, as the wise take souls (Prov. xi. 30). A covering such as flax or skin is a symbol of righteousness. The writer thinks that the verse is teaching that when the time of the Seed Process comes, the time when Christ begins to be in men as living Seed, when He begins to write His law upon the heart, and to sow good seed therein, He will return in death, taking to Himself all the true corn of His floor, and all the vine-fruit in Himself the living Vine, and also dying with it to rise to a new life. He will also take away that

Sinaitic and legal righteousness which, like flax or wool, was an outside covering. He will do this because He is now about to reveal to the Woman her inward shame, and to be in Her an inwrought righteousness. We may read: 'Therefore I will return, and I will take My corn in its season, and My vine-fruit in its appointed time, and I will pluck away My wool and My flax for covering her nakedness' (verse 9). It is as if it said: 'That covered, or that was used to cover, her nakedness.' The better righteousness, actual and inwrought, of the Seed Process is to take its place. But both are of Christ.

These verses appear to be indicating the change from the Sinaitic to the Seed Process. That which was outward and legal gives place to what is inwrought and living. Hence, in regard to this Woman, the outward covering is said to be taken away. She is to be manifested in the sight of her former tempters as one naked. The word נִגְלָה means the 'vagina.' It does not necessarily mean 'lewdness' or 'shame.' At the same time, it is difficult to see how it could be better rendered than by some such word as 'shame.' It is said that a Man shall not deliver her from His hand. The word 'man,' with 'not,' sometimes means 'not any' (Deut. vii. 24). But in such case it does not exclude some particular one. There is a Man of God's right hand (Ps. lxxx. 17) who is pre-eminently a Deliverer. This passage may be implying that Christ, the Son of Man, will not be a Deliverer as under the Sinaitic process by becoming Himself the *τέλος* of Law. He will be a Deliverer in a better sense—by working in us all the good pleasure of His will. There is a disparaging of things outward throughout these verses. The taking away of a righteousness or covering of imputation, and the cessation of the Sinaitic deliverance, is thus set forth: 'And now I will reveal her shame to the eyes of her lovers, and a Man shall not deliver her from my hand' (verse 10). In harmony with this supercession of the Sinaitic righteousness, there is to be a supercession of the Sinaitic feasts and ordinances. They are to be done away. This allusion to feasts, etc., shows in what an Adamic aspect this Woman of flesh is being described. 'And I will also cause all her mirth to cease, her feasts, her new moons, and her sabbaths, and all her appointed festivals' (verse 11). These ordinances have a Sinaitic aspect (Is. i. 13, 14). But God will have something more spiritual in the worship of the latter day. Paul speaks of these Sinaitic ordinances as but a shadow, of which Christ is the Body (Col. ii. 16, 17).

There is a vine-tree of the forest which is a symbol of something fleshly in Jerusalem, or the Sinaitic system, and which Christ gives up to be devoured (Ezek. xv.). The vine is a symbol of blood-shedding, as the fig-tree from which Adam made leaves is sometimes a symbol of a human covering of righteousness. All the blood-shedding and pride of self-righteousness which have been as a reward given from what this Fleshly Nature loved is to be as wood for the destroying fire, or as food for the fleshly beasts in that fleshly nature. Christ turns evil against itself, as the forest multiplied to devour the people (2 Sam. xviii. 8). 'And I will lay waste her vine, and her fig-trees, of which she said, They are my hire which my lovers gave to me, and I will set them for a forest, and beasts of the field shall devour them' (verse 12). The

fleshly elements in the Sinaitic system have tended to its overthrow, and will continue so to do.

Not only is the legal righteousness to be superseded, and not only are the Sinaitic ordinances to be abolished, and the fleshly shedding of blood and righteousness of works to be destroyed or spiritualized: there is also to be a visiting upon the flesh of punishment for sin. Even when the Seed Process begins, the flesh has still to die with Christ. But all the suffering for sin in the flesh tends to a higher life which is according to God's will (1 Pet. iv. 1-3). 'And I will visit upon her the days of the Baalim unto which she burned incense, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot Me, saith Jehovah' (verse 13). The next verses show what mercy and what remedial virtue are in Christ's visitation upon the erring flesh of those whom He is about to save. He who draws with the cords of a man, with bands of love (xi. 4), until His followers run after Him (Cant. i. 4), will draw this Woman by a loving constraint. 'Therefore, behold, I will allure her.' Trial is to have a place in this remedial system, as well as constraining love. The wilderness is a Scriptural emblem of trial. God led His people therein to humble and prove them (Deut. viii. 2). David speaks of the day of Massah, or Strife, in the wilderness (Ps. xcv. 8). Jesus was led into the wilderness to be tempted (Luke iv. 1). In the 'Cebetis Tabula,' the way to the True Discipline lies through a desert region where no man dwells: *οὐδὲις ἐπιματοικεῖ, ἀλλ' ἔρημος δοκεῖ εἶναι* (c. xv.). He says: 'I will cause her to walk towards the wilderness.' When trial has done its work, she will come up 'from the wilderness, Leaning upon her beloved' (Cant. viii. 5). As well as loving constraint and trial, there is to be some action of Divine Truth which comes to the heart. It is to be a law upon the heart, as well as a word of comfort to the heart. 'I will speak unto her heart' (verse 14; Is. xl. 2).

We have seen that vineyards and wine appear to be a Scriptural symbol of blood-shedding. They who die daily with Christ in a baptism for the dead bodies are having their time of vintage and grape-pressing. The allusion to vineyards being given betokens suffering in the flesh, and a baptism into death. 'And I will give to her her vineyards from there' (verse 15). If the word 'there' refers to the wilderness, it accords with the view that the wilderness indicates a realm of trial. In its baptism into death, the soul will put away sin from its members, as Joshua put away the sin that was in the midst of Israel (vii. 13). Sin in the camp is the Achan that troubles Israel. Joshua and all Israel rose against Achan, and brought him away from the camp, and stoned him in the valley of Achor (verses 25, 26). When, by God's Grace, we are led to stone the sin in our earth or flesh in the midst of our tent, or soulical body of flesh (verse 21), when we trouble the lusts that had troubled us, God is giving us the valley of Achor, or Troubling, for a door of hope. Our fleshly animal nature may have its baptism into death in that valley, but it will be to us a valley of rest from sin (1 Pet. iv. 1). 'And Sharon shall be a fold of flocks, and the valley of Achor a place for herds to lie down in, for My people that have sought Me' (Is. lxv. 10). In what sense would the literalist say that the valley of

Achor is given for a door of hope? Some think that this prophecy was fulfilled when Christ talked with the woman of Samaria. It is one reason for doubting the literal theory that it sets the Scripture in such poor perspective, and limits its issues and proportions. Thus this prophecy respecting the valley of Achor is made to refer to one event occurring on one particular day, and affecting one individual. But if this valley be the realm in which we stone the sins that trouble our flesh, the prophecy assumes wider and more majestic proportions. We see that it relates to events perpetual in duration, and bringing unnumbered millions of the human race within their world-wide influence. It is in the foregoing sense that the writer would apply the words: 'And the valley of Achor for a door of hope' (verse 15).

The Hebrew verb *אָנַח* means (1) 'To cry out, or sing' (Ex. xxxii. 18; Ps. cxlvii. 7). (2) 'To answer' (Is. l. 2). The word is used several times in verses 21, 22, where it is followed in each case by an object, and evidently means 'answer.' In this sense it commonly, but not invariably (Job iii. 2), has an object expressed or clearly implied. The Revised Version renders it 'answer' in verse 15, and puts 'sing' in the margin. This history relates to those who are being called, and who are to come to Zion by the Seed Process. Job associates the ideas of calling and answering with a change in the flesh. 'Thou shouldest call, and I will answer Thee' (xiv. 15). The writer thinks that the word implies a hearkening to the Divine call in the beginning of the Seed Process. It will no more be said: 'I have called, and ye refused.' The flesh will respond to the Divine voice. The coming up out of Egypt is the cessation of an era of bondage to sinful flesh. 'And she shall make answer there, according to the days of her youth, and according to the day of her coming up from the land of Egypt' (verse 15).

When this Woman begins to answer to the Divine call, and to suffer in the flesh, Christ will be coming into true fellowship with her, according to the Divine command (i. 2). He will now be taking her for a wife, and she will avouch Him for her Husband, not for her Master. Some distinguish the words *אָדָם*, 'man,' and *אֲדָנָי*, 'lord,' 'possessor,' 'husband,' by rendering the former word 'Man-Husband,' and the latter word 'Master-Husband.' The Revised Version renders the latter word 'Master.' The Woman is not yet sown in the earth (verse 23). 'And it shall come to pass, in that day, saith Jehovah, thou shalt call Me, My Husband, and shalt call Me no more, My Master' (verse 16). God is spoken of as taking His word out of our mouth (Ps. cxix. 43), or putting it in (Is. li. 16). His sharp arrows pierce the deceitful tongue (Ps. cxx. 2-4), and He delivers our souls from lying lips. He will make His people ashamed of the very names of their old idols, and cause a blessed forgetfulness of former sins. Paul says: 'What fruit, then, had ye at that time in the things whereof ye are now ashamed?' (Rom. vi. 21). The putting away of the names of Baalim implies the putting away of the Baalim themselves. The passage shows us how effectually the evil is to be put away. That which had been from 'Diblain,' or the 'Double Mass,' is now to be as one Element only, and that good. Philo says: 'Verumtamen bonum affine est septenario, maulm autem

frater est dualitatis'—'Nevertheless, that which is good has an affinity with the number seven, but that which is evil is the brother of duality' (In Genes. Serm. 2, c. xii.). In this history, 'Diblain,' or the 'Double Mass,' implies evil and good. So far, it is as an analogue of the Tree of Knowledge of Good and Evil. But God is now putting away the evil from mouth and memory. 'And I will put away the names of the Baalim from her mouth, and they shall no more be mentioned (or remembered) by their name' (verse 17). When the evil in the flesh is put apart, Christ will enter into a marriage covenant with the sinless part that is left. It was the ambition of good men of old to have fellowship with the gods. Theognis says:

*Εὐδαίμων ἔην καὶ θεοῖς φίλος ἀθανάτοισιν
Κύρην· ἄρετῆς δ' ἄλλης οὐδεμῆς ἔραμαι.*

(Par., vv. 653, 654.)

'May I be happy, O Kurnus, and dear to the immortal gods. I long for no other virtue.'

Socrates is represented in the 'Phædro' of Plato as praying thus: ὦ Πάν τε καὶ ἄλλοι θεοὶ δοῦντέ μοι τᾶνδον εἶναι καλῶ—'O Pan, and all ye other gods, grant to me that I may be beautiful within!' That which is pure in man's flesh is dear to Christ, and He takes it into covenant with Himself. This pure flesh is a pure earth, according to that Scriptural symbol by which the earth betokens the flesh. Philo says: 'Cœlum est symbolice humanus intellectus, terra autem sensus et corpus'—'Heaven is symbolically the human intellect, but the earth is the sense and the body' (In Genes. Serm. 2, c. xviii.). This doctrine rests on a Scriptural foundation. In the verse we are considering, the fleshly nature is regarded as an earth. Its affections are the beasts therein. Mention is made of heaven, but it is the heaven in which fowls fly (verse 18; vii. 12), and from which, apparently, showers come (verse 21). It is not the heaven above the firmament, which is so often contrasted with earth. It is but as the higher part of the earthly or fleshly system. Christ will make a covenant with all this earth of pure flesh, making it one flesh with Him (Ephes. v. 31, 32), taking away also the hostile elements—the bow, and the sword, and the battle—and causing it to lie down trustfully. 'And in that day will I make a covenant for them with beasts of the field, and with fowls of the heavens, and creeping things of the ground (Adamah); and I will break the bow, and the sword, and the battle, from the earth' (Ps. xlv. 9), 'and I will make them to lie down in confidence' (verse 18). Does the reader suppose that literal animals are ever to be different in their aspect towards Christians from what they are now? What, then, is this covenant with the beasts? It is that moral renovation of man's animal nature, and the beasts or passions therein, of which Virgil writes in his Fourth Eclogue. Lactantius says of it (Epit., c. lxxii.): 'Bestiæ deposita feritate mansuescent, lupus inter pecudes errabit innoxius; vitulus cum leone pascetur, columba cum accipitre congregabitur, serpens virus non habebit, nullum animal vivet ex sanguine; omnibus enim copiosum atque innocentem victum ministrabit'—'Beasts will become tame, having laid aside their ferocity; the wolf will roam harmlessly amongst the sheep; the calf will feed with the lion; the dove will gather with the hawk;

the serpent will have no venom—no animal will live on blood, for God will give to them all plentiful and innocent sustenance.’ Even if literal animals thus associated, it is not as important an event as for man’s animal instincts to be tamed and made gentle, an event to which this covenant with the beasts is applicable. When the ferocious instincts, or animals in man, are subdued, war will cease. The bow, and sword, and battle will be broken out of the land. There never will be this peace and confidence until Christ has subdued our animal passions within, and thus made a covenant for us with the beasts of the fleshly field. Here, as in many other passages, the field is an emblem of that sinful flesh to which the serpent belongs, and in which Cain murdered Abel. The expression ‘subject all things to Himself’ (Phil. iii. 21) may hint at inward animals. When the Apostle speaks of a mark of the beast being on the forehead (Rev. xiii. 16, 17), it is fair to infer that the beast whose mark is without is a beast that is within. So, because at his birth, and through life, the bloodthirsty Pappenheim had two red stripes like a sword on his forehead, it was believed ‘that the future calling of the man was indicated on the forehead of the child’ (Schil. Dreis. Krieg, Part II., p. 134). So Milton regarded Adam’s inward perfections as being indicated by his being ‘upright with front serene.’ Schiller, in his ‘Song of the Bell,’ shows how, in times of anarchy, the inward beasts break loose :

‘Da werden Weiber zu Hyänen,
Und treiben mit Entsetzen Scherz :
Noch zucken, mit des Panther’s Zähnen,
Zerreissen sie des Feindes Herz.

* * * * *

Gefährlich ist’s, den Leu zu wecken,
Verderblich ist des Tiger’s Zahn,
Jedoch der schrecklichste der Schrecken,
Das ist der Mensch in seinem Wahn.’

‘Then women become hyenas, and mock at fear : yet, rushing on, with the teeth of a panther they tear the enemy’s heart. . . . Dangerous is it to wake up the lion ; the tooth of the tiger is destructive, but the most frightful of terrors is man in his madness.’

This covenant is to be of Christ’s making. Moreover, it is to be an abiding covenant, and a covenant made in mercy, and love, and righteousness. Such features are evidence that this Woman is not a literal Woman. She is not even a limited class. She is the Church into which Christ enters, to become its Seed of Life. As well as the figure of a covenant, we have the figure of a marriage. The Woman is Christ’s Bride. Three times He promises to take her to Himself. She is to be bound to Him as by a threefold cord. ‘And I will betroth thee to Me for ever ; yea, I will betroth thee unto Me in righteousness, and in judgement, and in lovingkindness, and in mercies. And I will betroth thee unto Me in faithfulness, and thou shalt know Jehovah’ (verse 20).

Verse 21 brings in the Young Men’s Grade. On this grade there is to be a sowing to Christ in the earth. But as that great day of Jezreel, or God’s sowing, draws near, there is wonderful harmony of operation in all the seasons that rule this soulical earth. As if it were a literal earth,

and the seed sown were literal seed, there is a use of elemental imagery. The greater will be answering the Seed-Process 'call,' and stooping to the need of the less. God will answer the terrestrial heavens where the birds fly, and where the clouds full of blessing will hang over this living earth. God does not answer as a servant answers a master. He answers in mercy and blessing (Ps. xxvii. 7). The word 'answer' implies a call, and the call implies the Seed Process. The first use of the word 'answer' in this verse probably shows the aspect in which the other uses are to be regarded. The Woman is to be sown as seed is sown; that is, to die and to live again with Christ. Jehovah, as the primary Source of good, will answer the needs of the terrestrial heavens. He will command the clouds in this realm of Divine agriculture, where man's flesh is the earth. It is God who brings the clouds over the literal earth. 'Solet latis nubes inducere teris'—'He is wont to bring the clouds over the broad lands' (Ovid, Lib. II., verse 307). So, in the moral realm, all clouds of blessing are from Him. These heavens will answer the earth. Showers shall satisfy, and be adapted to, the needs of this moral earth. 'My doctrine shall drop as the rain, My speech shall distil as the dew, As the small rain upon the tender grass, And as the showers upon the herb' (Deut. xxxii. 2). The earth shall answer to the living seed. It shall meet its need, and give a place for its reception, and help it to bear fruit unto God's praise. And this living fruit shall answer to Jezreel; that is, meet the need of, or help, the new and perfect Seed Process man, 'God's Sowing.' As there is harmony between sun and cloud, and rain and earth, and fruit, and seed, and growth, so in the moral realm, where man's pure flesh in union with Christ is the earth, all shall be in harmony. 'For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater, So shall My word be that goeth forth out of My mouth' (Is. lv. 10, 11). 'And it shall come to pass, in that day, I will answer, saith Jehovah, I will answer the heavens, and they shall answer the earth; And the earth shall answer the corn, and the vine-fruit, and the oil, and they shall answer Jezreel' (verse 24).

This Seed Process sowing is to be effected by Christ, and it will be a sowing to Him. The Church will be thereby brought into living and spiritual fellowship with Him. 'And I will sow her to Me in the earth.' So, according to i. 7, mercy is to be shown to Judah, or 'Not-having-obtained-Mercy.' 'And I will have mercy upon Not-having-obtained-Mercy.' This shows how those from whom the evil half is being put away are to be mercifully received when the age of the Seed Process comes fully in. They are not to suffer destruction of the flesh with the ungodly. Moreover, these saved people are to respond to the Divine acknowledgement of them, and to avouch the Lord for their God. 'And I will say to Not-My-People, Thou art My-People, and this one will say, My-God' (verse 23).

CHAPTER XVIII.

HOSEA III.

IN Plutarch's touching letter, or remaining fragment of a letter, to his wife on the death of their little daughter ('*Consolatio ad Uxorem*'), we have a pleasant picture of domestic happiness as existing in the olden time. To have found his wife cast down with excess of sorrow would have pained him, Plutarch says, more than the bereavement. After reading such a letter we could not conceive it possible that Plutarch should have married a wife of whoredom in addition to the wife he loved so well. The purity of Socrates has sometimes been brought into question, and Xanthippe, his wife, has been represented as a vixenish woman. But the great philosopher would not have done his wife so much dishonour as to marry harlots. Yet some literalists would have us think that Jehovah directed a literal man called Hosea to marry harlots, and to become a polygamist. All that is said in the first two chapters of Hosea implies that the first wife and her children continue to live on. No hint is given of their death. Hence the second command to have a woman for wife, if literally understood, would imply a Divine sanction to both impurity and polygamy. But such a monstrous supposition would be at variance with the whole spirit of the Bible, and with all that it teaches us of God's purity.

Some features of this short chapter may help us to understand its meaning:

1. Nothing is said in it of earth or land. This goes to show that it does not relate so closely to the flesh as did the preceding chapters.

2. Hosea is not told now to 'take' (i. 2) a woman, but He is told to 'love' one (iii. 1). This distinction goes to prove that while, in the first case, there is actual contact with the Woman, in the latter case the woman does not come into such close connection with Hosea, or Jesus.

3. This second Woman appears to be the only one of her kind, and not one out of many. He says: 'So I bought her' (verse 2). He does not say: 'So I bought a woman.' This second woman stands alone. Nothing is said of her having children. Her days are as the days of a nation. She abides many days (verse 3), as the sons of Israel abide many days (verse 4). These latter features do not comport with literal history.

4. All this chapter is on the Servants' Grade. Hence it does not apply to ignorant Heathen. The grade words are 'sons of Israel,' used three times (verses 1, 4, 5). The absence of allusion to children tends to show that this woman is not a Woman regarded according to Constitutional parts, Body of Flesh, Soul, Mind, but in a more general aspect.

5. Every one of the foregoing features tends to show that this chapter refers to the Jewish people. It describes a class on the Grade of Ritual and Sacrifice, who do not come into union of Seed Process with Jesus.

Nothing is said here of Seed or Sowing. On the other hand, the allusion to buying with silver has a Sinaitic and Propitiatory aspect. The reference to the sons of Israel being so many days without king, or prince, or sacrifice (verse 4), and then returning to seek David their King in the latter day (verse 5), gives support to the view that this chapter is referring to the Jewish nation. This would account for the absence of the Subjective aspect, for the presence of the Sinaitic Process, and for the introduction into the history of a second woman who is a harlot. Christ has had to wait for the Jews, even as the Jews still wait for their Messiah and King. We cannot but cherish the hope that in these latter days the Jews will come seeking Christ their King.

God sends His Son Hosea, that is Joshua, or Saviour, to love and save this Jewish Woman, or Church. 'And Jehovah said unto Me, Go yet, love a Woman beloved of a Friend, and an adulteress' (verse 1). The hard term 'adulteress,' is not used in harshness, or in calumny, or in reviling. It is a word spoken in loyalty to truth, and has in it as true an affection as is found in the complimentary use of the word 'darling,' which Charlotte Brontë disliked so much. This woman is said to be beloved of a Friend. What does this mean? Does it mean that the woman was living in adultery with some man? It cannot well be so, for the fact of her being an adulteress is stated as something over and above this fact of her being loved. Nor is it literally likely that God would have sent a prophet to love a woman who had a paramour, or that He would have said that the paramour loved the woman. The writer holds that it is most reasonable to conclude that this Friend is God. The Father of the Jewish nation is their Friend, and loves them. God speaks of Abraham as His friend (Is. xli. 8). He spake to Moses as a man to his friend (Exod. xxxiii. 11). Jesus was the Friend of publicans and sinners (Matt. xi. 19). Since the Jewish nation had been specially favoured, it could well be said that God had shown special friendship to Jews. Philo says: 'Every wise man is God's friend'—*πᾶς σοφὸς θεοῦ φίλος* (Ex Joh. Dama.). We might accept the obverse of this teaching, and say: 'God is the Friend of every wise man.' Even the Heathen had some conceptions of God as a Friend. Jupiter was *μακάρων τε θεῶν πάτερ ἢ δὲ καὶ ἀνδρῶν* (Orpheus, Hy. 14)—'the Father of the blessed gods and of men.' He was *δῶτορ ἐάων, δῶτορ ἀπημονίης* ('Callimachus Ex Dia') 'Giver of good things, Giver of safety.' Such conceptions of God imply that He is man's Friend, but the Jews could justly say that God had not dealt as graciously with any nation as with them. They had much advantage every way.

From the contrasted illustration it would seem that the words 'according as Jehovah loveth' refer to the love of this Divine Friend for the Jews. God loved the Jewish people. Christ would have gathered Jerusalem (Luke xiii. 34). 'According to Jehovah's love to the sons of Israel, though they turn to other gods and love cakes of raisins' (verse 1). Justin Martyr says of the Jews: *ὑμεῖς δὲ οὔτε πρὸς Θεὸν οὔτε πρὸς τοὺς προφῆτας, οὔτε πρὸς αὐτοὺς, φιλίαν ἢ ἀγάπην ἔχοντες οὐδέποτε ἐδείχθητε, ἀλλ', ὡς δεικνύται, καὶ εἰδωλολάτραι πάντοτε καὶ φονεῖς τῶν δικαίων ἐρίσκεσθε* (Dial., c. xciii.).—'But you have never shown yourselves to be

possessed of friendship or love towards God, or towards the prophets, or towards yourselves, but, as is manifest, ye are ever found to be idolaters, and murderers of just men.' Some think that the cakes of raisins of which the prophet speaks are cakes offered in idolatrous sacrifice. It was common to offer cakes at the sacrifices. Agamemnon speaks of casting the barley cakes, *προχύται*, to the purifying flames (Eurip. in Iph. Aul., verse 1112). Athanæus writes at length (Lib. XIV., cc. li.-lviii.) on the different kinds of cakes, idolatrous and otherwise, used by the ancients. One kind he speaks of as offered to Artemis, another to Iris. Jeremiah speaks of cakes offered to the queen of heaven (vii. 18 ; xlv. 19). Judging from the accounts in 'Athanæus,' the ingredients used for making these cakes appear to have been principally flour of wheat or barley, sesame, cheese, wine, etc., not raisins. In 2 Sam. vi. 19 ; Cant. ii. 5, we read of cakes which our Version represents as raisin-cakes, but in that case there is no separate word for 'raisin' in Hebrew, but only the word for 'cakes.' But in Hos. iii. 1 there is an additional word—*גפן*. This means 'grape' rather than 'raisin' (Gen. xl. 10 ; Numb. xiii. 23). Hence this verse should read 'cakes of grapes.' In Scriptural symbolism, wine, grapes, the winepress, vineyards, etc., are often emblems of what is fleshly, and of bloodshedding. Noah's drunkenness illustrates this fact. Hence the writer thinks that this verse is referring to fleshly likings, not to idolatrous cakes. These Jews have idols, moral or literal, and they love fleshliness or cakes of grapes. The passage suggests that the grapes are for eating rather than for idolatrous use. They forget that, as Justin Martyr says, God commanded them *τῶν ἀκαθάρτων καὶ ἀδίκων καὶ παρανόμων ἀπέχεσθαι* (Dial., c. xx.)—'to abstain from all unclean, and unrighteous, and unlawful things.' The soul has appetites. Eve ate of the tree. They who delight in animal and fleshly gratifications are loving cakes of grapes. In a moral sense, they are drinking blood (Deut. xxxii. 14). Most of the cakes described by Athanæus are for eating, not for idolatrous uses.

As Hosea fulfilled the Divine command in reference to the first woman, so He fulfils it in reference to the second. Christ ever does the Father's will. He buys the woman. He does not take her for her own excellencies. She does not yield herself to Him. He buys her, and that with His own money. Hence this act is essentially Sinaitic. Christ buys this Jewish woman with two things—Silver and Barley. The pure white silver is an emblem of Righteousness (Mal. iii. 3). Zion's converts are to be redeemed with righteousness (Is. i. 27). Jesus has bought the Jews with silver, for He has presented an offering of His own Righteousness on their behalf, and for the perfecting of Jewish Law. Barley was the food which sustained life. The flesh of Christ was heavenly bread, given for the world's life. His flesh was meat indeed, and His blood was drink indeed. It would seem as if the verse were alluding to this food of life as meat and drink, or as flesh and blood. We read of a 'Homer' of barley, and of a 'Lethec' of barley. The Sept. renders this word *ἡμίκορος*, or 'half a cor.' The word is not used elsewhere. It is supposed to be from a root meaning 'to pour out.' It was customary to pour out offerings of meat and drink, or of produce,

to powers unseen. So, for Jews, Christ not only offered His righteousness: He offered His flesh and blood, as a Sacrifice of Propitiation, and that even for Jews who rejected Him. 'And I bought her to Me for fifteen pieces of silver, and a homer of barley, and an outpouring' (or 'libation,' or 'half-homer') 'of barley' (verse 2).

Although Christ has thus loved and redeemed this Jewish woman, it will be long before she will accept Him as her Husband. She will wait for Him as a Messiah yet to come. She must, meanwhile, beware of adulterous departures from God. Even if Jews do not accept Jesus, they are still under moral obligation to refrain from adultery against the Divine Law (Rom. vii. 3, 4). The Saviour will also wait for this Woman, never breaking His promise towards her, and never casting her away. The allusion to days of waiting shows that some purpose respecting this woman is unfulfilled. If it were not so, the long waiting of the sons of Israel, spoken of in the following verse, would be a meaningless allusion. Christ and the Jews are waiting for each other. The Jewish woman has not yet become His bride. The Jews seem to have had thoughts of the Messiah first coming in secret. Trypho says: 'For we all expect that Christ will be a Man from men, and that Elias will come and anoint Him. But if He be manifest as the Christ, it is necessary that He be known of everyone as being a Man from men; but from Elias not having come, I do not declare this to be He' (c. xlix.) In c. viii. he says: 'But if Christ exists, and is somewhere, He is unknown, and neither does He know Himself, nor has He any power until Elias come to anoint Him, and make Him manifest to all.' We read: 'And I said unto her, Many days thou shalt remain for Me; thou shalt not play the harlot, and thou shalt not be to a Husband, and so will I be to thee' (verse 3). Although Hosea is the speaker, His words do not bear the aspect of literal history. No literal man would thus address a literal adulteress, nor connect her abiding with the destiny of Israel. The very reason of her long waiting is shown to be the absence of Christian ordinances from this Woman, or the sons of Israel whom she represents. 'For the sons of Israel shall abide many days without a King.' Christ, the only King of saints, will not have come to show them His glory, and to make this Woman His bride. Thus she will not be to her Husband, but abiding for Him. They shall have no Prince. The 'Prince of life' (Acts iii. 15), exalted to be a Prince and a Saviour (Acts v. 31), shall be unknown to them. They will have no altar. The Divine Sacrifice for sins will be unknown. They will not even have a sacrificial system. They will have no pillar—that is, as the writer thinks, no settled Temple at Jerusalem. This word 'pillar' is the word used by Jacob when he says: 'This stone, which I have set up for a pillar, shall be God's house' (Gen. xxviii. 22). They shall not even have the teraphim (Zech. x. 2), the ancient oracles. Dodona and Delphi shall be unknown to these Jews. As Milton says: 'The oracles are dumb.' The whole verse is a description of the destitution of Christian privileges, in which the Jews have lived during many hundreds of years.

They who thus sit in darkness are not, however, to be utterly forsaken. The Deliverer will come from Zion (Rom. xi. 26), and He will

turn away ungodliness from Jacob. 'All Israel shall be saved' (Rom. xi. 26).

'Rise, crowned with light, imperial Salem, rise,
Exalt thy towery head, and lift thy eyes !
See a long race thy spacious courts adorn ;
See future sons and daughters yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies !
See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend !
See thy bright altars thronged with prostrate kings,
And heaped with products of Sabeian springs.'

The coming of the Jews to Christ, and to the goodness of His salvation, is set forth in the last verse, which is the final word of the Book concerning this Woman. It is a picture of her destiny. 'Afterward shall the sons of Israel return, and they shall seek Jehovah their God, and David their King, and shall come with fear to Jehovah, and to His goodness, in the latter days' (verse 5).

Though the reader may refuse to regard these histories as moral, it is an undoubted fact that some early Christians recognised the allegorical nature of the Old Testament far beyond what is now done. Clem. Alex. writes : 'For many reasons, therefore, the Scriptures conceal their meaning (τὸν νοῦν). First, that we may be inquisitive and ever watchful in the search of the saving words ; then, since it is not fitting to all men to understand, lest it should be hurtful to them when they take in another sense the things savingly spoken by the Holy Spirit. Wherefore . . . the holy mysteries of the prophets are guarded, and hid in parables. For the style (χαρακτήρ) of the Scriptures is parabolic. . . . The parabolic style of writing, being, as we have shown, the most ancient, is, fittingly, especially abundant with the prophets. . . . Whence, also, Peter, in the Preaching, speaking of the Apostles, says, We having unfolded the Books of the Prophets which we possess, which refer to Jesus Christ, sometimes by parables, sometimes by ænigmas, sometimes by express authority, and in very words,' etc. (Strom., Lib. VI., pp. 676-678).

CHAPTER XIX.

JONAH I.

SCEPTICS have shown themselves much disposed to make mirth over Jonah and the whale. Lucian is supposed by some to have been turning Jonah's history to ridicule when he wrote in his *Vera Hist.* (94-105) the account of the whale about one thousand five hundred furlongs in length. This swallowed the ship, and all on board, who continued to live inside the whale. Inside this monster, in addition to anchors, trees, land, and hills, were other men who had met with a similar fate. Two of them had lived there seven-and-twenty years. Wars rage, men are killed, and the dead are buried within the whale as it sails about the ocean. At length those inside try to dig their way through the sides of the monster. Thereby it becomes sick, and they are in danger of being left in its dead body. But they hastily prepare and furnish a ship, and escape through the mouth into the sea. Augustine says that Jonah's history caused much laughter ('multo cachinno') amongst pagans (*Sex Quæst. Cont. Pag.*). Even a devout man like Luther believed that this account of the whale was 'more lying and absurd than any fable of the poets.' It cannot be wondered at, therefore, that scoffers at truth should turn their ridicule against it. A hard literalism, without meaning it, serves the purpose of these scoffers all too well.

Some writers have given the Book of Jonah an allegorical or symbolical interpretation. Usually, however, their principles of interpretation have been far away from evangelical truth. For example, some writers explain the Book as relating to Manasseh, and his war with the King of Assyria. Others say that it is a narrative of a dream which Jonah had while in the ship. Some, again, contend that the word rendered 'fish' means a place of fish, or a creek. Dr. Elliott, in Lange's Bible, quotes with apparent approval from Smith's Dictionary of the Bible thus: 'We feel ourselves precluded from any doubt of the reality of the transactions recorded in this book—by the simplicity of the language itself, by the historical allusions in Tobit (xiv. 4-8) and Josephus (*Ant.*, Lib. IX., c. x., § 2), and by the accordance with other authorities of the historical and geographical notices—by the thought that we might as well doubt all other miracles in Scripture as doubt this; above all, by the explicit words and teaching of our blessed Lord Himself (*Matt.* xii. 39, 41, etc.), and by the correspondence of the miracles in the histories of Jonah and the Messiah.' This is somewhat dangerous ground to take. The Book of Tobit says that what things Jonah spake must come to pass, and Nineveh must be overthrown. But Josephus begins and ends his allusion to Jonah in a semi-apologetic manner, which shows that he was not so unwavering a literalist as those who quote his testimony. 'I have counted it necessary, having under-

taken to deliver an accurate account of affairs, to set forth whatever things I have found written in the Hebrew Books concerning this prophet.' 'I have set forth the narrative concerning him as I found it written.' We are not justified in making the wisdom and truth of Christ depend on the literalness of one of those prophetic writings, wherein God, as He Himself tells us, has used similitudes (Hos. xii. 10). Prebendary Huxtable, in the 'Speaker's Commentary,' wisely leaves room for an alternative theory. He states that he infers from Christ's allusions to Jonah, 'either that the occurrence itself not only really took place, but was ordered by God in a very special manner; or, at least, whether the Book is a composition of a parabolic kind or not, that the narrative is a Divinely inspired one.' He adds, however, the statement: 'It is plain that our Lord felt the repentance of Nineveh to be a piece of true history.' Of the inspiration and infallibility of the Book of Jonah the writer doubts not. Moreover, since Jesus has all power both in earth and in heaven, no difficulty would arise if the question were whether Christ could work such miraculous wonders as are described in the Book of Jonah. But that is not the question. What we have to ask is, Did Christ mean us to read this Book as a history of literal events, or as an inspired history of moral truth, set forth in words of spirit and life? In attempting to answer that question, we are not only required in fairness to give the Book a careful examination: we have also to consider the relation of this Book to other parts of the Old Testament. Thus considered, the writer holds that the Bible does not justify us in regarding the Book of Jonah as literal history. Some reasons for this view may here be urged:

1. No Christian man would apply all that is said in the Bible about Zion, or Jerusalem, or Babylon, to the literal places so named. And if there is a Babylon which is not literal, are we to assume that there cannot be any Nineveh which is not literal? When Nahum wrote his prophetic 'Burden of Nineveh,' was he thinking only, or primarily, of the Nineveh described by Diodorus Siculus in his second Book? Was that literal Nineveh the 'well-favoured harlot' (iii. 4) which sold nations through her whoredoms? Did the literal Nineveh merit an inspired Book of condemnation against it as a bloody city any more than Athens or Rome? Had the Book of Nahum ended its curse when the literal Nineveh had become an undistinguishable ruin? Diodorus gives an account of the voluptuous lives of Ninyas (Bk. II., p. 65, B), the second King of Nineveh, and Sardanapalus (p. 78, A, B), the thirtieth king; but he says nothing to show that their sins had such far-reaching consequences as we should have supposed would have alone justified a special Scriptural indictment against Nineveh. Moreover, Nahum does not write against kings of Nineveh, but against Nineveh itself. This city, like Babylon, has had God's people in captivity, and the yoke is to be taken off (i. 13). But God's people are moral captives, and hence, so far as the Book of Nahum is concerned, Nineveh must be a Moral Evil, and not a literal city. Does the literalist think that no other large city in the word, in the days of Jonah, was so wicked as Nineveh? Why, then, should this particular city be singled out for destruction within forty days, while other cities, equally wicked, were passed by?

The Ninevites had not a knowledge of Scripture. As worshippers of stars, and of idols made by man, they had not sufficient knowledge of the law of God to enable them to become as great sinners as the men who lived where the truth was better known. It is, therefore, extraordinary, on the literal theory, that this particular city should have been so hateful in the sight of God.

2. It is a feature of the history not well accordant with literal history, that a prophet should have been sent so far to preach of Nineveh's overthrow. Jonah lived at Gath-hepher (2 Kings xiv. 25), in the tribe of Zebulun (Josh. xix. 13), Nineveh was some five hundred miles away. It is not customary for the prophets of Scripture to be represented as going on missions to remote heathen lands. All the geographical and ethnological features of the Book are in harmony with this transference of Jonah's mission to a land far from Palestine. Save that Joppa is named, the Book has no Israelitish aspect. No names of places in Israel are given. The usual epithets, 'Israel,' 'Judah,' 'sons of Israel,' are all wanting. These are features which distinguish the Book of Jonah from the other prophetic Books, and that prepare us to expect something peculiar in its symbolism.

3. When we read of the covetous man: 'But God said unto him, Thou foolish one' (Luke xii. 20), we do not suppose that God literally spake to him. We regard the Saviour's words as a parable. And is it not evident, from the familiar way in which conversation is carried on between the Almighty and Jonah, that the words are spirit and life? It is not wise exposition of Scripture to teach that the words in iv. 9 were literally exchanged between God and man. 'Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.' God speaks to men by His truth, and by His servants, and by His Spirit within them. But He does not converse with them in such set speech as is here indicated. Mercury may ask Jupiter not to despise a little homely chat (*μὴ καταφρονήσης οἰκέτου φλυαρίας*, Lucian 642), but the creature may not be thus familiar in conversational speech with the Creator. 'God is in heaven, and thou upon earth, therefore let thy words be few' (Eccles. v. 2).

4. Jonah says that the God of heaven made the sea and the dry land (i. 9). How, then, could he expect to get away from God by going to another literal country? Was there ever any other Hebrew prophet who showed such practical ignorance of God's omnipresence? Was such ignorance compatible with the prophetic character? The heathen believed in Zeus as the all-seeing One. Æschylus, in a fragment, says:

ὦ Ζεῦ, πᾶτερ Ζεῦ, σὸν μὲν οὐρανοῦ κράτος·
σὸν δ' ἔργ' ἐπουρανίων τε κ' ἀνθρώπων ὀργῆς
λεωργὰ κ' ἀθέμιστα· σοὶ δὲ θηρίων
ῥβρις τε καὶ ἔικη μέλει.

'O Zeus, Father Zeus, the power of heaven is thine. Thou seest the audacious and lawless deeds of beings in heaven, and of men. To thee the violence and vengeance of beasts is a care.'

In his 'Prometheus' (verses 926, 927), he says:

τὰν Δίος γὰρ οὐχ ὀρῶ
μῆτιν ὅπα φύγοιμ' ἄν.

'For I see not how I might flee from the skill of Zeus.'

The Chorus, in the 'Electra' of Sophocles (verse 174), says:

ἔστι μέγας ἐν οὐρανῷ
 Ζεὺς, ὃς ἐφορᾷ πάντα, καὶ κρατύνει.

'Great Zeus is in heaven, who sees and governs all things.'

From of old men have known that God was great beyond the narrow limits of earth, and have felt themselves

'Confined, and pestered in this pinfold here.'

('Comus.')

How, then, could they hope to fly beyond God's ken, or to hide in some place where He could not see them? Dr. Pusey explains the difficulty thus: 'The words are used as we say, "He went out of the king's presence," or the like. It is, literally, he rose to flee from being in the presence of the Lord, *i.e.*, from standing in His presence as His servant and minister.' Prebendary Huxtable, in the 'Speaker's Commentary,' defines the allusion to going from God's presence as meaning, 'To get away from his official ministration as Jehovah's prophet.' Such explanations appear to change the whole purpose of Jonah's history. They cause his journey to become a journey without an object. Philo did not take the narrative of Jonah's flight in any such limited and incidental sense. He says: 'Propheta a Dei scientia desciiit, ab infugibili Deo fugere se posse putans'—'The prophet departed from the knowledge of God, thinking that he could flee from the God whom we cannot flee' (De Jona, § 3). The Scriptural figure of hiding from God (Amos ix. 3, etc.) harmonizes with this narrative of Jonah's flight. But, like Adam's hiding under the trees while God walks in the garden, the act pertains to a moral, not to a literal realm. Irenæus, referring to Jonah, speaks of him as 'the author of prevarication' ('qui fuit auctor prævaricationis, Lib. III., c. xxii.), evidently regarding his departure from God as more than a mere going out from the Divine presence.

5. It is evident from the narrative that the danger which threatened the Ninevites was a danger from which they could only escape by repentance. Suppose a man were to announce to a literal city that it would be overthrown within forty days, what would be the result? Would not the people at once leave the city? Would it not be as easy for the Ninevites to go out as for Jonah to enter in? What did the elder Pliny and the people of Pompeii try to do as soon as they found that Vesuvius was endangering their city? Was it not to escape? When a man rode down the valley from Holmfirth to Sheffield to say that the Holmfirth reservoir was about to burst, the people who heard the warning did not merely turn to prayer. They fled. Yet we do not read of one Ninevite making any effort to escape from the city. All their hope is placed on a moral reformation, and on God's mercy (iii. 8, 9). Jesus says: 'They repented at the preaching of Jonah' (Luke xi. 32), a statement which indicates a moral change, but not such a result as would attend a forty days' warning of the literal overthrow of a literal city. Irenæus writes thus: 'Sicut enim patienter sustinuit absorberi Jonam à ceto, non ut absorberetur, et in totum periret, sed ut evomit, magis subjiceretur Deo, et plus glorificaret Deum, qui insperabilem salutem ei donasset et firmam pœnitentiam faceret Ninivitis,

ut converterentur ad Dominum, qui eos liberaret à morte, conterritos ab eo signo, quod factum erat circa Jonam'—'For so God patiently suffered Jonah to be swallowed by a whale, not that he might be swallowed up, and might altogether perish, but that, being vomited forth, he might be the more submissive to God, and might the more glorify God who had given to him such safety beyond hope, and so might lead the Ninevites to a firm penitence, that they might turn to the Lord, who had saved them from death when they were terrified by the sign which had been wrought concerning Jonah' (Lib. III., c. xxii.).

6. In many respects the narrative appears to transcend all literal probabilities. It is not so likely, as some writers seem to suppose, that sailors would think that a storm at sea was owing to the wickedness of someone on board their ship. Neither is it probable that a literal man would have said: 'Cast me forth into the sea, so shall the sea be calm unto you' (i. 12). Theological probabilities are set at nought in the statement that the King of Nineveh proclaimed a fast to God. As an idolater he would not have knowledge of God. We know that God can do everything, but even in miracles He does not usually so far set aside physical laws as is done in the case of Jonah. Philo speaks of one who, from this miracle of the whale, is 'seeing a man nourished without air' 'videns sine aëre nutriri hominem' (De Jona, c. xxiv.). Doubtless God can keep a man alive without air. But, on the other hand, it must be noted that all that Jonah does in the whale's belly appears to be done naturally. He speaks and prays as one in ordinary prayer. It is a great transition to pass from the naturalness of Jonah's words and actions to the stupendous wonders of his position and surroundings. Moreover, the Book does not represent what takes place as being miraculous. In no part of the Bible are any events in Jonah's life spoken of as miracles. The only approach thereto is where Christ speaks of Jonah as a 'sign' (Matt. xvi. 4), a word which had just been used in the sense of 'wonder' (verse 1).

7. A number of minor difficulties might be grouped together as all tending against the literal theory. Is it literally probable that one day's preaching by a solitary stranger, or even many days' preaching, unaccompanied by imposing outward tokens, would have produced such universal consternation in a city so populous as Nineveh, and led the entire people to repentance? How did Jonah know that God had repented of His purpose? (iv. 1). Are the Divine preparations of the Book like literal history? God prepared a fish (i. 17), a gourd (iv. 6), a worm (iv. 7), and a sultry east wind (iv. 8). Was there need for the preparation of a special worm to cause a gourd to wither, when worms of all variety were already in existence? Is it not evident that while the names of created objects are given to these objects Divinely prepared, they are not like the ordinary classes of such objects, or no preparation would be needful? The fish does what no other fishes could do. The gourd is not like ordinary gourds, nor the worm like ordinary worms, nor the east wind like ordinary east winds. What need was there for a literal gourd to overshadow Jonah when he had already made himself a booth to overshadow him? Such questions are only asked as against the literalist, and without any shadow of misgiving as to the inspiration

and infallibility of the Book of Jonah. The writer admits that, in one aspect, such questions are paltry. But it is by such paltry objections that sceptics have prejudiced many minds against the Bible. While such objections lie against the literal theory, they vanish before the theory that the history is spirit and life.

We may now turn to the positive side of the subject. The writer holds that this Book has a direct bearing on the subject of the restoration of the wicked. This, however, does not appear to be the only, or principal, peculiarity of the Book. We may consider in detail some aspects which tend to show us what is the truth that the Book of Jonah is setting forth.

1. The Book is in two distinct parts, and, so far, resembles Samson's history (Judg. xv. 20 ; xvi. 31). The first part ends with ii. 10. The next verse speaks of the word of Jehovah coming to Jonah a second time. Thus there are two commissions given to Jonah, and he takes two journeys in reference to these two separate commissions. It is noticeable how the connection of these two parts is independent of time and place. We read that Jonah was vomited upon the dry (ii. 10), but we are not told where that dry was. The use of this word יבֶשֶׁה or 'the dry,' for 'earth,' is a singular feature of the Book. The word is found in i. 9, 13 ; ii. 10. The word is kept as distinct from all limited association with particular districts as in its use to describe the primeval creation (Gen. i. 9, 10). After Jonah is vomited upon the dry, nothing is said of his returning to any place. So, when the second commission is given to him, it is not said to be given 'after these things.' We naturally infer that the second is after the first ; but it may be after it in a moral sense, and yet it may be contemporary with it in time. The writer considers that the teaching of the Book implies that the two parts of the Book are distinct in moral aspect, but they are not successive in time. They are virtually contemporaneous.

2. When the two commissions to Jonah are given, they are not given in the same, but in varied, terms. The variation seems to be generally ignored by expositors, but it may not therefore be unimportant. It appears to coincide with the distinction in moral aspect between the two parts of the Book. In the first commission Jonah is told to cry or call against (לְ) Nineveh (i. 2). In the second commission he is told to cry or call to (לִ) Nineveh. This distinction is not trifling. It represents all the wide difference between judgement and mercy. The same two prepositions are in a like moral contrast in Ezek. iv. 2, 3, as we have seen. To cry against is the Scriptural idiom for denouncing evil (1 Kings xiii. 2 ; 2 Chron. xiii. 12 ; Job xxxi. 38 ; Is. xlii. 14). On the other hand, to cry to is an idiom which usually betokens what is good (Is. xl. 2 ; xlv. 7 ; Job xxx. 20 ; Ps. lxi. 2). Sometimes the two particles are interchanged, as in Jer. xi. 10, 23 ; xviii. 11 ; xix. 15, etc. ; but ordinarily their meaning is distinct. Both words or phrases, in their distinct uses, occur in Deut. xv. 9 ; xxiv. 15. The two histories, or parts of the Book, as we will try to show, prove that the cry against is widely distinct from the cry to Nineveh. So the two missions are distinct. The first mission is the true mission of judgement ; and the

second mission, even though it speaks of the city being overturned (iii. 4), is the true mission of mercy. There is an overturning which prepares the way for Christ (Ezek. xxi. 27). Philo represents God as referring to this overturning, and as saying to Jonah: 'Nonne hoc est, quod prædicasti? Si itaque non est subversa neque mutata ab improbis moribus in meliora?'—'Is not this what thou didst preach? If so, is it not overthrown and changed from customs that were evil to those of a better kind?' (De Jona, c. xlviii.). The writer is not quoting Philo as meaning that his words are to be taken without qualification, but only as indicating certain moral aspects that have to be taken into account before we hastily conclude that the second mission is a mission of judgement. There is a sense in which the Gospel warns of evil, and yet it is none the less a Gospel.

3. Because Jonah is not said to go to Nineveh in the first mission, it is taken for granted that he does not fulfil the mission to cry against Nineveh. But the first history nowhere represents Jonah as fleeing from the duty of going to Nineveh, but only as fleeing from the presence of the Lord, which is a very different thing. Moreover, it must be noted that the wickedness of the people of Nineveh was in the very place from which Jonah was apparently trying to flee—that is, it was in the Lord's presence. 'Their wickedness is come up before Me' (i. 2). Since he never got away from the Divine presence, he never got away from the wickedness of the men of Nineveh that was in that Divine presence. The second commission says nothing about the wickedness coming up (iii. 2). In that case he journeys to Nineveh. But since the wickedness of Nineveh was before Jehovah, Jonah could cry against it, and go to Nineveh, without leaving the Divine presence. But in what sense does he seek to leave the Divine presence? The writer holds that there is strong evidence to show that throughout this first history Jonah is becoming a sign. As Clem. Alex. says, τὸ σημεῖον ἐγένετο Ἰῶνα (Strom., Lib. I., p. 329)—'the sign of Jonah came into being.' Ezekiel, in Babylon, was made a sign for various kinds of sinners in a symbolic Jerusalem (c. iv.). There is the strongest of all evidences for the truth of this view in the words of Jesus. The Saviour said that the sign of Jonah the prophet should be given to those wicked people; for as Jonah was three days and three nights in the whale's belly, so the Son of Man should be three days and three nights in the heart of the earth (Matt. xii. 40). Luke, recording this speech, and therefore alluding to this descent of Jonah, represents Christ as saying: 'Even as Jonah became a sign to the Ninevites, so shall also the Son of Man be to this generation' (xi. 30). Observe, he does not say that Jonah showed a sign, but that he became one. Moreover, he becomes a sign in going down into the whale's belly, when, according to the popular idea, he was far away from Nineveh. But, according to this teaching of the Saviour, even when Jonah was going down into the heart of the earth, he was becoming a sign to the Ninevites. So, in the passage already quoted from Irenæus, we see how the latter represents the Ninevites as being terrified by the sign which had befallen Jonah. It follows, therefore, on the testimony of Christ Himself, that when Jonah went to Tarshish, and down into the fish, he was becoming a sign to

the Ninevites, such a sign as Christ Himself would become to a wicked generation. Hence, if he does what Christ does, and to the same kind of people, and if, as Christ says, he becomes himself a sign in doing it, then he could not literally have been sinning in this apparent flight. Moreover, he must have been fulfilling his mission to cry against Nineveh, since he was thus becoming a Christ-like sign to its wicked generation. Hence, though he tries to flee from God's presence, it must be as a sign of the spirit of disobedience in these wicked Ninevites. In other words, Jonah is acting as a sign to these Ninevites, showing them their sin, and the suffering it entails. So Ezekiel showed the sin when he prepared polluted bread (iv. 9), and he showed its punishment when he ate that bread by 'weight, and with carefulness' (verse 16). Thus the writer holds that Jonah is as much a prophet of God in the first history as in the second. He is as much fulfilling His mission, and crying against Nineveh, and going to Nineveh, in one case as in the other. Observe that in verse 1 the word of the Lord is said to be to Jonah. This implies a certain distance between the Lord and Jonah. It does not imply being in the actual presence, as when the Lord is said to speak to a man. But in verse 3 Jonah is found in the Lord's presence, where the wickedness of Nineveh is. Hence between the coming of the word in verse 1, and Jonah's being in the Divine presence, as in verse 3, he must have been coming nearer to Jehovah. In other words, he must have been going to Nineveh, rising up to God's presence to do it, and there beginning to cry against it, by acting the part of one wishing to flee away from God. The reader must not hastily assume that iv. 2 contradicts this view. That verse will be considered fully in due course. That Jonah is a true prophet in his first mission is further corroborated by the fact that he is nowhere charged with disobedience. He is only spoken of with honour, and is never blamed. Christ honours him as a prophet, although speaking of him as inferior to Himself, as Solomon was inferior. Even in his prayer in c. ii., Jonah makes no acknowledgement of having been disobedient to the charge which had been given to him to cry against Nineveh. Surely if he had been thus disobedient, he would, under such circumstances, have confessed his fault, and asked forgiveness.

4. Through the history of the first mission, Jonah is ever tending downwards. The verb יָרַד, 'he went down,' is used four times in the first history, but it is never used at all in the second history. We read of Jonah going down to Joppa (i. 3), down into the ship, down into the sides of the ship (verse 5), down to the bottoms of the mountains (ii. 6). The casting into the sea (i. 15), and into the deep or abyss (ii. 3), also implies a going down. This feature is also in favour of the view that Jonah is here becoming a sign, and crying against sin. He does it in two ways. First, he shows the sin. Second, he shows the punishment. As one trying to flee from God, and going down, he is a sign of their sin. As one coming into suffering and danger, he is showing the punishment of sin. He is a prophetic sign of his own words: 'They that regard lying vanities, Forsake their own mercy' (ii. 8). As men flee from God, they are ever going downward.

5. While Jonah is a prophetic sign of the sin and suffering of those

who turn from God, there are two features of the flight from God which are ever true. The first is that the further men go, the worse they are. This has a bearing on the fact that there are others in this history who are fleeing from God as well as Jonah. It is said he went down into a ship 'to go with them unto Tarshish from the presence of the Lord' (i. 3). There has only been one previous use of a plural pronoun in the chapter. 'Their wickedness is come up before Me.' As the wickedness was in God's presence, so the Ninevites were in God's presence. When Jonah tries to flee from God's presence, he is a sign of the Ninevites trying to flee from God's presence. The writer holds that the word 'them,' in verse 3, as well as the word 'Jonah,' connects with 'from the presence of the Lord.' He believes that it does not refer to unknown and unnamed people on the ship. Had this been all, it is probable that, as in Acts xxvii. 2, the narrative would simply have spoken of going on board a ship. But the words 'with them' are significant. They connect with the words 'their wickedness.' Both relate to what was in God's presence. The very fact that those on the ship, and Jonah, were all going to one place—Tarshish—implies that all were going in one moral direction—that is, they were fleeing from God's presence. How could Jonah be going to this place from God's presence, and yet his fellow-passengers not be also going from God's presence? Thus these fellow-passengers of Jonah are Ninevites, whose wickedness has just been said to be in God's presence. The heathenish aspect of what those on board ship do in part of the voyage befits idolatrous Ninevites; but the narrative has no reference to a literal Nineveh, and it is not restricted to literal idolaters. All the writer is now alleging is that those who go furthest with Jonah in his flight are the worst men, or Ninevites. It will at once be said, Why all go with him until he is cast out of the ship? The writer would say in reply, That there are changes of grade-words in the chapter which show that it is dealing with different grades who have different degrees of moral guilt.

The reader will find it a safe rule of interpretation to infer that the further the flight proceeds, the worse is the moral aspect, unless, of course, those on the ship are trying to turn back. This is to cease to flee, and is a good aspect. In saying that the further the flight is, the worse the aspect becomes, the writer regards the narrative of the flight as beginning with verse 4. What is said previously is preliminary, and is giving us the key of the history. Since Jonah, in the abyss, is left the last in this flight, he represents the worst class. Jesus teaches that Jonah in the fish is a sign to 'an evil and an adulterous generation' (Matt. xii. 39). A second principle to be noted is that when those who are fleeing from God can be brought to offer prayer and sacrifices to the Lord, they are, in the very deed, ceasing from their flight from God. The reader will notice that, sooner or later, all on board this ship are brought to prayer. But it is not at first that they pray. They only pray after God sends the storm to lead them to pray. It is the peculiarity of this great wind, that it produces moral results like Jonah's preaching. It is not an ordinary wind, but it is a wind to bring men to their knees, and from their sins. It may be suffering, loss, chastisement; but it is God's wind for turning the sinner from sin.

‘ These earthly trials I employ,
 From pride and self to set thee free,
 To break thy schemes of earthly joy,
 That thou may'st find thine all in Me.’

Jonah, who is a sign of the rebellious spirit fleeing from God, and who is specially associated with the fish, and the adulterous generation, is the last to begin to pray. While others prayed he slept (verse 5). When the shipmaster awoke him, and bade him pray, it is not said that Jonah obeyed the command. When he showed his knowledge and fear of God (verse 9), he did not pray to Him, nor is he said to have the great fear which the men had (verses 10, 16). Jonah's avoidance of prayer in the early part of the flight is noteworthy. It is not until he gets into the belly of the fish that he begins to pray (ii. 1). He appears to have been three days and three nights in the fish before beginning to pray. When he is brought to pray and sacrifice, his time of deliverance is near (ii. 9). No cursory reader can fail to notice the wide difference between the prayerless stolidity of Jonah in the beginning of the flight (verses 5, 6), and the spirit of soaring devotion manifested by him when the first history, or the history of the flight, is about to close (ii. 8, 9). In all this he is a sign of the sin of wicked men, of the suffering by which God punishes and chastens them, and of the ultimate devoutness to which God, by His methods of chastisement, is bringing even the most rebellious of His creatures.

6. Jesus Himself explains to us the significance of Jonah's descent into the fish. He says: ‘ An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of Jonah the prophet; for as Jonah was three days and three nights in the belly of the whale, so shall the Son of Man be three days and three nights in the heart of the earth’ (Matt. xii. 39, 40). Thus Christ applies the epithet ‘ sign of Jonah’ to Himself, in relation to the evil and adulterous generation whom He was addressing. In what sense was the Saviour's sojourn in the earth a sign specially given to a wicked generation, and not to others? The words of Jesus imply that this sign was given to such men. Many readers suppose that Christ was alluding to His body being laid in the grave. But since the bodies of saints, as well as the bodies of sinners, go to the tomb, how could the burial of a body of Jesus in the earth be a sign specially given to a wicked generation? The Saviour confines His remarks to the being in the earth, and does not speak of His uprising. That being in the earth is a sign given to a wicked generation. Moreover, Jesus does not say that His body is to be in the heart of the earth for three days; but He says that He, the Son of Man, is to be there. Was it only the body of Jonah that was in the whale's belly? Was not Jonah himself there? And does not Jesus say that He is to be in the heart of the earth as Jonah was in the whale's belly? Why did Jesus tarry in the earth for three days? Was it merely to make the proof of His having died the more complete, and His uprising the more remarkable? His own words give the answer. He remained there three days as a sign given to a wicked generation. A sign of what? Is it not of suffering such as Jonah suffered in the fish? A sign of the solemn truth that the evil and adulterous genera-

tion would have to remain in Hadean darkness for a period of which that three days is the symbol? And what did Jesus mean by the phrase 'the heart of the earth?' No sepulchre in any literal garden was in the heart of the earth. In Ps. xlv. 2 we read of mountains being carried into the heart of the sea. Such heart of the sea is not a part near the surface. Does not the fact that Jonah went down into the belly of Shool (ii. 2), into the heart of the seas (verse 4), to the bottoms of the mountains (verse 6), show that Christ was not alluding to any literal grave, but to the Hadean realm, when He spake of being in the heart of the earth? His soul was in Hades (Acts ii. 27). He went down into the abyss (Rom. x. 7). No literal grave was in the abyss, or lower parts of the earth (Ephes. iv. 9). Classic writers do not refer to the grave as if it were in the heart of the earth. The Greek Anthology gives many epitaphs on the dead in which the earth is said to possess (*κατέχει*, Anth. Append. Epig., § 9) men or their bones; but it does not identify the resting-place of a soulless body with the heart of the earth. Lucian represents the *εἰδωλα*, or shades of the dead, as being beneath, and talking of the earth above, and all being under the same darkness (§ 400). The Hadean abode is 'the secret inner recess which is hidden in the earth' (Tertull. De Anima, c. lv.). Jesus would go thither, and there continue for three days, as a sign to a wicked generation. He went there after His death, as a sign of what was awaiting the wicked generation after their death. As it is after His death that Jesus becomes a sign of Jonah, it is reasonable to infer that Jonah in the fish is a sign of what is to come to the wicked generation after their death. Hence, as we shall see, Jonah's prayer, offered while in the fish's belly, is full of Hadean metaphors. The sea into which he is cast is a veritable *πόντιος ᾅδης*, or 'Marine Hades' (Æsch., Ag., verse 650). From the earliest times, the Saviour's three days' abode in earth was supposed to have a special relation to the wicked dead. Peter connects it with a preaching to wicked spirits (1 Pet. iii. 18). Paul connects it with a leading captivity captive (Ephes. iv. 8, 9). The words 'Descendit in inferna,' 'He descended into hell,' found in many ancient creeds, have generally been supposed to reflect the same truth. Usually, however, ancient Christian writings associate this era of three days with a deliverance for the pious rather than the wicked dead, although the latter are not excluded. But, in relation to the pious dead, Christ, after death, was not as Jonah in the fish. Ignatius says of Christ: *ἀληθῶς ἐσταυρώθη καὶ ἀπέθανεν, βλέπόντων τῶν ἐπουρανίων καὶ ἐπιγείων καὶ ὑποχθονίων*—'He was really crucified and died, being seen of those in heaven, and those on earth, and those under the earth' (Ad Tral., c. ix.). The 'Acta Pilati' (Part II., c. v.), speaking of Christ's visit to Hades, says: *καὶ εἰσῆλθεν ὁ βασιλεὺς τῆς δόξης ὡς περ ἄνθρωπος, καὶ πάντα τὰ σκοτεινὰ τοῦ ᾅδου ἐφωτίσθησαν*—'And the King of glory entered as a man, and all the dark places of Hades were enlightened.' So Hades goes on to say to Satan: 'No dead person is left in me; but all things that thou didst gain through the tree of knowledge, thou hast lost through the tree of the cross' (c. vii.). On one occasion, when the Pharisees, tempting Christ, asked for a sign from Him, 'He sighed deeply in His spirit, and saith, Why doth this generation seek a sign?' (Mark viii. 12). The

sighing shows that their request suggested something painful. A sign to that wicked generation would probably be His own sojourn in Hades, an omen of coming wrath. Christ might feel sadness in thinking of the doom impending over these tempters.

In this connection a passage in Is. liii. 9 is noticeable. Our Version reads: 'And they made His grave with the wicked, and with the rich in His death.' The Sept. has: 'And I will give the wicked in return for His tomb, and the rich in return for His death.' Cotelerius, followed by Hefele and Dressel, reads: 'And I will set free the wicked on account of His sepulchre, and the rich on account of His death.' Bishop Lowth reads: 'And His grave was appointed with the wicked, but with the rich man was His tomb.' The writer believes with the Sept., Dr. Lowth, Dr. A. Clark, and Dr. Davies, that the word *בְּמָוֶתוֹ* is not 'in his deaths,' but the plural *בְּמָוֶת*, meaning 'his high places' (Ezek. xliii. 7). So Habakkuk speaks of 'my high places' (iii. 19; Is. lviii. 14; Deut. xxxii. 13; Amos iv. 3; Micah i. 3, etc.). It appears as if the Saviour's grave was being associated with one moral class—the wicked—and His high place, or sepulchre, with another moral class called the rich. 'And He shall make His grave with the wicked, and His high places with the rich.' In the one case death has an aspect of dishonour, and in the other of honour. It is as when Goethe speaks of the grave being changed into a cloud-bed:

‘Zum Wolkenbette wandelt sich die Gruft.’

Notwithstanding Ezek. xxviii. 8, 10, it is not very likely that such a phrase as 'in His deaths' would be used of Christ's death.

The fact that this sign to the wicked, the sojourning of Jonah in the fish, or of Christ in the heart of the earth, is only for three days, is itself a Gospel of restitution in a figure. It shows that the time of Hadean suffering for the wicked will come to an end. The fourth of the Six Questions proposed by a Pagan at Carthage, and sent by the Presbyter Deogratias to Augustine, was virtually to ask how the Saviour's words, 'With what measure ye mete, it shall be measured to you again' (Matt. vii. 2), could be reconciled with the theory of everlasting punishment. Since there is measure in the penalty, and measure is circumscribed by limit of time, 'fine temporis,' how could it be eternal? Augustine thinks that the question is trifling, but his conclusion seems unjust. The very fact that even the wicked in hell are continued in being through connection with Christ in whom we all live carries in it an implication of Restoration. An old hymn says:

‘But this I shall find,
We two are so joined,
He'll not be in glory, and leave me behind.’

So, even the worst sinner might say, We two are so joined that I cannot be everlastingly shut up in hell. In this light it may be affirmed that there is great mercy to sinners in hell, made manifest in the words: 'And the Lord spake unto the fish, and it vomited out Jonah upon the dry' (ii. 10).

7. This Book of Jonah, like some of the Historical Books of the Old Testament, as Joshua, Judges, etc., is remarkable for the fact that

so many of its verses begin with the Hebrew word for 'And.' Out of 48 verses in the Book, 41 begin with this conjunction. It might in every case be rendered 'And.' Our Versions translate this one word in many ways. According to what the literal sense is supposed to require, this word 'And' is variously rendered as 'But,' 'Then,' 'So,' 'Nevertheless,' 'Wherefore,' 'For,' 'Therefore,' as well as 'And.' The writer believes that several parts of the Book are caused to be misleading by this free handling of the conjunction. This is why he refers to it as one of the important aspects of the Book.

8. The grade-words of the chapter are as follow :

(a) Verses 1-9 inclusive are on the Servants' Grade. There is, however, one qualifying remark to make. Jonah is acting on this Servants' Grade in Godly Service. He is sent to preach. But, personally, he is a believing prophet on the Young Men's Grade. In verse 8 an allusion is made to Jonah's people. He is asked : 'And where from this art thou a people?' So the Hebrew reads. That is like saying, What is thy people apart from this Servants' Grade, on which thou art acting in Godly Service? It is a question relating to Jonah's personal position, and indirectly brings in the Young Men's Grade. Apart from this allusion, the action, and the grade-words, are on the Servants' Grade. We have the words 'find' (verse 3), 'come,' or 'go' (verses 3, 8), וָיָבֹאוּ, 'with' (verse 3), 'make,' or 'do' (verses 6, 9), וַיַּעַשׂ, 'this' (verses 7, 8), 'work' (verse 8).

(b) Verse 10 is on the Heathen Grade. The word וְהָיָה, 'this,' conjoins with 'men,' and 'do' conjoins with 'men,' and וְהָיָה, 'he.'

(c) Verses 11, 12, are on the Servants' Grade. They have the words 'do,' and וְהָיָה, 'this.'

(d) Verses 13-16, which end the chapter in Hebrew, are on the Heathen Grade. The word 'men,' in verse 13, conjoins with וְהָיָה, 'this,' in verse 14, and the word 'do,' in verse 14, conjoins with 'men,' in verse 16. The English reader may naturally think that there is something peculiar in the frequent use of the word 'men' in certain parts of this chapter. In every case the word is part of a conjoined idiom, which shows the Heathen Grade.

9. A prophet who is personally in the Seed Process, and who is preaching in the Seed Process, may yet, in so far as he becomes a sign to a wicked generation, assume a Sinaitic aspect. When Jonah says that he is a 'Hebrew' (verse 9), the word shows that he is in the Seed Process. So does the verb 'call,' used of his preaching (verse 2), and of the cry of the prayerful (verse 6). But the sin is set forth in a Sinaitic aspect. We have the words 'from the presence of,' 'before Me,' etc., in verses 2, 3, 10. The fact that the sin had come up to the Divine presence shows the working of a spirit of pride and rebellion, exalting itself against God. When Walter Savage Landor, in 1847, dedicated his 'Hellenics' to the Pope, he saw fit to address that potentate in the following terms : 'You have restored to Italy hope and happiness, to the rest of the world hope only. But a single word from your prophetic lips, a single motion of your earth-embracing arm, will overturn the firmest seats of iniquity and oppression. The word must be spoken, the arm must wave.' In Heathenism, too, the spirit of pride

lifted itself up against God. The feeling was not commendable which led Dionysius, the Sicilian tyrant, to take for himself the golden garment which adorned a statue of Jupiter, and to order a woollen garment to be put in its place, saying facetiously that it would be lighter in summer, and warmer in winter (Clem. Alex., *Ad Gent.*, p. 34). Antiochus was showing more covetousness than devotion when he ordered Jupiter's golden statue to be melted, and bade them make another statue of baser metal. Alexander ordered his statue to be adorned with a horn on its brow, to betoken that he was the son of Ammon (*Id.*, p. 36). Menecrates, the physician, took the name Jupiter (*Id.*). Alexarchus, the Scientist, represented himself as the Sun. Both on the grade of Sinaitic ritual, and on the Heathen Grade, a spirit of pride and rebellion has been apt to lift itself up to the Divine presence.

10. While the words 'soul' and 'earth' are named in the Book (ii. 7 ; i. 8 ; ii. 6), the Soulical Side being thus glanced at, the symbolism of the Book has, in a preponderating measure, an Intellectual aspect. The word 'city,' the relation of Nineveh to Babylon, the emblem of a wickedness of an intellectual kind, the place given to Repentance, all show that this Book is dealing prominently with sin in its relation to the mind rather than in relation to the soul or to the flesh. At the same time, we shall see how a change in mind is accompanied by a change in the lower animal nature.

11. The word 'Jonah' is the Hebrew word 'Dove.' It is itself suggestive of what is symbolic. Clem. Alex. says that some Phœnicians worshipped doves (*Ad Gent.*, p. 25). A variety of meanings is associated with the Scriptural references to the Dove. Noah's dove going out over the waters is a symbol of the coming of Rest. Jesus uses the dove as an emblem of guilelessness or harmlessness (*Matt. x. 16*). In Hosea vii. 11 the dove is an emblem of a foolish spirit in its wandering from God. 'Ephraim is like a silly dove, without understanding : they call unto Egypt, they go to Assyria. When they shall go, I will spread My net upon them ; I will bring them down as the fowls of heaven ; I will chastise them as their congregation hath heard. Woe unto them ! for they have wandered from Me ; destruction unto them ! for they have trespassed against Me.' The writer thinks that Jonah, or the Dove, is a symbol of the Dove without understanding, wandering from God. It is not that he, as a prophet, is evil, but that, as a prophet, he becomes a sign to those who are evil. He becomes as a wandering dove, seeking to escape from God. Therein he is a sign to all sinners, through all time. The Book has world-wide aspects. It pictures world-wide sin. All sin is a departure from God, as a silly wandering dove is said to depart from Him. That dove, and that sin, are embodied, or pictured for us, in Jonah, and the suffering through which he passes is simply showing us what an evil and bitter thing it is to sin against God.

12. Jonah, or the Dove, is said to be the son of Amittai—that is, 'the Truthful.' When Jonah becomes a sign to the sinner, he does not therefore cease to be a prophet. He tells the truth, even when showing us sin, and acting as a sinner. He holds the mirror up to our sin, and shows how we sin against God when we know Him to be God. His words are all true words, otherwise the Book would be misleading, and

he would be a deceiver instead of a true prophet. Reynolds intimates that Jonah resisted Inspiration (*Myst. of Universe*, p. 197); but this is an error, arising from literalism. When Jonah says that the storm is owing to him, and that it will cease if he be cast overboard, it is not so much a personal wish, as a solemn and world-wide truth, to which he is giving expression. That truth is that we are ever in moral danger, and shall ever be troubled, until we cast from us the rebellious and prayerless spirit that is wandering from God, and until we refuse to be companions of those in whom that spirit inheres. The men try to turn back, and to keep the prayerless Jonah, who is not joining in the rowing, but is still rebellious. Until they part from the spirit of rebellion, and his class, they cannot return to God.

13. The writer has urged that the further men flee from God, the more their guilt increases. In harmony with this law, we find that as Jonah passes on from less to greater sin, the punishment increases. First, there is a great wind in the sea, which threatens to break the ship (i. 4). Next, there is an evil to those in the ship (verse 8), and the sea grows more and more tempestuous (verse 11). This advance is all on the Servants' Grade. On the Heathen Grade, also, the sea is said to grow more and more tempestuous against them, or upon them (verse 13). A culmination, however, is reached when all God's waves and billows pass over Jonah (ii. 3). The imagery of the storm is continued even when Jonah has entered the fish. He is more in the tempest when in the fish than ever he had been before. This shows that the storm is not a literal storm on a literal sea.

14. There are classic myths which reflect, in some important particulars, this history of Jonah, tending to show its non-literal character, and to illustrate, in some particulars, its meaning. The reader must not suppose that the writer would bring down the history of Jonah to the level of a classic myth. He only maintains that such myths sometimes reflect and illustrate inspired truth. Three such myths may here be indicated. First, we may refer to *Andromeda*. She was the daughter of *Cepheus*, King of *Ethiopia*, and his wife *Queen Cassiopeia*. This queen boasted that she was more beautiful than the sea-deities. As a punishment, *Neptune* sent a sea-monster to ravage the country. *Cepheus* consulted the oracle of *Jupiter Ammon* to know how his country might be delivered. He was told that it could only be done by the sacrifice of his daughter to this monster. For this oracular decision *Ovid* calls him 'the unjust Ammon': '*Injustus Ammon*' (*Lib. IV.*, verses 670, 671). The maiden had already been fastened to a rock, and the monster was approaching in tempestuous billows, when *Perseus*, carrying the *Gorgon's head*, came to her deliverance. He held that head before the monster, which was immediately changed into stone by it. *Perseus* at once erects altars to *Minerva*, *Jupiter*, and *Mercury*, in gratitude for the deliverance of *Andromeda*, who now becomes his wife. It is noticeable that by many writers she is said to have been exposed to the sea-monster at *Joppa*, not in *Ethiopia*. The history of *Hesione*, daughter of *Laomedon*, King of *Troy*, in some particulars reflects *Jonah's history*. *Neptune* and *Apollo* helped *Laomedon* to build the beautiful walls of his city. They were to receive a reward for their labour. But the

unhappy builder, as Cyprian terms Neptune—‘infelix structor’ (De Idol. Van.)—did not receive the reward of his work. Laomedon refused to pay either him or Apollo. Hence, in revenge, they ravaged the country with inundation and pestilence. The monarch consulted the oracle of Jupiter Panompheus, and was directed to save the country by the annual sacrifice of a Trojan virgin, to be given to a sea-monster that would come for his prey. In course of time the lot fell on Hesione, the king’s own daughter. She was chained to a rock. The monstrous *κάρχάρος κύων*, or devouring dog, as Lycophron designates it (Cassandra, verse 33), was approaching, when Hercules came to her help. He jumped down the monster’s open mouth, and spent three days hacking its entrails. He afterwards came out, and was found to have lost the hair from his head through the heat of the monster’s stomach. This is Cyril’s explanation of the loss of hair by Hercules, as given in his Commentary. On the supposition that this monster that swallows Jonah is a symbol of Hadean suffering, it becomes noticeable that the idea of great heat is associated with being in these monsters. In Lucian’s sarcastic description, those in the whale kindle a fire, and suffer burning heat (*καύμα*), in their endeavour to escape from the whale (§§ 104, 105). Ovid speaks of the creature that endangered Hesione as a ‘sea-monster:’ ‘Monstro æquoreo’ (Lib. XI., verses 194-220). The writer is inclined to think that the long account, partly mythical, partly historical, which Diodorus Siculus gives of Semiramis (Lib. II., pp. 65-76, Edit. Laurent. Rhodmani.), is, in some particulars, a reflection of Jonah’s history. Semiramis is said to be born at Ascalon, in Syria, to the goddess Dercetus, and a Syrian youth. She is cast away in a rocky place, but is nurtured by doves. Diodorus says that her name means ‘dove.’ After a previous marriage to Menones she becomes the wife of Ninus, the builder of Nineveh. She becomes sole ruler after her husband’s death. She builds Babylon, with its hanging gardens, lives a voluptuous life, and at length, after her return from a somewhat disastrous expedition to India, passes to the gods, according to an oracle of Jupiter Ammon, without dying. She is supposed to pass away as a bird, and the Assyrians worshipped her as a dove.

We may now proceed to notice the history of Jonah’s first commission and flight. ‘And the word of Jehovah was to Jonah, son of Amittai, saying.’ It is to him as one who is not in God’s immediate presence, like Nineveh and its sin. The Word of Jehovah is the one thing that is to Jonah. No other messenger comes. But this mighty Word so comes as to leave no room for doubt or gainsaying. Had a literal man had a dream, or vision, or an impression, he might have hesitated to rule his actions by it. But this Word so comes to Jonah as to leave no room for hesitancy. It is so clear, and brings with it such a fulness of moral obligation, that to disobey it is sin. This feature is not well in harmony with the theory of the literalist. The Word is not said to come to him, but to be with or to him. It is an abiding presence. The direction given is ‘Arise, walk to Nineveh the great city, and cry against it, for their wickedness has come up before Me’ (verse 2). No special wickedness is defined, nor is one class or rank of Ninevites

named. All are sinners. Jonah's message is to all. Spenser says (Bk. I.):

'All keepe the broad high way and take delight
With many rather for to go astray,
And be partakers of their evill plight,
Than with a few to walke the rightest way.'

The word נִינְוֵה, 'Nineveh,' is variously defined. Sometimes it is rendered 'the dwelling of Ninus.' Diodorus Siculus says that Ninus founded Nineveh (Lib. II., c. i.); but Gen. x. 11 indicates that either Nimrod or Asshur builded it. Dr. Davies thinks that 'Nineveh' is a reduplicated form from נִיַּן, 'to dwell.' Hence he defines it as 'Abode.' It is very noticeable that from the Greek verb οἰκέω, 'to dwell,' there comes the word οἰκουμένη, which means 'habitable globe.' So the writer holds that Nineveh is a symbol of the habitable globe. The world itself is regarded as a dwelling-place, as in the passage, 'The world and they that dwell therein' (Ps. xxiv. 1). This city Nineveh is the one great city of the Book, and the writer believes that it is an emblem of the world. In the first history it is the world in an evil aspect. In the second history it is the world in a good aspect. First, we see the world as humbled by judgements, or Jonah's cry against it. Then, in the second history, we see the world as saved by preaching, or Jonah's preaching to it. Apart from what is said of Joppa, shortly to be considered, the Book recognises no village or city but this Nineveh. On the supposition that this Book thus embodies the history of the world, morally depicted, the Book assumes a more important aspect, and appears more worthy of a place in Scripture than if it referred to an Eastern city that long since passed away. Nineveh is the great dwelling or abode of man. As a city, it relates to man in a Spiritual or Intellectual Aspect. Diodorus Siculus thus writes of Ninus, and his building of Nineveh: 'Leading his forces into Syria, he chose out a place well situated for the erection of a great city. For, having wrought the most illustrious deeds beyond those before him, he hastened to erect a city of such greatness that it should not only be the greatest of all then existing in the world, but also that none of those who should come after him should easily surpass it. Having, therefore, honoured the king of the Arabians with gifts and great spoils, he sent him home with his own army. But he himself having gathered forces, and a preparation of all his own things, to the river Euphrates, built a well fortified city, giving it the form of an unequally sided oblong (εἰσιρόμηκτες). The city on each of the two longer sides was 150 furlongs (σταδίων) in length, and on each of the shorter sides 90. The whole circuit together, therefore, was 380 furlongs, so that the hope of the builder was not disappointed. For no one afterwards created so great a city according to the greatness of its circuit, or with more magnificence as concerns the walls. For the wall rose to a hundred feet in height, and was broad enough to be ridden on by three chariots. The towers on it were altogether 1,500, and they had a height of 200 feet. And he settled in it the most powerful of the Assyrians, and, from other nations, those who wished. And he called the city Ninus after himself, and he assigned to the inhabitants much of the neighbouring country' (Lib. II., p. 65).

We have to remember that this description of Nineveh is partly mythical. This Ninus marries Semiramis, the daughter of Derceta, a Syrian goddess. Herodotus makes several allusions to Nineveh, but he does not represent it as an extraordinary city. Modern discoveries by Layard and others show that Nineveh was a great city. But Diodorus has a much grander description of the building of Babylon, notwithstanding the superlative terms in which he speaks of the building of Nineveh. Does the reader think it probable that the city Nineveh, in the days of Jonah, so far surpassed ordinary cities, and was of such dimensions, that Jehovah Himself would speak of it as 'that great city?' Even allowing that 120,000 children were in it (iv. 11), does that justify us in inferring that Nineveh so far exceeded other ancient cities in the number of its population? Both in the expression 'that great city,' and in the charge given to Jonah respecting the Ninevites, we find evidence to incline to the view that Nineveh is the world rather than a literal city which once existed on the banks of the Euphrates. In like manner we may infer from Scripture that those saved from Egypt were all the seed of faith in every land and age, and not literal Jews. Of those brought up from Egypt, God says: 'You only have I known of all the families of the earth' (Amos iii. 2). Would any literalist maintain that this could be said of literal Jews? Does not God know all them that are His? And are not those in every nation who work righteousness accepted of Him?

It is said against these Ninevites: 'For their wickedness has come up before Me.' Philo represents God as charging these Ninevites with many forms of depravity (De Jona, cc. ii.-v.); but he quotes no authority for this view, apart from Scripture. Athanæus quotes from the epitaph on Sardanapalus: 'I reigned a king, and as long as I saw the light, I ate, I drank, I lived lasciviously (*ἡφροδισίασα*), knowing that the time is short that men live, and that it has many changes and afflictions, and of whatever good things I should leave, others would have the right of enjoyment. Wherefore I passed by no day without doing thus' (Lib. XII., c. xxxix.). Elsewhere he quotes from Chrysippus the metrical version of the epitaph in which are the lines quoted by Cicero and others:

Κεῖν' ἔχω, ὅσσο' ἔφαγον καὶ ἐφύβρισα καὶ σὺν ἔρωτι,
τέρπειν' ἔπαθον. τὰ δὲ πολλὰ καὶ ὀλβια πάντα λελυγται.

(Athan., Lib. VIII., c. 14.)

'I have those things which I ate, and wherein I acted with despise, and the delights of love that I enjoyed. But all the many other rich things are come to nought.'

It is evident that this was not the king who with his people repented at Jonah's preaching. Diodorus says of Ninyas, the son of Ninus and Semiramis: 'He was zealous after luxury and wantonness, and that he might not have annoyance or care' (Lib. II., p. 77, A.). He goes on to speak of the remaining 30 kings of Nineveh, down to the time of Sardanapalus, as being like to (*παραπλησίως*) this Ninyas, which suggests that the Ninevite kings, generally, were reputed to be luxurious. But neither he, nor Herodotus, nor Athanæus, refers to the Ninevite people, generally, as having had notoriety for sin. Even according to the probabilities of vice, it is not very likely that Nineveh was ever to be

compared for wickedness with the Rome of Juvenal's days. It is not very likely, therefore, that God would have singled out this particular city, and sent a Prophet all the way from Palestine to cry against it. Far more probably, Nineveh is an embodiment of the human race, whose sin has come up before God. The figure of sin reaching to heaven is used by Æschylus. He refers to Capaneus, of the boastful mouth, who,

θνητὸς ὦν, ἐς οὐρανὸν
πεμπει γεγωνῶ Ζηνὶ κυμαίνοντ' ἔπη.
(Sept., v. 438.)

‘Though a mortal, sends into heaven swelling words, shouted out to Zeus.’

Lucifera, in her House of Pride, disdained earth :

‘For to the highest she did still aspyre,
Or if ought higher were then that, did it desyre.’
(‘Faerie Queene,’ Bk. I., cant. iv.)

Jonah begins to cry against Nineveh by becoming a Sign to it. Although, in the beginning, the word came to him, and he was out of God's presence, we now find him in God's presence, where Nineveh's sin is. He has, therefore, gone to Nineveh. He begins to be a Sign against it by acting as a rebellious spirit. As a silly dove, without understanding, he prepares, in a figure, to flee from God, or to try to flee from Him. In assuming this character, he is a Prophet, acting in Godly Service, as a Sign. The point at which he aims is Tarshish. Respecting the meaning of the name ‘Tarshish,’ and the locality of the place so named, there is some difference of opinion. Mr. Coleman tries to show that ‘Tarshish’ means ‘white cliffs of Albion.’ The name has been variously defined as ‘hard ground,’ ‘contemplation of the marble,’ ‘the green sea,’ ‘fortress,’ etc. As to the locality of it, some say it is Ceylon, others Tarsus, in Cilicia. The generally accepted opinion is that it was the ancient town of Tartessus, in the south of Spain. Prebendary Huxtable, in the ‘Speaker's Commentary,’ says: ‘Tarshish is more probably the Phœnician settlement of Tartessus in Spain, near the Guadalquivir.’ It is doubtful if Tarsus in Cilicia was ever so great an emporium of commerce as to correspond to all that is said in Scripture of Tarshish. Literalists find great difficulty in the fact that while Jonah's ship sailed from Joppa, in the Mediterranean, to go to Tarshish, Jehoshaphat made ships at Ezion Geber, which is on the Red Sea (1 Kings ix. 26), to go to Tarshish (2 Chron. xx. 36). It is not probable, as they admit, that Jonah's ship was going round Africa. Hence some have thought that there were two cities called Tarshish. Josephus says that the ships of Jehoshaphat were to sail to Pontus, and the traffic cities of Thrace (Ant., Bk. IX., c. i., § 4). The writer thinks that it is not improbable that the Greek word *τρωάς*, ‘Troy,’ is from the Hebrew תַּרְשִׁישׁ, ‘Tarshish.’ The former word means ‘to damage,’ ‘to wound,’ and sometimes ‘to overpower.’ The writer believes, with Dr. Davies, that ‘Tarshish’ is from תַּרְשִׁי; but he thinks it is not from this form as meaning ‘to be firm or strong,’ but as meaning ‘to break in pieces, to destroy.’ He holds that like the term ‘isles of the sea,’ as used in Esth. x. 1, it is here a symbol of what is heathenish. When

men on the higher grades begin to rebel against God, and to flee from Him, they are in a sense going back to a prayerless and heathen state. This word 'break in pieces,' whether understood of the humbled and broken condition of the heathen, or of their savage tendency to break and destroy, is alike an appropriate designation for the heathen. Some define the word *רָשָׁת* as meaning 'impoverished,' rather than 'to break down.' The Revised Version gives it this meaning in the margin (Jer. v. 17 ; Mal. i. 4). If the word be regarded as having the meaning 'impoverish,' or 'impoverished,' it is still appropriate as a designation of moral Heathenism. The Rev. G. Gilfillan, in his *'Bards of the Bible'* (p. 183), uses this place as a moral symbol. He speaks of 'The Tarshish of Pleasure, or Business which is not their business, or selfish Inaction, or selfish Despair.' What is said of Tarshish in Scripture well agrees with the view that it is a symbol of moral Heathenism. But it is not well in accord with literal history, or a literal Tarshish. All terrestrial geography is set at nought in regard to this word, in the fact that Tarshish can be reached both from the Red Sea and from the Mediterranean. It is now supposed that Africa was circumnavigated even in ancient times, but it is not likely that Jonah was going round Africa in a ship sailing from Joppa. Most modern writers think that Tarshish is Tartessus in Spain, but there are two passages of Scripture which conflict with that theory. Isaiah says that the day of the Lord is to be upon all the ships of Tarshish (ii. 16). Elsewhere he says : 'Surely the isles shall wait for Me, and the ships of Tarshish first' (lx. 9). Does it seem reasonable to suppose that ships trading with a now lost Tartessus in Spain are to be in front in bringing sons of the church from far? On the other hand, if Tarshish, or 'the impoverished,' be a symbol of moral Heathenism, it is not strange to speak of the heathen being first. Jesus said the last were to be first. From the beginning converts have been gathered from the Gentiles. From the way in which this Tarshish is associated with the isles and heathenish conditions, while its recovery is a feature of the latter-day glory, we are justified in concluding that it is a symbol of moral Heathenism. 'Pass ye over to Tarshish ; howl, ye inhabitants of the isle' (Is. xxiii. 6). 'I will send such as escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory' (Is. lxvi. 19). 'The kings of Tarshish and of the isles shall bring presents' (Ps. lxxii. 10). Even if it can be shown that Tarshish and the isles have a literal existence, the fact would remain that, as used in Scripture, they are moral symbols as much as 'Zion' is a moral symbol. Sometimes the Greeks used a literal place as a moral symbol. Especially did they do this in reference to the abodes of the dead. Socrates quotes Homer in this sense. When he was telling Crito why he knew that he would not be put to death until the third day, he says : 'A certain woman, beautiful, and of a graceful aspect, wearing white raiment, seemed to come and to call to me, and to say, O Socrates, on the third day thou shalt come to fertile Pthia' (Crito, c. ii.). Pthia was a town in Thessaly, where Achilles was born. It is regarded, however, in this instance, as an abode of the dead. So Parnassus was regarded as an

abode of the gods. So, in Plutarch, we see Britain identified with the isles of the blessed, which in some cases are supposed to be identical with the Canaries and Cape de Verde Islands on the coast of Africa. We read (Lib. Per. Frag., c. xi., § 2): 'Concerning the islands of the ocean, Homer, Hesiod, Lycophron, Plutarch, Philostratus, Dion, and some others, have written. How that it is a good land, always fanned with the west wind, yielding its fruit three times every year. They say that thither the souls of the dying are ferried over, so they write. Around the coast of the ocean, about the island of Britain (τινὴν Βρεττανίαν), certain men who are fishermen dwell, subject, indeed, to the Franks, but not paying them tribute. While these slumber around their dwellings, they hear a voice calling them, and they are aware of a tumult at their doors. Rising up, they find certain ships, not their own, filled with mariners. When they enter into these, rowing away, with one stroke they reach the island of Britain, although when they use their own ships it is with great difficulty, sailing with their sails spread, that they reach it in a night and a day. There, then, disembarking, they land the unknown mariners whom they have brought. Not seeing anyone, they yet hear the voice of those who receive them, calling them by name, by tribe, by kindred, and by occupation, these also answering in like manner. Thus, sailing away again, by one stroke [of the oars] they see again their own islands more quickly than when they conveyed those whom they had done. Hence all the children of the Greeks say that thither the souls of the dying pass over, as Hesiod now says of the heroes.' Both in Scripture and in the classics, the isles of the sea are associated with what is remote and barbarous. To pass to Tarshish and the isles appears to be a Scriptural symbol for passing to heathenish conditions. When Jonah, as a prophet, rises up to flee to Tarshish, he is a sign of that spirit of rebellion which would go down from knowledge of God to a state wherein a man would have no more thought of God than an impoverished or broken heathen on the Heathen or Tarshish Grade. To try to flee from God is to refuse to have God in knowledge (Rom. i. 28), and to choose heathenism rather than knowledge of truth.

We are shown the steps by which Jonah goes down. Our Versions read: 'And he went down to Joppa.' There is room for difference of opinion as to the symbolic meaning of this sentence. All the symbolism of the Book appears to be unique as compared with the symbolism of other parts of Scripture. The writer will state what seems to him most probable. The name 'Joppa' is from a root meaning 'beauty,' or 'to be beautiful.' The word 'Joppa' is defined as 'beauty,' and is said to be equivalent to the Greek κάλος. The connection of the word with the sea makes it natural for us to think that the town Joppa is here indicated. Since the Bible has been made capable of a literal reading, this word may have been chosen for its capability of being read as 'Joppa.' Yet the writer holds that it means 'Beauty,' just as it was at Joppa that Cassiopeia boasted of her beauty. We may notice:

- (a) That the history is moral, and that these places cannot be literal places.
- (b) That except 'Nineveh,' and the general term 'Tarshish,' no place is mentioned in the Book.

(c) That Jonah, in his true character, is in the Seed Process, being a Hebrew, and having to call against Nineveh.

(d) That when he becomes a sign, it is as if his own true Seed Process beauty were going down, and a Sinaitic and rebellious aspect coming up.

(e) That this descent is in contrast with the uprising of Jonah as a sign of rebellion. The nominative sometimes follows the verb in Hebrew. It is so here. The sentence reads: *וַיָּקָם יוֹנָה לָבֶרֶךְ תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ*. Literally, we might read: 'And rose up Jonah to flee to Tarshish from the presence of Jehovah, and went down beauty [or his beauty].' The 'sometimes interchanges with י. In Is. xxxiii. 17, 'His beauty' is *יָפִי*. The verse is showing, apparently, that as Jonah becomes a sign, the Seed Process beauty goes down, and the Sinaitic aspect, and the spirit of rebellion, come in.

(f) A measure of support is found for this view in the way in which Scripture sometimes speaks of Beauty departing (Lam. i. 6; ii. 1).

(g) So it finds some support in the strange way in which, in the fable of Andromeda, there is a sowing of seeds in the ocean at Joppa. The stalks of a marine plant become hard by the touch of Medusa's head. From this hard, blood-coloured plant, the Nereides gathered seeds, and sowed them in ocean, where they were supposed to turn to coral. This seems to reflect the lapsing of the Seed Process aspect as Jonah becomes a Sinaitic sign. Thus we may read: 'And Jonah rose up to flee to Tarshish from the presence of Jehovah, and his Beauty went down.'

It is added: 'And he found a ship.' A ship is something made by man, as much as the fig-leaf aprons were made by Adam and Eve. It appears to be a symbol of man's works. A ship is not only an appropriate emblem of man's works as being made by him, but as carrying burdens, and as being impelled by oars. Jonah's ship is an oared ship. Jonah thus passes as a Sign on his rebellious way. It is not said: 'And he found there a ship.' Joppa, or beauty, ceases to be when the ship comes in, and when Jonah becomes a Sign. This ship represents works tending to evil. It is a ship 'going to Tarshish.' This ship is not at Tarshish, but it is tending thitherward. The rebellious spirit does works of a heathenish aspect. We read: 'And he gave the fare thereof'—that is, this spirit of rebellion did such works as gave him a right of passage on this ship. He became, in a sign, an evil worker, as all on the ship were workers of evil. This is the only place in the Bible where we read of paying a fare. It shows the unique symbolism of this Book. In entering upon that ship, Jonah was entering a realm of moral death. He was ceasing from life and the Seed Process, and becoming a Sign of a rebellious generation departing from God. The most familiar instance of paying fare in classic writings is in the case of those who are entering Charon's boat. Lucian represents Charon quarrelling with Menippus about the fare (§§ 423-425):

CHAR. 'Pay down, O thou accursed one, the passage money.'

MEN. 'Cry aloud, O Charon, if this is more pleasing to thee.'

CHAR. 'Pay down, I say, that for which we will ferry thee over.'

MEN. 'Thou canst not get anything from him who has nothing.'

CHAR. 'But who is there who has not an obol?' (three half-pence).

MEN. 'I know not who else has not, but I have not.'

CHAR. 'And, by Pluto, I will not carry thee, thou wretch, if thou dost not pay.'

MEN. 'And I will hit thee with my staff, and fracture thy skull.'

The *Πρὸς Λάκριτον* of Demosthenes gives a number of instructive particulars respecting ancient laws and customs of navigation. But the voyage of Jonah is no more in a literal ship, or on a literal sea, than Noah's Ark was a literal ship, or sailed on a literal sea. By paying the fee of this ship tending to evil, Jonah becomes identified, in a sign, with the evil works of this evil generation. He does this with an evil intent—that is, to go to downright Heathenism in a flight from God. All on the ship are wicked Ninevites fleeing in the same direction. 'And he went down into it to go with them to Tarshish from the presence of Jehovah' (verse 3).

We are next shown, in this sign, that sin brings suffering. 'And Jehovah cast out a great wind to the sea, and there was a great tempest in the sea, and the ship was like to be broken' (verse 4). Orpheus says of Jupiter:

θυμὸν βαρὺν ἔμβαλε κύμασι πόντου.

(H., 19.)

'He casts great wrath into the billows of the deep.'

Æschylus writes:

τί ποτ' εὐπλοῖαν ἔμπραξαν
ταχυπόμποισι διωγμοῖς:
. . . . Διὸς οὐ πάρ-
βατός ἐστιν μέγала φρήν
ἀπέραιτος.

(Iket. vv. 1029-1034.)

'How could they possibly make a successful voyage with quick-sailing pursuers after them? . . . It is not possible to go beyond the great and boundless mind of Zeus.'

The storm that assails the ship is directly from Jehovah. He is beginning to bring trouble and wrath upon evil-doers. The sailors threw Arion overboard with murderous intent, but he met them again, to their shame and dismay, at Periander's Court.

'Ihn wollten wir ermorden,
Er ist zum Gott geworden:
O schling' uns nur die Erd' hinein!'

(Schlegel.)

'We would have murdered him, and he is now become a god. O that the earth might only swallow us up!'

The 'Speaker's Commentary' says: 'Theodoret and the Jewish commentators very commonly suppose that this storm fell only where the particular ship was sailing, and that the sea around was calm.' Jonah is crying against Nineveh by becoming a sign of the judgements that meet those who are going in an evil way. As Schiller speaks of many princes standing as One Man—'Und alle für Einen Mann stehen sollten' (Dreis. Krieg, p. 59)—so Jonah is many, while he seems to be one. Wrong-doers cannot cover themselves with their works (Is. lix. 6). This ship is like to be broken. 'With the east wind Thou breakest the ships of Tarshish' (Ps. xlviii. 7). The evil works of man cannot endure

God's opposing wind. All on board this ship come, sooner or later, to prayer and sacrifice. Some reform sooner than others. The salted ones, who are salted with the salt of grace (Mark ix. 49), begin to pray, and to cease from their worldly idols, which they cast into the sea. Every one of these prays to his God—that is, to Jehovah—for He is the God of these salted ones. By beginning verse 4 with the word 'but,' our Versions make it appear that Jonah set out to Tarshish, and was turned back, or hindered. The writer holds that Jonah does come to Tarshish. From iv. 2 we may infer the same truth. Storms have sometimes awakened in men devotional feelings.

νυκτὶ δ' ἐν ταύτῃ Θεὸς
χειμῶν' ἄωρον ὥρσε, πήγνυσιν δὲ πᾶν
ρέεθρον ἀγνοῦ Στρυμόνοιο. Θεοῦς δὲ τις
τὸ πρὶν νομίζων οὐδαμοῦ, τότ' εὐχέτο,
λαταῖσι, γαῖαν οὐρανὸν τε προσκυνῶν.

(Æsch., Pers., vv. 497-501.)

'But in this same night God raised an unseasonable wintry tempest, and it congealed all the streams of sacred Strymon. Then he, who before had thought that there were no gods anywhere, prayed and made supplications, worshipping both earth and heaven.'

It was common for sailors in distress to cast out goods to lighten the ship, this being done by vote. An agreement recorded in Demosth. Pros. Lac. says: 'And when the money has been brought safe to Athens, those who borrowed shall pay to those who lent, within twenty days after they come to Athens, the money that is according to agreement, perfect except from jettison which those sailing together, having voted in common (ψηφισάμενοι κοινῇ), may have cast out.' The casting out of substance from the ship is a fitting symbol of a sacrifice of worldly idols. By such sacrifices, and by prayer, these men of a limited class are coming into God's covenant. This is probably the reason why this first class of men is spoken of as 'the men of the salt.' Old sailors are sometimes designated 'old salts.' Jesus associates the use of salt with sacrifice (Mark ix. 49, 50). So these mariners, who sacrifice of their substance, and pray to God, are, by the very deed, coming into God's covenant. It is not probable that the men on a literal ship were called 'the salts,' or that every man had a separate god to whom he prayed. 'And the mariners feared, and cried every man to his God, and they cast forth the wares which were in the ship into the sea, to make [it] light from upon them.' It would be strange, on the literal theory, that men sailing from Joppa should all be idolaters, but that the Ninevites should be worshippers of the true God (iii. 5, 7). It is the men who go the least distance on the way of rebellion who are prefigured in this early part of the narrative. It cannot be said that the spirit of rebellion against God is in full activity amongst such men. But Jonah, the sign of a Spirit of Rebellion, now goes to a lower depth. In his obduracy, and as connected with a worse class, he is represented as being asleep. This is the only part of the history in which he is represented as sleeping. It is said that he went down to the sides, or thighs, of the ship. The writer would not read 'was gone down.' It is a new act, connected with a worse class, that is here indicated. The sides (πλευρᾶι, or Latera) of the ship were generally occupied by the

rowers. The word here used for 'ship' differs from the word previously used. It is derived from the word יָבֹהֵב, 'to cover over.' Hence it is said to mean 'a decked ship.' The writer is inclined to regard the change of the name for ship as betokening a new and worse aspect in connection with a class which has not yet prayed and made sacrifices, as did the salted ones. We may read: 'And Jonah went down to the sides of the covered [ship], and he lay down, and was fast asleep.' All the symbolism is of a most unique kind, but it does not therefore cease to be symbolism, or lose its expressiveness. It is unique for moral history to be located on sea instead of on land. The symbolism is now nautical in its aspect. Nautical figures are often expressive, as when Hesiod describes the sides of the prow, as some deem them, as 'the wings of the ship': νῆος πτερὰ (Erg. et Hæm., verse 626); or as when Æschylus speaks of sailors as 'shepherds of the ships': ποιμένις νῆων (Iket., verse 747). So this nautical symbolism is expressive. Thus the word בָּרַב, in verse 6, is from a word meaning 'to bind,' 'to twist.' Thence come the words 'rope' or 'cord.' Hence, as used here, it is sometimes defined as 'rope men.' The writer thinks that it is suggestive of the binding obligations of law. The law came by Moses. He is the רֹבֵב, or 'chief,' of the rope men. He shows to this spirit of rebellion its duty to pray. The law is coming nearer to the rebellious spirit which is in a deep and careless sleep. Antoninus says: 'Ὁ τὸν κύριον φεύγων, δραπέτης· κύριος δὲ ὁ νομος καὶ ὁ παρανομῶν, δραπέτης—'He who flees from a master is a runaway. But the law is a master, and he who transgresses is a runaway' (Com., Lib. X., § 25). Jonah represents those who are transgressors of law, and fugitives from its obligations. Jonah does not do what this chief of the rope-men requires. He does not call upon his God. 'And the chief of the rope-men came near to him, and said to him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us that we perish not' (verse 6).

The class with which Jonah is identified becomes alarmed as the law thus comes near, and as danger becomes more threatening. They recognise an overruling providence, and show some faith in a law of retribution. They believe that the evil is owing to some one of their number. They begin a measure of examination. Every man speaks to his fellow—that is, as the writer thinks, the good part in them confronts and addresses the evil part, or 'the other' (Gal. vi. 4). As yet, however, even though they cast a lot, and show some faith in providential action, they do not pray and offer sacrifice. But they come to such a knowledge of God's judgement as to believe that this special suffering is owing to the Spirit of Rebellion, or Jonah, in their company, who is leading them away from the presence of God. 'And they said every one to his fellow, Come and let us cast lots, and let us know for whose cause this evil is upon us; and they cast lots, and the lot fell upon Jonah' (verse 7). When Diagoras the atheist was sailing, and a storm arose, the sailors attributed the storm to his presence. He answered them somewhat shrewdly by pointing out to them other ships, in the same plight, and asking if they all carried a Diagoras (Cicero's De Nat. Deo., Bk. III., c. xxxvii.). In a like rationalistic spirit, when a friend

showed Diagoras the votive offerings in Samothrace presented by those who had escaped shipwreck, and argued therefrom how the gods had cared for these men, he answered: 'Those who perished at sea could not present offerings' (Id., c. xxxvii.). So the sceptical Dionysius boasted that he had a favourable wind for sailing, notwithstanding his scepticism (Id., c. xxxiv.). But all men did not thus deny Providence. Ælian tells how Pherecydes, when sitting with his disciples at Delos, said that he did not sacrifice to any god, and that he fared no worse than those who sacrificed hecatombs. Whereupon the gods smote him with a grievous wasting of his flesh, so that he hid himself from his friends, talking to them through an opening in the door, through which, also, he showed them his fleshless finger, saying that his whole body was like that finger (Var. Hist., Lib. IV., c. xxviii.). So the ancients commonly assumed that men were punished by outward calamities, as Orestes was a fugitive from the Furies.

There is one important feature in the history which may here be noticed. It tends to show that the history is moral history.

Jonah, like Lot, is virtually more than one man. As man has in him the breath of lives (Gen. ii. 7), so Jonah is a combination of different aspects, which virtually constitute him a combination of men. This is not more strange than that we should have five Minervas—*εἰσὶ δὲ οἱ πέντε Ἀθηνᾶς ὑποτίθενται*—or three Joves—*εἰσὶν οἱ τρεῖς τοὺς Ζῆνας ἀναγράφουσι* (Clem. Alex., Ad Gent., p. 17). It is natural that the spirit of rebellion should be more active in one class than in another. There are degrees in moral guilt. When 'the men of the salt' prayed, and cast forth their wares into the sea, to make the sea less oppressive to them, they were virtually casting out Jonah, or the Spirit of Rebellion, from their class. This spirit goes out by prayer and sacrifice. It is true that there is continuity in name and history; but this is owing to the fact that Jonah is Adamic, and represents varied aspects. The one embodies the many. When, in verse 15, the men are said to cast out Jonah, it is a casting out of the Spirit of Rebellion from the Heathen Grade. But this is not to be confounded with the casting out of Jonah from those still acting in rebellion on the Servants' Grade. The Jonah cast into the sea is not the same with the Jonah devoured by the fish. We do not read in verse 17: 'And the Lord had prepared a great fish, which swallowed Jonah when he was cast into the sea.' That verse describes something new. There is a gradal transition in the history between the account of the casting forth of Jonah (verse 15) and the account of the fish. To translate 'And' as 'Then,' in verse 16, is somewhat misleading. When Jonah is in the deep, he speaks of God as having cast him into the sea. He does not say: 'They cast me.' In every case, however—that is, as cast out by 'men of the salt' (verse 5), as cast out on the Heathen Grade (verse 15), and as devoured by the fish (verse 17)—Jonah represents a Spirit of Rebellion, and hence, while he is manifold, he may yet be regarded as an Adamic unity. Most nations thus apply names Adamicallly. One name is regarded as embodying all the qualities of a class. Thus we speak of 'John Bull,' 'Uncle Jonathan,' 'Sandy,' 'Taffy,' 'Patrick,' etc., using these names for nations of men. It is, however, important to bear in

mind that the Jonah swallowed by the fish is not identical with the Jonah cast into the sea, but is virtually another man, representing an altogether different class. Philo, in his account of Jonah, assumes that the whale swallows him when he is cast, or throws himself, into the sea, for that writer appears to affirm both things: 'Dedit sese furenti mari'—'He gave himself to the raging sea' (c. xiv.). 'Quoniam quod me ipsum mittam in mare, iniquum est'—'Since it is not right for me to cast myself into the sea' (Append.). This view appears to be general. But if we attend to the gradal words of the narrative, we shall see that it is an incorrect view.

Those acting on the Servants' Grade begin to question Jonah, or the spirit of rebellion. They put it on its defence. They are rope-men, or those recognising legal obligation; but they are weak against this spirit of rebellion. 'And they said to him, Show to us, we pray thee, for whose cause this evil is upon us? what is thy business? and from whence dost thou come? what is thy country?' Our Version renders the closing sentence: 'And of what people art thou?' The writer thinks that this is an inaccurate rendering. It will be noticed that the word 'people' (עַם) is used. This is a grade-word of the Young Men's Grade. Before the word עַם, or 'people,' are the words וְהֵן מִיִּשְׂרָאֵל, 'And where from this?' Literally the passage reads: 'And where from this [art] thou a people?' The question implies that Jonah is only a people as he is 'from this'—that is, from or out of the Servants' Grade. It shows that he is not a people while he is in 'this' (הֵן) or on the Servants' Grade. Hence, while these servants are asking Jonah in the previous part of the verse respecting what he is on the Servants' Grade, the closing sentence is asking where he is a people, and on the Young Men's Grade. The two grades are regarded as in close connection. In his answer, Jonah speaks as on the Grade of Servants. The word 'made' of that grade is used. He is describing what he is as a Hebrew or in the Seed Process, and not as a Sign. He speaks of fearing the God who made the sea and the dry. This shows a reverential knowledge of Jehovah's power and divinity, and is incompatible with the Spirit of Rebellion. On the literal theory, Jonah's words, at this juncture, do not seem to agree with his actions. It is the word 'Hebrew' which explains the difficulty. It shows that Jonah is speaking in his own Seed Process aspect, and not as a sign to the wicked generation. 'And he said unto them, I am a Hebrew, and I fear Jehovah, the God of heaven, which made the sea and the dry' (verse 9). Cyprian well says of God's supremacy in nature: 'Rex unus est apibus, et dux unus in gregibus, et in armentis rector unus. Multo magis mundi unus est rector, qui universa quæcunque sunt verbo jubet, ratione dispensat, virtute consummat. Hic nec videri potest, visu clarior est, nec comprehendi, tactu purior est, nec æstimari, sensu major est. Et ideo sic eum digne æstimamus, dum inæstimabilem dicimus. Quod vero templum habere possit Deus cujus templum totus est mundus?'—'There is one monarch amongst bees, and one leader amongst the flocks, and one ruler in the herds. Much more is there one Ruler of the world, who commands, with a word, all existing things, orders them with reason, perfects them in virtue. He cannot be seen,

for He is too translucent for vision ; nor can He be apprehended, for He is too pure for contact by touch ; nor can He be estimated, for He is too great for sense-perception. And, therefore, let us thus worthily esteem Him, while we pronounce Him inestimable. Truly, what temple can God have, whose temple is all the world ? (De Idol. Van., c. v.). Æschylus refers to Zeus as a Being who hurries not under any ruler, and does not work any inferior thing, who has none above Him so that He should be beneath worshipping, and whose action is as a word (Iket., verses 589-592).

At this point the Heathen Grade comes in. It is only the men of this grade who are said to fear a great fear (verses 10, 16). Many literalists will allow that it is strange that the words 'men of the salt' (verse 5), 'rope-men' (verse 6), and 'men' (verse 10), should thus be used in various parts of this chapter. The word 'men' is used four times in the latter part of the chapter. The beginning of verse 10 is made misleading by the translation 'then.' It suggests that these men fear a great fear because they have heard Jonah saying that he feared God who made heaven and earth. But why should that make them fear a great fear ? Is it not more probable that the men fear a great fear because they know that they have with them a spirit of rebellion which departs from the living God ? The statement that he had told them that he was fleeing from Jehovah reads like new information pertaining to a new grade, and not like a reference to any preceding verses. We read : 'And the men feared a great fear, and they said to him, What is this that thou hast done ?' The word for 'flee' is a participle. It indicates that Jonah's flight from God is continuous. He is fleeing while the men are fearing. He has shown, or told, or made manifest, to these men, by his conduct, that he is fleeing. 'For the men knew that he was fleeing from the presence of Jehovah, for he had showed [it] to them' (verse 10). Just as they were somewhat uncertain respecting the nature of this spirit of rebellion, so they are uncertain as to how to punish it. They associate it with works, and speak of doing something to it. Jonah, who is a sign to them, is also a son of the truthful, or Amittai. He instructs them as to how he is to be sacrificed. It is not literally probable that sailors in a storm would ask one of their number what they must do to him, or expect that the sea would become calm because of what is thus done. Agamemnon sacrificed Iphigeneia to obtain fair winds, but the damsel had no choice respecting her death. Nor was it usual for men to sentence themselves, unless as respects choice between different modes of dying. Some said that Cato killed himself for fear of being put to death insultingly by Cæsar : *δείσαντα τὸν μετ' αἰκίας θάνατον ὑπὸ Καίσαρος* (Plut., De Herod. Malig., c. vi.). Ælian says : 'Olympias sent to Eurydice, daughter of Philip, born to him from an Illyrian woman, some hemlock, a noose, and a sword. She selected the noose' (Var. Hist., Lib. XIII., § 35). There are many examples of the offering of human beings in sacrifice, as children were offered to Moloch, as Menelaus offered two youths as a sacrifice—*ἔντομα ποιῆσαι* (Plut., De Herod. Malig., c. xii.)—as Æneas offered four youths to infernal deities (Lib. X., verse 517), as Aristomenes slew 300 men to Jupiter Ithometes (Clem. Alex., Ad Gent., p. 27), and as Themistocles

sacrificed captives (Plut. in Themist.). Usually, however, animals were vowed, and not men, as Jason in beginning his voyage vows to offer oxen to Apollo if he has a safe return (Argon., Lib. I., verses 415-419). The Greeks, in general, loathed human sacrifices. Lycaon offered an infant (*βρέφος*) on the altar of Lycaean Jove, and was immediately, even during the sacrifice, changed into a wolf (Pausan., Lib. VIII., c. ii.). While the casting away of Jonah seems, in some particulars, to have an idolatrous aspect, and to be utterly alien to Jewish customs, the inspired narrative gives no hint that it is done as an idolatrous act. What has just been said of Jonah fearing God who made the sea and the dry, and who is God of heaven (verse 9), precludes the idea of this being an idolatrous act. It is clear, therefore, that this casting away of Jonah is an act such as believers in God may consistently do. If so, it cannot be literal history. This accords with the view that Jonah is a sign of a rebellious spirit fleeing from God.

Verses 11, 12, are on the Servants' Grade, and so connect with verse 9. We read: 'And they said unto him, What shall we do to thee, that the sea may settle down from upon us? for the sea grew more and more tempestuous.' Fausset has it: 'The sea was going and whirling.' The way in which the sea is spoken of as 'upon them' indicates moral history. So does the absence of all indication of danger from anything but the sea and the tempest. No hint is given of a possibility of driving on rocks or islands. This is noticeable if this be a literal ship, sailing from a literal Joppa, in the Mediterranean Sea. Jonah, in words of prophetic truth, shows them how they may escape from the judgement that is hovering over them. His words embody truth for us, and for men in every age. We must cast out the spirit of rebellion from our works if we would escape God's anger. 'If iniquity be in thine hand, put it far away, And let not unrighteousness dwell in thy tents' (Job xi. 14). 'And he said unto them, Take me up and cast me forth into the sea, and the sea shall settle down from upon you; for I know that for my sake this great tempest is upon you' (verse 12). To put Jonah from the ship is to cast Jonah, or the rebellious spirit, from their works. It is to act in obedience to the Sinaitic law. A ship is a fitting symbol of handiwork.

*Nῆα μὲν οὖν οἱ πρόσθεν ἐπὶ κλείουσιν ἄοιδοι
Ἄργον Ἀθηναίης καμέειν ὑποθημοσύνησι.*

(Argon., Lib. I., vv. 18, 19.)

'Former poets have already told how Argo laboured at the ship, by the counsels of Minerva.'

The Heathen Grade again comes in with verse 13, which connects with verse 10. The men are said to 'break through'—that is, 'through the waves'—or, in other words, they row hard to get back to the dry. They are seeking, so far as their conduct is concerned, to cease from fellowship with the spirit of rebellion, and to go from his way. But they cannot effectually do this until the spirit of rebellion be sacrificed by them offering to God a broken spirit. In this grade we have an expressive description of the storm as an increasing storm. It grows more and more tempestuous upon them. No men can save themselves by mere works. They must come to prayer and sacrifice. Though

Jonah says to the men, 'Take me up,' they do not take him up until after they have prayed. They could not have taken up this rebellious spirit, and cast it from their ship, or works, without prayer. It is said : 'And the men rowed hard to return to the dry, and they were not able ; for the sea grew more and more tempestuous upon them' (verse 13). The word 'nevertheless,' in our Versions, is somewhat misleading. It connects the two grades too closely. It is noticeable that these men are not said to try to reach any other island or shore, but are only said to try to return. It is because the way of Jonah is one evil way, and the only way of safety is to return from it.

Now the men begin to pray and to sacrifice. Jonah had bid them cast him out. On the literal theory, it seems strange that Jonah should be afraid of going to Nineveh, or unwilling to go, and yet that he should have been bold enough, and willing, to offer himself a sacrifice for the safety of his fellow voyagers. He bids them cast him out. Why does he not, like Curtius, plunge voluntarily into the gulph ? If his presence is their danger, his absence will be their safety, however that absence is caused. But he bids them cast him out, because he is the spirit of rebellion in them, or in their works, and they must act in putting it away. Satan only flees when we resist him. Jonah's words are not the expression of a wish, but the statement of a truth. He is a prophetic sign to them, so far as their works are evil. 'And they cried to Jehovah, and said, O Jehovah, we beseech Thee, let us not perish for the soul of this man, and lay not upon us innocent blood ; for Thou, O Jehovah, according as Thou pleasest, hast done' (verse 14). It is evident that these men know Jehovah. But it is utterly alien to the whole spirit and teaching of Scripture to suppose that men who knew Jehovah, and prayed to Him, could expect to be saved from a storm by throwing a literal man overboard. To perish for the soul, or life, is sometimes to perish for the life of another already dead (2 Sam. xiv. 7), or considered, as in this case, as one dead. From Deut. xxi. 1-9 it would appear that innocent blood is blood unjustly shed and unavenged. The prayer appears to intimate that these men know that Jonah is one morally dead already, and on whose account they deserve to suffer. They ought not to have had him on board. They deprecate anger and judgement against themselves as distinct from Jonah, and so far innocent. They leave all to the higher authority of God, who does as it pleaseth Him. They are now being taken captive 'unto the will of God' (2 Tim. ii. 26). When they thus acknowledge God as the Being whose will is supreme, and who condemns or acquits, they at once obtain power against Jonah, or the spirit of rebellion. They offer their sacrifice by casting him forth. The allusions to the soul, or life, and to the blood, show that even the casting into the sea is as a shedding of blood. 'And they took up Jonah, and cast him forth to the sea, and the sea stood still from its raging' (verse 15). At this point the class of the Heathen Grade finds deliverance. The sea, as described in the next chapter, is still stormy ; but the sea in relation to these Heathen has ceased to rage. The Jonah whom they cast out no more has a place. He ceases to be. He is not the Jonah whom the fish swallows. He is the Jonah, or spirit of rebellion, in relation to the Heathen Grade. When that grade ceases

from the narrative, he ceases. But Jonah, or the spirit of rebellion, is still left in relation to another grade, even to the adulterous generation to whom Jonah in the fish is a sign. We are next shown how the men pray and offer sacrifice. 'And the men feared Jehovah [with] a great fear, and sacrificed a sacrifice, and vowed vows' (verse 16). The word 'sacrificed' implies slaughter. What would the men on board a literal ship be likely to sacrifice? Michaelis thinks that they intended to perform their vows when they reached land, as Virgil refers to vows paid when the shore is reached (*Æn.*, Lib. III., verse 404). Horace refers to garments hung up as a votive offering to the marine god (Lib. I., Od. 5). In beginning a voyage, men often sacrificed to the gods before embarking. Thucydides says that when Nicias was setting out on the expedition to Sicily, silence was proclaimed by trumpet, and the accustomed prayers were made by a herald; and cups having been mixed through all the host, 'the soldiers on board, and the captains, offered libations'—*οἱ τε ἐπιβάται καὶ οἱ ἄρχοντες σπένδοντες*. The people on shore also joined in the devotions (Lib. VI., c. xxxii.). Ships also carried tutelary images, and painted symbols of gods (Ovid, *De Trist.*). But there does not appear to be evidence that they carried altars for sacrifice. Some think that the *εσχαρεύς*, of whom Pollux makes mention, had to attend to sacrificial fires. Others think that he was simply the ship's cook. The danger from fire on wood ships, the difficulty of carrying animals and their food on rowing vessels, and the impossibility of conforming to all initiatory rites on board ship, render it improbable that it was customary to sacrifice victims on board. Moreover, these men had shown a knowledge of Jehovah, and feared Him with a great fear. It is, therefore, the less likely that they would offer any idolatrous sacrifice. The sacrifice they offer is, as the writer thinks, a moral sacrifice. They renounce Jonah, or the spirit of rebellion. These men sacrifice by ceasing to have a rebellious spirit—by offering to God in penitence a broken spirit. When this sacrifice is offered, the men pass from the history, and the Jonah of their Heathen Grade passes too. He is not the Jonah who is swallowed by the fish. The Hebrew Bible ends c. i. with verse 16. As verse 17 is a part of the narrative of the Jonah who is swallowed by the fish, the writer will follow the Hebrew division of chapters, and consider verse 17 along with c. ii., to which it properly belongs.

CHAPTER XX.

JONAH II.

OOSTERZEE, in his 'Dogmatic Christianity' (p. 781), maintains the following appalling doctrine: 'It is probable, on internal grounds, that, as well on the right hand as on the left, advancement and progress is made ever in the same path in which the man was already walking even before his death.' According to this doleful theory, if death does not end all, it fixes all. Scott's aged carle, father Time, sings to a like key in the words:

Redeem thine hours,—the space is brief—
While in my glass the sand grains shiver,
And measureless thy joy or grief,
When Time and thou shalt part for ever.’

All the instincts of our moral nature, as well as many solemn Scriptural warnings, show us that it is our first and highest duty to live to Jesus Christ in this present state. But, while emphasizing the shame and dishonour of a Christless life, we are not justified in affirming that hopeless and endless torment is to be its final issue. No human soul will thus be permitted to break through the ring of mercy that compasses it round. Milton says :

‘For neither do the spirits damned
Lose all their virtue.’

But surely it would be an injustice to that virtuous Element to leave it in endless torment. We must not confound the disease of sin with the man, any more than we identify a cancer with the man who is afflicted thereby. God’s knife can cut the cancer out. Pollok’s awful description of the undying worm belongs to the realm of poetry, not to Scripture and actual fact. There is, as Schiller says, an inner voice of Hope speaking in men, which cannot deceive, and whereby they ever look forward to a better state. ‘Der Mensch hofft immer Verbesserung.’ Ixion is not ever to be at his wheel, nor Tantalus ever excluded from the water. When Oceanus was offering to aid him, Prometheus groaned out the hopeless answer :

μάτην γάρ, οὐδὲν ὠφελων
ἐμοί, πονήσεις, εἴ τι καὶ πονεῖν θέλεις.
(Æsch., Des., vv. 350, 351.)

‘In vain, profiting me nothing, thou wilt labour, even though thou art willing to labour.’

Yet Prometheus found a deliverer in Hercules. Christ is Almighty and All-good. He is certain to do all the good that He can, and hence it is certain that, sooner or later, He will subdue all things to Himself. Clem. Alex. was so far merciful in his theological creed, that he denied that God punished, and said that He only chastened. He writes : ‘But God does not punish (θεὸς δὲ οὐ τιμωρεῖται), for punishment is a giving back of evil, but He chastens (κολάζει) both publicly and privately, for the benefit (τὸ χρίσιμον) of those that are chastened’ (Strom., Lib. VII., p. 762). Titus, who wrote against the Manichees, agreed with Origen in the opinion ‘that the pains of the damned, and even those of demons themselves, will not be eternal’ (Lardner, Vol. III., p. 273). This second chapter of Jonah breaks in pieces the theological system which maintains that there is to be in Hadean realms a race of God’s creatures ever hardening in sin. Spenser speaks of :

‘A Man of Hell, that calls himself Despayre.’
(‘Faerie Queene,’ Bk. I., cant. ix.)

This Man has his dwelling

‘Low in a hollow cave,
Far underneath a craggy cliff ypitch,
Darke, dolefull, dreary, like a greedy grave
That still for carrion carcases doth crave.’

When the Redcross Knight came to the Cave of Despair,

‘He shewed him painted in a table plaine,
The damned ghosts that doe in torments waile,
And thousand feends that doe them endlesse paine,
With fire and brimstone which for ever shall remaine.’

This Theology of Despair has been all too popular. Let us turn from it to Hengstenberg's Creed: ‘Gott sei Dank, das wir nie auf die ferne Zukunft hingewiesen sind, das die vergeltende göttliche Gerechtigkeit der Sünde und die erbarmende göttliche Liebe dem Elende Fuss für Fuss folgt’ (Offenbar., p. 62)—‘God be thanked that we are never referred to the distant future, that the retributive Divine Justice follows Sin, and the pitiful Divine Love follows Misery, close on every step.’ This chapter in Jonah shows us that even from the depths of the Abyss hands are to be stretched, and eyes turned, towards the Saviour in the house of His holiness. Hades will yet have to pine for want of victims until he answers to Spenser's description of Despair:

‘His raw-bone cheekes through penurie and pine
Were shronke into his jawes, as he did never dine.’

The early Christians, and especially the apocryphal writers, believed that after His death Jesus delivered others than the righteous from Hades. The *Vindicta Salvatoris* says of Him: ‘Et descendit ad Infernum, et Patriarchas et Prophetas et omne genus humanum liberavit’—‘And He descended to Hades, and He set free the Patriarchs, and the Prophets, and the entire human race.’

Literalists try to show that there is no physical impossibility involved in the teaching that a sea-monster can swallow a man. The *canis carcharias*, that is ‘sea-dog’ or ‘shark,’ is spoken of by Athanæus as a man-eating beast (Lib. VII., c. lxxv.). In Lange's Bible the following incident is recorded, which the writer would be slow to accept as veritable history. ‘In the year 1758, a sailor, during a storm, fell overboard from a frigate into the Mediterranean Sea, and was immediately seized by a shark and disappeared. The captain of the vessel caused a cannon which was standing on the deck to be discharged at the shark, the ball of which struck it, so that it vomited out the sailor, who was then taken up alive, and only a little injured, into a sloop that had come to his assistance, and thus saved.’ Prebendary Huxtable, in the ‘Speaker's Commentary,’ says: ‘There is a whale with folds on the chest, called Rorqual. One seventy-five feet long was stranded in 1828 near St. Cyprien. There is no improbability in supposing that a Rorqual was employed in the present instance.’ Admitting the possibility of a shark or a whale swallowing a man, we yet gain no relief from difficulty thereby. Cowles well says: ‘That a man should live three days and three nights, or indeed one hour, in the belly of a fish, must be a miracle.’ It is commonly supposed that it was a whale which swallowed Jonah. It is, however, a very rare thing for whales to be found in the Mediterranean Sea.

This incident is far above the range of common events, and it is even above poetic versions of history. It was not merely that God prepared a large fish which swallowed Jonah, but it was expressly prepared to swallow him. Hence the discussion respecting the possibility of a

shark swallowing a man is not closely applicable to this case. When the sailors conspired against Arion, and threw him overboard, a dolphin is said to have borne him to shore (Herod., Bk. I., c. xxiv.). In like manner :

‘A teme of Dolphins raunged in aray,
Drew the smooth charett of sad Cymoënt,’
(‘Faerie Queene,’ Bk. III., cant. iv.)

Palinurus fell from the ship into the sea, but for three days clung to the rudder which he had broken off in his fall, and reached land on the fourth day (*Æn.*, Bk. VI., verse 355). Such incidents are not so marvellous as Jonah’s adventure. Hercules, abiding for three days in the monster’s stomach, is more a parallel to it. Attempts to explain away the incident by rationalistic methods are very unsatisfactory. For example, Less thinks that it was a ship with a fish for a figure-head that picked up Jonah, as if the Lord had prepared a great figure-head for a ship. Concerning this swallowing of Jonah by a fish, the following particulars may be noted.

1. The most important feature of the history is that Jesus Himself teaches that Jonah, in the fish’s belly, is a sign given to an evil and adulterous generation. This fact does not seem to have had its importance duly recognised. The current opinions respecting the final destiny of the wicked have caused the hopeful aspect of Christ’s teaching to be, in this case, obscured. When He speaks of ‘the sign of Jonah the prophet’ (*Matt.* xii. 39), we must not suppose that the word ‘sign’ simply means ‘portent.’ We have seen how, in the rite of circumcision (*Gen.* xvii. 17), in the signs wrought by Moses (*Exod.* iv. 8), and in similar uses of signs, the sign is itself an illustration of the thing signified. It shows its mode. So the sign of Jonah in the fish is a sign specially given to the wicked. It illustrates what is to come to them. It shows that there is an Avenger,

ὅς οὐδ’ ἐν Αἵδου τὸν θανόντα ἐλευθεροῖ.

(*Æsch.* *Iket.*, v. 410.)

‘Who not even in Hades lets the dead go free’—

not, at least, until the uttermost farthing has been paid. The going down of Jonah into the fish is a sign of their going down into Sheol. His stay in the fish is a sign of their stay in an abode of suffering. So his coming out of the fish is a sign of their coming out of this state of suffering. It will be said that Jesus does not say that the wicked are to be in the heart of the earth, but that He is to be there (verse 40). We shall notice this objection more fully when we come to the teaching of the New Testament. Meanwhile it may be said that Christ in the heart of the earth is still spoken of, and that by Himself, as the Sign of Jonah, given to an evil and adulterous generation. He says nothing of His uprising. Orpheus speaks of the Hadean realm sending forth the dead from its sacred heart (*ἐξ ἱερᾶς κρατῆος* : *Clem. Alex.*, *Strom.*, V., p. 607), which tends to show that the phrase ‘heart of the earth’ relates to the realm of the dead. What Clement quotes from Diphilus (p. 606) is also of interest, as related to this subject. In what way does Christ’s abode in the heart of the earth, in common theological theories, affect the wicked more than the righteous? What makes it to be their

peculiar sign? A work on Hades by the Rev. W. Briscoombe, with the early part of which the writer finds himself largely in agreement, does not grant to the wicked any saving benefit from Christ's descent into Hades, but restricts such benefit to departed saints. How, then, is Christ a Sign to a wicked generation? In answer to this question, it may be urged that Christ, as the Being in whom we all live, is in vital relation to the wicked, as well as to the righteous. By Him all things consist. Unto Him those under the earth are to bow the knee (Philip. ii. 2). Because of this vital, abiding union with sinners, wherever they are Christ must be. If they could suffer everlasting punishment, He would and must, as Lord of their continuing life, share in their punishment. This is the great fact underlying the ancient identification of God both with heaven above and hell beneath. Milton speaks of 'High and Nether Jove' ('Comus'). Zeus is not only on Olympus. He is *Ζεὺς Χθόνιος*, or 'Subterranean Zeus.' As such, He rocks the ground by an earthquake as a signal that it is time for Œdipus to die (Soph. Col., verse 1606). It is true that Christ perfected (Heb. xi. 39, 40) and led up (Ephes. iv. 8, 9) departed saints. But in His going down to Hades He is never called a Sign given to saints. All such who believe in Him die no more. It is as He rises that we rise (Ephes. i. 18; ii. 6), and hence it is as a rising Saviour that He is our Sign. And cannot, on the contrary, His sojourn in the heart of the earth be in special relation to an evil and adulterous generation? He says that He is there as the Sign of Jonah, given to such a generation. This fact is sufficient to show that Jonah in the fish is a sign to the sinful who enter Gehenna.

2. A further consideration shows that this is the significance of this history. It is usually assumed that this great fish was prepared in mercy to save Jonah from drowning. Henderson says: 'The animal was brought to the spot at the precise time when Jonah was thrown into the sea, and its instrumentality was wanted for his deliverance.' Cowper, in one of his hymns, says:

'When Jonah sank beneath the wave,
He thought to rise no more;
But God prepared a fish to save
And bear him to the shore.'

The writer holds that all the evidences in the Book go to show that this great fish is prepared in judgement, and not in mercy. With some Egyptians a fish was a symbol of Hatred, and a hawk a symbol of God: *Θεοῦ τε αἰὶ ὁ ἰέραξ ὡς ὁ ἰχθύς μίσους* (Clem. Alex., Strom., Lib. V., p. 556). This fish represents the judgements and suffering prepared for the ungodly. Jonah, in his prayer, does not thank God for any deliverance wrought for him by means of this fish. On the contrary, he laments over the sorrows through which he passes while in the fish. The element of mercy attaching to the fish is the evidence it affords that even hell, or Sheol, is under God's keeping, and that its sufferings can be terminated at His word. Had the design been simply to get Jonah to shore, and not to punish him, it is unlikely that he would have been taken so deeply into the water, or kept there so long. We should more naturally have expected him to be saved, as Arion was saved, by what

swam on the surface. Hood, in his 'Hero and Leander,' represents Hero as praying, while her lover swims in the Hellespont :

' But if he faint, and timely succour lack,
Let ruthless dolphins rest him on their back.'

Since Jonah says that he cried unto the Lord out of the belly of Sheol (ii. 2), it is reasonable to assume that the fish is a symbol of Sheol. But Sheol has two aspects. The righteous went down to it (Gen. xlii. 38), and the wicked went down to it (Ps. ix. 17). Josephus, in his description of Hades, and Virgil, in his Sixth Book, describe Hades in a like double aspect. The parable of the rich man and Lazarus also implies it.

It is very common for Sheol, in its punitive aspect—that is, in relation to the wicked—to be associated with devouring beasts. No lion, or ravenous beast, infests the way of holiness (Is. xxxv. 9); but it is otherwise with the way of sin. The lion and adder, the serpent and dragon, are symbols of the power of the enemy. Sometimes these emblems of sin and suffering are also associated with the sea. There is a dragon in the sea whom God rebukes (Is. xxvii. 1). In the Babylonian Talmud (Lib. Gittin, cap. Hannisakin), Titus is represented as ascending a ship to go to Rome after he has defiled and burnt the temple. Then it is added (Pug. Fid., Part III., c. xxi.): 'Stetit contra draco, vel tempestas in mari, ut emerget illum in mari'—'There stood against him a dragon, or tempest, in the sea, to drown him in the sea.' Charybdis in Sicily, like other places near burning mountains, had an Avernian or Hadean aspect. Schiller, in his poem 'The Diver,' borrows a tradition from this district, in which he refers prominently to sea-monsters :

' Das Auge mit schaudern hinunter sah,
Wie's von Salamandern und Molchen und drachen
Sich regt' in dem furchtbaren Höllenrachen.
Schwarz wimmelten da in grausem Gemisch,
Zu scheusslichen Klumpen geballt,
Der stachlichte Roche, der Klippenfish,
Des Hammers gräuliche Ungestalt,
Und dräuend wies mir die grimmigen Zähne
Der entsetzliche Hai, des Meeres Hyäne.'

'The eye saw, with shuddering, how down below, in the frightful mouth of hell, it was in motion with Salamanders, and kindred monsters, and dragons. There crawled, in a dark, terrible mixture, rolled together in hideous masses, the prickly roach, the saltfish, the gruesome deformity of the balance-fish, and, as if threatening me, there were the grim teeth of the horrible shark, the hyena of the sea.'

When the Apostle Paul says, 'The sting of death is sin,' he is virtually representing Death as a poisonous animal. The imagery of a devouring animal is often applied in respect to the punishment and suffering of the soul. Such words as 'mouth,' 'swallow,' etc., are a part of the same imagery. 'Our bones are scattered at the grave's mouth' (Ps. cxli. 7). 'Therefore Sheol hath enlarged her soul, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth among them, descend into it' (Is. v. 14). It is said of Nebuchadnezzar: 'He hath swallowed me up like a dragon' (Jer. li. 34). Sheol is said to be insatiable, and never saying: 'It is enough' (Prov. xxx. 15, 16). We read: 'Neither let the deep swallow

me up, And let not the pit shut her mouth upon me' (Ps. lxxix. 15). 'Let us swallow them up alive as Sheol, And whole as those that go down into the pit' (Prov. i. 12). Schiller's Andromache, when Hector is leaving for the battle-field, fears that dark Hades may swallow him up: 'Wenn der finstre Orkus dich verschlingt.' So in his *Dreis. Krieg*, p. 109, Schiller speaks of distinguished countries 'fleeing into the jaws of Calvinism'—'Dem Calvinismus in den Rachen fliegen.' When Isaiah says that a tannin, or dragon, is in the sea (xxvii. 1), we cannot well think that he is referring to a literal dragon, or a literal sea. More probably he is referring to the dragon, the old serpent, which is said to be cast into the abyss (Rev. xx. 3). So Pharaoh, the Fleshly Principle, is a great dragon in the rivers (Ezek. xxix. 3). There is a serpent at the sea-bottom which God commands to bite His enemies (Amos ix. 3). It is not of literal beasts that the Psalmist is speaking when he says: 'Thou didst cleave the sea by Thy strength; Thou didst break the heads of dragons in the waters; Thou breakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness' (Ps. lxxiv. 13, 14). The fact that this leviathan has several heads shows that he is not a literal, but a symbolic, fish. He is like the dragon with seven heads. The association of the monster Cerberus with Hades bears on this subject. The Chorus, praying that Œdipus may come unharmed into Hades, refers to Cerberus thus:

σῶμά τ' ἀνικάτου
θηρὸς, ὃν ἐν πύλαισι
φασὶ πολυξέστοις,
εὐνᾶσθαι, κνυζᾶσθαι τ' ἐξ ἄντρων
ἀδάμαντον φύλακ' Αἴδα.

(Soph., Œd. ep. Col., vv. 1568-1572.)

'And the body of the unconquerable beast, whom they represent as sleeping' (or 'lying in ambush') 'in the much-polished gates of hell, whining from his cavern, the inexorable guardian of Hades.'

All the imagery of these dragons, and of the beast, and of the swallowings and the deep, is thoroughly Hadean in its character. Spenser writes of the Dragon that fought with the Redcross Knight near the Tree of Life and the Well of Life:

'His deepe devouring jawes
Wyde gaped, like the grisly mouth of hell,
Through which, into his darke abysses, all ravin fell.'
(*'Faerie Queene,'* Bk. I., cant. xi.)

Elsewhere, describing Guyon's voyage to Intemperance's Bower of Bliss past the Whirlpool of Decay, he writes:

'Eftsoones they saw an hideous hoast arrayd
Of huge sea-monsters, such as living sense dismayd:
Most ugly shapes and horrible aspects,
Such as Dame Nature selfe mote feare to see,
Or shame that ever should so fowle defects
From her most cunning hand escaped bee,
All dreadfull pourtraicts of deformitee,
Spring-headed Hydreaes, and sea-shouldring Whales,
Great Whirlpooles which all fishes make to flee,
Bright Scolopendraes arm'd with silver scales,
Mighty Monoceros with unmeasured tayles.

The dreadfull Fish that hath deserv'd the name
 Of Death, and like him lookes in dreadfull hew,
 The grisly Wasserman, that makes his game
 The flying ships with swiftness to pursue,
 The horrible Sea-satyre, that doth shew
 His fearefull face in time of greatest storme,
 Huge Ziffius, whom Mariners eschew
 No lesse than rockes (as travellers informe),
 And greedy Rosmarines with visages deforme.'
 (' Faerie Queene,' Bk. II., cant. xii.)

In accordance with some of the above imagery, as the writer thinks, the great fish which swallows Jonah, and the deep to which he descends, are symbols of the dragon and the abyss awaiting an impenitent generation in an unseen state. To such a generation both Jonah and Christ became a Sign. The preparation, or appointment, of the fish accords with the preparation of æonian fire for Satan and his angels (Matt. xxv. 41).

It may be said, If this great fish and the deep are symbols of the devouring dragon and the abyss awaiting the impenitent, why is it not said that a dragon swallowed Jonah? It may be answered that all the imagery of this first history of Jonah is nautical. The expressions 'the salts,' 'rope-men,' etc., show this. So it is in harmony with the nautical aspect of the Book to speak of the devouring Sheol as a great fish. Nor is it strange that the generic word for fish, applicable to all sea-monsters, should be applied to a dragon which is said to be 'in the sea,' or to a symbolic leviathan, which is referred to by the imagery of fishing, and of fish-scales (Job xli. 1, 15).

3. That this fish is prepared or appointed in judgement agrees with the fact that some early Christians regarded a monstrous beast of any kind as a symbol of a state of temptation and tribulation. In the 'Shepherd of Hermas' we read how Hermas walked on the Appian Way, and into the country. As he was engaged in meditation and prayer, he heard a voice saying: 'O Hermas, be not in doubt' Then he adds: 'I went on a little, brethren, and, lo, I saw a cloud of dust reaching even to heaven. I began to say to myself, Are there some oxen coming and raising the dust? It might be about a stadium distant from me. But, lo, I saw more and more dust rising, until I began to suspect that it was something supernatural. But the sun shone out a little, and, lo, I saw a beast as big as a whale (cetum), and fiery locusts were coming out of its mouth. The stature of that beast was nearly a hundred feet, and it had a head like an urnal vessel. I began to weep, and to pray the Lord to deliver me from that beast. Then I remembered the word which I had heard, O Hermas, be not in doubt! Putting on, therefore, brethren, godly faith, and remembering who had taught me great things, I boldly ventured myself within the power of the beast. That beast was so approaching as if it would be able to destroy a city at a stroke. I went near it, and the beast so huge stretched itself upon the ground, and did nothing but put out its tongue, not moving itself, until I had passed by the whole length of it. The beast had on its head four colours—black, then red and blood-coloured, then yellow, then white.' Hermas advances a little, and then he meets a Virgin who is a

symbol of the Church. He tells her how he had met a beast which could have devoured a whole people, but that, by God's help and mercy, he had escaped from it. She tells him that he has escaped through prayer and God's great name, and because God had sent an angel to shut the beast's mouth. She adds: 'Thou hast escaped great tribulation on account of thy faith, and since thou didst not fear such a beast.' Respecting the four colours, the Virgin says: 'The black is the earth in which we are sojourning; the fiery and blood-coloured [signifies] that this world (*seculum*) must perish through blood and fire; the golden portion represents you who have escaped from this world. . . . The white portion represents the world to come, wherein God's elect shall dwell; for spotless and pure shall God's elect be unto eternal life. Then, therefore, fail not to utter these things in the ears of saints. You have also the figure of the great Tribulation that is to come. Moreover, if you so will, it shall not affect you' (Bk. I., Vis. IV., c.c. i., ii.). The various beasts and dragons portrayed in the Book of Revelation are all of such a nature as to support the view that the sea-monster which swallows Jonah is a symbol of hell engulfing the wicked. Philo seems to have thought that there was something specially terrible about this whale. He speaks of '*Ingentis bestiae incursus, quæ antequam deperdiderat, sufficiens erat præoccidere timore*' (De Jona, c. xx.)—'The intruding of the huge beast, which, before it killed, was enough to have put to death with fear.'

4. The logical rule which justifies us in reasoning from a universal to its constituent particulars supports the view that Jonah in the fish is an emblem of the suffering in Hades. If all trees have bark, then every particular tree must have bark. If all sinners have to suffer, then those sinners who live and die impenitent must have to suffer. Now, in the first chapter of Jonah, we have a description of the suffering which sin brings in this life to different grades of human beings, who are brought by suffering to pray, and to offer sacrifice, and are saved from hell (verses 14, 15). Nothing more is said of further suffering coming to them or their Jonah. They fear Jehovah, and sacrifice a sacrifice, and vow vows (verse 16). It is after this that the Jonah in the fish is brought to pray and sacrifice. This effect is produced by suffering. He is said to pray to the Lord (verse 2), and he says: 'I will sacrifice unto Thee' (verse 9). Since Jonah in the fish does not pertain to those whose suffering and salvation are indicated in c. i., whom does he symbolize? What is his moral class? We are virtually shut up to the conclusion that it is the class not belonging to the saved—the wicked and adulterous generation to which Jesus said that Jonah in the fish was a sign.

5. The foregoing view is further strengthened by the fact that the only class of people to whom Jonah refers while in the fish is a sinful class. 'They that observe vanities of falsehood, Forsake their own mercy' (verse 8). It is true that Jonah appears to be alone in the fish. It would have been incompatible with a literal reading to represent a number of people as being in the fish. But although Jonah appears alone, he is, on the Saviour's own showing, a sign to a wicked generation. Such a generation may fittingly be described as those who

observe vanities of falsehood and forsake their own mercy. Of whom is Jonah here speaking? Since idols are vanities (Deut. xxxii. 21), some think that he is referring to those on board the ship who cried to their gods. But vain idols are not necessarily vanities of falsehood. The heathen never knew God and His mercy, and hence they could not be said to have forsaken their mercy. God does show mercy to the heathen, and receive them as His people. The writer holds that this is a distinct Jonah from the Jonah of the previous chapter, and that he is indicating the wicked generation to which he has been a sign in his allusion to those who observe vanities of falsehood. It is not literally probable that a man in the belly of a fish would utter proverbial truths respecting men living on the shore.

6. That this Jonah in the fish represents a new Jonah, who is not identical with the Jonahs of the preceding chapter, accords with several facts: (a) As is intimated in the Revised Version, there is not any reason in the Hebrew text for translating verse 17, 'And the Lord had prepared,' as in the Authorised Version. The preparation is a new fact, following the events recorded in the previous chapter. (b) The Jonah in the fish never makes the slightest allusion to anything done to him by those in the ship. He does not refer to them at all. He never speaks of what man has done to him. He only speaks of God's dealings with him. It is God who casts him into the deep (verse 3). (c) A distinct kind of phraseology now comes into use. In the previous chapter we only read of the sea (verses 4, 9, 11, 12, 13, 15). Now, instead of the sea, we have the intensified expressions 'heart of the seas,' 'depth' (verse 3), 'abyss or deep.' A new word is used in Hebrew for casting out (verse 3).

7. Like the preceding chapter, this chapter is noticeable for its avoidance of all geographical definitions and limitations, such as we should have expected to meet with in literal history. Æschines thus describes sailing in a storm in the Mediterranean: 'A storm (ζάλη) and a shore-driving wind falling on us bore us past Crete, near to Psammathon. And when we were now in sight of it, the wind blew against us [from] Libucos. Then, the wind blowing upon us from the north, we were again borne along, being five nights in the sea, wherein we came to Athrone. . . . From thence, in four days, we came to a certain seaport of Rhodes' (Epist. Philoc.). In such a description we have geographical landmarks to indicate the course of the voyage. So is it in the narrative of Paul's shipwreck (Acts xxvii.). But Jonah's voyage, with the sojourn in the deep, has no such landmarks. It pertains to a sphere outside all terrestrial limitations. It accords with Wordsworth's lines on the words 'Stepping Westward,' spoken to him as a passing salutation by a woman whom he met:

'I liked the greeting; 'twas a sound
Of something without place and bound,
And seemed to give me spiritual right
To travel through that region bright.
The voice was soft, and she who spake
Was walking by her native lake;
The salutation had to me
The very sound of courtesy;

Its power was felt ; and while my eye
Was fixed upon the glowing sky,
The echo of the voice enwrought
A human sweetness with the thought
Of travelling through the world that lay
Before me in my endless way.'

8. There are only two grade words in the chapter. These are 'heardest' (verse 2), and 'enter,' or 'came in' (verse 7). The whole chapter, including verse 17 of c. i., is on the Servants' Grade. We have, however, already seen that some grade words of the Servants' Grade have a spiritual application to the Grade of Tongues. Thus the word 'serve' sometimes refers to the service in Zion in newness of spirit, and not to the service under law in the oldness of the letter. It seems clear from the narrative that, although Jonah's whole action is on the Servants' Grade, yet when he speaks of his prayer entering the holy temple (verse 7), his word 'enter' has a spiritual application to Zion, or the Grade of Tongues. The prayer enters where he has not yet entered himself. The word 'heard,' in verse 2, is of the Servants' Grade. God hears Jonah's voice (verse 2), but the prayer came in unto the holy temple (verse 7). These two grade words show that when the wicked in hell come to prayer and sacrifice, God hears them, and they begin to come to Zion, and to a knowledge of God's salvation. The absence of all other grade words than these two, tends to show that Jonah in the fish is not a representative of any on the grades of Heathen, or Young Men, but of those under Law, and on the Grade of Servants.

We may now proceed to examine the narrative: 'And Jehovah prepared a great fish to swallow up Jonah' (i. 17). As the sword is said to have a mouth (*ἐν στόματι μαχίρας*, Seirach, xxviii. 18), and the tongue to devour as a leopard (Id., verse 23), as the vulture or eagle is called Jupiter's winged dog *πτηνὸς κύων* (Æs. Des., verse 1043), as Hades is accosted as 'the all-devouring and insatiable one' (*πανφάγε καὶ ἀκόρεστε*, Acta Pilati, c. iv.), and as Time is regarded as rapacious ('*edax vetustas*,' Ovid, Lib. XV., verse 872), so Sheol or Hell is here represented as a devouring Fish to the rebellious spirit who represents a wicked generation. But it is no more a literal fish than the fish which leaped out of the water to devour the youthful Tobias was a literal fish (Tobit vi. 2). It is a symbol of the punishment prepared for the ungodly when Sheol devours them. Jonah would not fear the Lord with a great fear, and now he has to know the Lord's great terror. Moses wanted to put a three days' journey between the Israelites and the fleshly Egyptians before sacrificing to the Lord (Exod. viii. 27). So Jonah appears to have three days of suffering in Hades, before he begins to pray and sacrifice. This is probably a symbol of an era of fasting and suffering. Three days was an era of fasting. So long the body could forego its accustomed food. In like manner the godless soul will have its analogous era of fasting in Hell. It is not that these days are literal days or years. They denote an era of banishment from all true soulical food, even from the life in Christ, as painful to bear as a protracted fast is painful to the body. In this devouring fish, or Sheol, the wicked suffer destruction of the flesh, and then the spirit is saved in the day of the Lord Jesus. The figure of deliverance to Satan for fleshly

destruction (1 Cor. v. 5) is suggestive of a devouring monster. After the era of Suffering, symbolized by Jonah's constrained fast, and absorption by the whale for three days, is ended, he too, like the previous grades in the ship, is brought to pray, and to offer sacrifice. Had he been represented as praying and sacrificing in his previous aspects, the history could not have been read as literal history. But in all the previous aspects, Jonah must have ceased from rebellion when the time of prayer and sacrifice came. This last Jonah, however, is shown fully as praying and sacrificing. In the previous cases the sailors only were represented as praying and sacrificing, and each Jonah was not represented as changing. Now it is the Jonah who is represented as changing, and no account is given of the class. 'And Jonah was in the belly of the fish three days and three nights.' Such a statement suggests lack of meat, and lack of drinking-water, and lack of liberty, and lack of light, and ever-impending danger. Such a condition well accords with Scriptural representations of Hadean suffering.

Reformation, even in hell, begins with prayer. After this era of suffering, Jonah, for the first time, is represented as praying. He does what the chief of the ropemen urged him to do, but which he did not then do. Paul speaks of men given to Satan that they may be disciplined not to blaspheme (1 Tim. i. 20). Virgil speaks of the wicked as learning in suffering 'not to despise the Gods' ('non temnere Divos,' Lib. VI., verse 620). Jonah prays, not as Plato represents the lost as praying, that is to those whom they had wronged (Phæd., c. lxii.), but to the Lord. In the 'Prometheus' of Æschylus, Hephæstus gives Prometheus the distressing assurance that when he is fastened to the rock, lamentations will be unprofitable since the thoughts of Zeus are inexorable. *Διὸς γὰρ δυσπαράκλητοι φρένες* (verse 35). But this narrative of Jonah's prayer has a more hopeful aspect. 'And Jonah prayed to Jehovah his God from the belly of the fish' (verse 1). The Rev. G. Gilfillan, in his 'Bards of the Bible' (p. 181), refers to 'That Song of Deliverance, said by some absurd mistake of transcribers to have issued from the whale's belly, instead of, as its every word imports, being sung upon the shore.' The writer thinks that this is an error of literalism. It is doubted whether the word 'from' before 'distress' means 'out of,' or 'by reason of.' A comparison with Ps. cxx. 1 rather favours the latter view, while the following sentence, 'from the belly of Sheol,' favours the former view. The Revised Version has 'by reason of,' and puts 'out of' in the margin. We may take that reading: 'And he said, I cried by reason of my distress to Jehovah, And He answered me, From the belly of Sheol cried I, Thou heardest my voice' (verse 2). The writer holds that this allusion to Sheol is not figurative. Jonah and his class, who observe the vanities of a lie, are in Sheol. The suffering of Sheol is exerting its remedial power. The salting with fire is doing good. Their prayer is going up from hell to God. It is not a prayer for pardon. It is a prayer for deliverance from distress, and a thanksgiving for such deliverance. Jehovah hears the prayer coming from these deeps of hell. Tertullian says: 'Dei aures sonum expectant? Quomodo ergo oratio Jonæ de ventre ceti per tantæ bestię viscera, ab ipsis abyssis per tantam æquoris molem ad cœlum potuit evadere?'—

‘Do the ears of God wait for a sound? How then could the prayer of Jonah from the belly of the sea-monster, through the viscera of so great a beast, from the abysses themselves, through so huge a mass of water, have reached to heaven?’ (De Orat., c. xvii.). God hears prayer, even when offered in Gehenna.

Jonah attributes his casting forth to Jehovah. The sailors hurled their Jonah to the sea (i. 15). This Jonah is cast by Jehovah to the depths, to the very heart of the seas. He is experiencing a deeper woe than that felt by the Jonah whom the sailors cast into the sea. As compared with him, he might use the words of Cowper’s Castaway :

‘But I beneath a rougher sea,
And whelmed in deeper gulphs than he.’

These sinners had come into the deep waters of perdition where the floods were overflowing them (Ps. lxi. 2). They were in the ‘murky depths about Tartarus,’ *κνεφαῖ᾽ ἑ ἀμφὶ Ταρτάρου βάθη* (Æsch. Prom., verse 1050). ‘For Thou didst cast me into the depth, into the heart of the seas, and the stream (נהר) was round about me, all Thy waves and Thy billows passed over me’ (verse 3). Some of these verses are very similar to sayings in the Psalms (Ps. xlii. 7). The deepest sufferings, and most intense longings that a human soul can know, may all find expression in words of the Psalmists. These waves and billows are Jehovah’s waves and billows. It is true that the literal sea is His, for He made it (Ps. xcv. 5), but no human being can live under such literal waters. Jeremiah says: ‘Waters flowed over mine head; I said I am cut off. I called upon Thy name, O Lord, out of the lowest dungeon’ (Lam. iii. 54, 55). We do not regard these words as having reference to literal waters, and to a literal dungeon. When we quote David’s words: ‘All Thy waves and Thy billows are gone over me’ (Ps. xlii. 7), we never mean the waves and billows of a literal sea, but only such waves and billows as come in upon the soul. Why, then, is the same expression, when used by Jonah, understood of literal waters? Since he was, on the literal theory, safe inside a fish, how could it affect his safety and comfort whether he went far down in the waves, or kept near the surface? It would be hypercritical, in a miraculous incident, to ask about laws of atmospheric pressure, and the effect of going into very deep water. Still, it may be wondered how a literal Jonah, shut up in a literal fish, and in darkness, knew so well the nature of the depths to which he was taken down. It is, the writer holds, more Scriptural to understand these allusions to depths, and God’s billows, of soulical suffering. Such suffering must be most intense in Hades. And this imagery is essentially Hadean. Jonah speaks of a river compassing him round. This figure is a common feature in descriptions of hell. In Plato’s description of the rivers of hell, the river Oceanus is a river flowing round (Phæd., cc. lxi., lxii.). So Acheron, and the fiery Pyriphlegethon, and Cocytus have circling courses :

‘They themselves did steepe
In a black flood which flow’d about it round,
That is the river of Cocytus deepe,
In which full many soules do endlesse wayle and weepe.’
 (‘Faerie Queene,’ Bk. II., cant. vii.)

Plutarch's description is expressive: 'Some deep gates of Hades are laid open, and rivers of fire, like off-streams from the Styx, are spread abroad (*καὶ ποταμοὶ πρὸς ὁμοῦ καὶ στυγὸς ἀπορρώγες ἀναπετάσσονται*), and a darkness full of phantasms enfolds, where certain spectres (*εἰδώλα*) offer sorrowful sights, and pitiable voices, and these are dicasts, and those who punish, and chasms, and recesses (*μυχροί*), full of ten thousand evils' (De Supersti., c. iv.) Ælian records a myth concerning the two circling rivers of Pleasure and Grief, though they pertain to Pleasure and Grief on earth, rather than in Hades (Var. Hist., Lib. III., c. xviii.).

Jonah adds: 'And I said, I am driven out (*נִרְשָׁה*) from before Thine eyes' (verse 4). This figure of being driven out from God accords better with the view that Jonah here represents a wicked generation thrust down in evil doing (Prov. xiv. 32), than a man thrown out of a literal ship by companions. The word is used of Cain's being driven out from God (Gen. iv. 14). Jonah has been cast away from God's presence (Ps. li. 11). But even in hell he will lift up his eyes to Zion, and the temple on the everlasting hills. Though it be 'the rayless Hades,' *ἀναύγητος Αἴδης* (Æsch. Prom., verse 1049), the Sun of Righteousness will arise even upon that deep gloom. 'Yet I will look again toward Thy holy temple' (verse 4). Thus the wicked in hell at last come to feel their banishment from God, and to long for His presence. Whatever plague of the heart may come to man, he is still to stretch his hands towards the holy house (1 Kings viii. 37, 38). Jonah is now doing this.

The Hadean aspect of verse 5 cannot well be gainsayed. The waters that come in upon the soul (Ps. lxi. 1) cannot be literal waters. 'The waters compassed me about unto the soul; The abyss was round about me; The weeds were wrapped about my head.' This verse, and especially the allusion to the weeds, intimates that Jonah is as much in the sea when in the fish as if he had not been in the fish at all. This tends to show that the fish is the all-encompassing Sheol, or Hell. Job says: 'He hath stripped me of my glory, And taken the crown from my head' (xix. 9). So the pride and glory had gone from the head of these sinners when the weeds were wrapped round them. God had abased them even to hell. He had dissolved them in the storm (Job xxx. 22). The shutting in on every side is suggestive of imprisonment. Peter speaks of the suffering spirits in prison (1 Pet. iii. 19). Lucian gives a graphic description of the wicked dead, bound in their long chain (*ἀλυσσει μακρῇ δεδεμένοι*) before the judgement-seat of Minos, and of their sufferings and restraints (470-481). As the wicked are shut in, and pressed upon, by innumerable evils, that compass them about as waters (Ps. xxxviii. 12; cxiv. 4, 5) reaching to the soul, they also go far down into the abyss, away from the hill of the Lord, and its holy place. Virgil says that Tartarus is as far below earth as heaven is above it:

'Tum Tartarus ipse

Bis patet in præceps tantum, tenditque sub umbras,
Quantus ad æthereum cœli suspectus Olympum.'

Homer (Lib. VIII., verse 16, Il.) and Hesiod (Theog., 720) teach a like doctrine. Jonah's words suggest going down to a great profundity.

The imagery used, and the contrast with the bringing up of the life, show that Jonah is not speaking of the bottom of the Mediterranean Sea. A man has not the earth with her bars behind him, nor has he come to the cutting off or extremity of the mountains, when he sinks to the sea bottom. At the same time, it is to be admitted that Æschylus speaks of Typhos when drowned in the Straits of Sicily as being pressed down under 'the Ætnaean roots': *ἰπυόμενος ῥιζαῖσιν Αἰτναίαις ὑπὸ* (Prom., verse 373). As it was Jehovah who cast Jonah to the depths, so it is Jehovah, not the fish, who brings him up. What is brought up is the life. Hermas says of the faithful dead of the Jewish age who were brought up when Christ came: *ἐκέντοι δὲ, οἱ προκεκοιμημένοι, νεκροὶ κατέβησαν, ζῶντες δὲ ἀνέβησαν*—'They who had previously fallen asleep went down dead, but came up living' (Lib. III., Sim. 9, c. xvi.). So the word 'life' is used for the first time in connection with Jonah's coming up. He is having a resurrection to life, even from hell. It is Jehovah who is raising him. When Jehovah is said to bring us up out of a horrible pit (Ps. xl. 2), we know that the pit is not a literal pit any more than the Rock upon which we afterwards stand is a literal Rock. So Jonah's life is not brought up from a literal sea, but from the prison of hell, in which he had been enclosed as with bars. 'I went down to the bottoms of the mountains; The earth [with] her bars [closed] behind me for ever. And Thou hast brought up my life from corruption, O Jehovah, my God' (verse 6). All that is said in these verses shows that Jonah's sojourn in the fish should be regarded as exposure to Hadean suffering, and not as an escape from peril of drowning. The waters do not endanger the body, but the soul. But the Lord, who holds even the lost souls in being, can, and does, bring up their life from the awful pit of corruption. When they make their bed in Sheol, He is there. Well might Augustine say: 'Quam excelsus es in excelsis, et quam profundus es in profundis' (Confes., Lib. VII., c. iii.)—'How high Thou art in the heights, and how deep Thou art in the depths!' Down in that pit Jonah and his class had died to sin. In the dark hour, when their souls fainted within them, they remembered Jehovah, whom they had previously forgotten, and they prayed to Him. The word 'enter' (כָּנַס) is used of this prayer coming in to the temple of God's holiness. This is a spiritual application of the word to the Gate of Tongues and Zion. 'When my soul fainted within me, I remembered Jehovah, and my prayer came in to Thee to Thy holy temple' (verse 7). Then follows the allusion to the class here represented by Jonah. 'They that observe vanities of falsehood forsake their own mercy' (verse 8). Jesus said to the unfaithful: 'Who will give you that which is your own?' (Luke xvi. 12). This evil and adulterous generation forsake their own good, and only recover it through Hadean suffering.

When Jonah has prayed, he also proceeds to speak of sacrifice, and to testify to Jehovah's salvation. The remedial purpose of suffering has been accomplished. The spirit of rebellion is changed into a willing and obedient spirit. In this Hadean gloom, songs of praise now arise, like those rapturous strains spoken of in 'Comus':

'Smoothing the raven-down
Of Darkness till it smiled.'

The sacrifice of thanksgiving which Jonah will offer is not an isolated act. His gratitude will be ceaseless, for he is being saved of the Lord, with an everlasting salvation. 'And I will sacrifice unto Thee with the voice of thanksgiving; I will pay that which I have vowed: Salvation is of the Lord' (verse 9). Thus the lost in Hades are finally brought to pray, and to offer sacrifices. God has, in His righteousness, punished them. 'Der ist schuldig der That, der zu strafen Gewalt hat, und nicht strafet'—'He is guilty of the deed, who has power to punish, and punishes not' (Goethe's 'Fuchs'). But while God will not clear the guilty, He is not everlastingly angry with those who have sinned. Even a heathen like Plutarch condemns some modern ideas of God's vengeance when he says: 'Ὁ δὴ πάντων αἰσχιστόν ἐστιν, ὀργιζόμενοις ἐπιτιμῶμεν μετ' ὀργῆς, καὶ τὰ διὰ θυμὸν ἡμαρτημένα θυμῷ κολάζομεν (De Cohib. Ira, c. xvi.)—'What is most shameful of all, we blame with anger the men who get angry, and we punish with wrath the faults committed through wrath.'

Now follows what is, in a figure, a Gospel of Restoration. As it is at the voice of the Son of God that those in the tombs come forth, so it is at His voice that Sheol gives up its victims. He opens the prison to them that are bound (Is. lxi. 1). He says: 'I will rebuke the devourer for your sakes' (Mal. iii. 11). Michael said to Satan: 'The Lord rebuke thee' (Zech. iii. 2). He says of Bel: 'I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up' (Jer. li. 44). The verb 'to speak,' as we have seen from the Book of Esther, sometimes means 'to command.' As the drying of the earth after the Deluge (Gen. viii. 14) signified the cessation of a judgement which had overwhelmed a world of ungodly, so 'the dry' to which Jonah attains symbolizes a state of deliverance from the abyss. 'And Jehovah spake to the fish, and it vomited out Jonah to the dry' (verse 10). Simonides says that 'Only God Himself has the universal remedy':

Ζεὺς πάντων αὐτὸς φάρμακα μούνος ἔχει.

Æschylus says of Zeus (Iket., verses 802, 803):

τί δ' ἄνευ σέθεν
θνατοῖσι τέλειόν ἐστιν;

'What is there perfect to mortals, without Thee?'

This vomiting forth of Jonah makes manifest to us the great truth that healing virtue from Christ will be as far-reaching as sin. Even in hell Christ will destroy Satan's works. Sheol, or the prepared fish, will have no more place when the remedial purpose of punishment has been accomplished.

CHAPTER XXI.

JONAH III.

No poor praises of man can make a lily appear more beautiful, or a rose more sweet. Yet we do, occasionally, commend these queens of the garden, although they are independent of our praise. In like manner, God's Word is as independent of man's praise as of his censure. It

abideth for ever, strong and beautiful in its own excellence. And yet we may, in our littleness, venture to extol it. In this spirit the writer would avow his conviction that the symbolism of the last two chapters of Jonah, including the clothing of the cattle with sackcloth, the booth, the gourd, the rising sun, and the east wind, are all very expressive, and sublimely beautiful. It is not, however, until we cease to behold these symbols with the eyes of a literalist that we shall see and feel their charm. An itinerant showman, with a telescope, was some time ago following his trade in a Lancashire market-place. The moon was just rising, and the man was charging one penny for a look at the moon through the telescope. One man, who had paid his penny, was looking; but the telescope had turned on the swivel, and instead of looking at the moon the man was looking into a public-house window, on which was painted the usual treble X. He was greatly surprised to think that the noted ale of a neighbouring brewery was being sold in the moon. It may be said that the Church's telescope has too terrestrial a projection. It needs to be turned from the glory of the terrestrial to the glory of the celestial.

Literalists try to show that the description of Nineveh, given by Diodorus Siculus, and already quoted, accords with the statement that Nineveh was a city of three days' journey. Herodotus speaks of 150 stadia as a day's journey: πεντήκοντα δὲ καὶ ἑκατὸν στάδια ἐπ' ἡμέρῃ ἐκάστη διεξιοῦσι (Lib. V., § 53). Diodorus says that Nineveh's walls were 150 stadia in length, and that the shorter sides—that is, across the city—were 90 stadia. According to these authorities, the city would be one day's journey in length, and only a little more than half a day's journey across it. In answer to this difficulty, it is alleged that the three days' journey refers to the circumference, not to the diameter, of the city, or that Jonah did not go straight forward, but went winding his way from street to street. The most common answer, however, is that there were adjoining cities united to Nineveh by the same fortifications, and that these are all included under the designation 'Nineveh.' Rawlinson, in his 'Ancient Monarchies,' speaks of this collective Nineveh as sixty miles in circumference.

Allowing such an explanation to have weight, there still remain difficulties as against the literal theory. No other instance could be found in history of a whole people repenting, and turning to God, and then so completely losing their religion that they are only known in history as idolaters; and, within a hundred and fifty years after their repentance, and having been spared by God, are virtually blotted out of being. What had those people of Nineveh done in that 150 years to have so utterly turned God's mercy from them? Why should He be so anxious to spare them at one time, and then within another 150 years, when there is no evidence that they were any worse than other nations, should have allowed them to pass away? Lucian represents Mercury as saying to Charon: 'Ἡ Νινὸς μὲν, ᾧ πορθμεῦ, ἀπόλωλεν ἤδη καὶ οὐδὲ ἔχγνος ἔτι λοιπὸν αὐτῆς, οὐδ' ἂν εἴποις ὕπου ποτὲ ἦν—'Nineveh, indeed, O ferryman, has already perished, and there is not a trace of it left, nor couldst thou tell where it stood' (§ 522). Clemens Romanus says that through repentance the Ninevites obtained salvation—ἐλάβον σωτηρίαν

(c. vii.)—but it must, on the literal theory, have been a repentance and salvation of a temporary kind.

Some features of this third chapter may here be noted :

1. There is, as we have tried to show, a characteristic distinction between the first and second histories. In the later history, Jonah is not blamed for anything done in the former history. In the first history he was crying against (i. 2), in the second history he is crying or preaching to (iii. 2). In the first history, while he was a sign to the wicked generation, God is not said to put any words into his mouth. In the second history he has to cry to Nineveh that which God speaks to him (iii. 2). One history breathes the spirit of judgement and punishment, although even these have a remedial aspect, and are used to turn the sinner from his sin. The later history breathes the spirit of the Gospel. This is the characteristic distinction between the two histories. In the former history, men are turned from sin by judgement and suffering. In the later history, men are turned from sin by the preaching of the prophet. Both histories imply a knowledge of prophecy ; but Jonah is only effective, as a prophet, in his later history. Some men learn righteousness from God's judgements. Others learn it from the preaching of the truth. In his later history, Jonah warns. So the preaching of the Gospel involves warning. Paul at Athens preached repentance on the ground of a coming judgement (Acts xvii. 30, 31).

2. A striking expression is used in verse 3. As the margin of the Revised Version shows, the Hebrew reads : 'And Nineveh was a city great unto God.' There is a Hebrew idiom by which the Divine name is said to be used to express greatness. In some cases, the word 'God' is used in this idiom in the Revised Version. 'Cedars of God' (Ps. lxxx. 10). 'Mountains of God' (Ps. xxxvi. 6). In other cases, the word 'God' is rendered in the Revised Version 'mighty.' Thus 'a prince of God' is rendered 'a mighty prince' (Gen. xxiii. 6), and 'wrestlings of God' is rendered 'mighty wrestlings' (Gen. xxx. 8). In none of these cases have we the exact idiom that occurs in Jonah iii. 3, 'great unto God,' where the preposition that denotes possession by God is used. No preposition is used in the passages previously indicated. The nearest approach to this idiom in Jonah occurs in Acts vii. 20, 'and was fair unto God.' The writer believes that it is an error to suppose that this idiom in Jonah iii. 3 simply means 'exceeding.' He holds that it literally means 'a city great to God.' The writer has alleged that Nineveh, in the first history, is a symbol of the world in relation to sin and punishment. Antoninus compares the world to a city. 'Live as on a mountain ; For it matters not whether there or here, if one is everywhere in the world as in a city'—ὡς ἐν πόλει, τῇ κόσμῳ (Lib. X., § 15). So to be in the world is to be 'In this great city'—ἐν τῇ μεγάλῃ ταύτῃ πόλει (Lib. XII., § 36). This great city to God is the world in so far as it is tending to God. The city in the previous history is a sign of the world tending from God, and being driven back by punishment and suffering. Hence Jonah was a sign to those fleeing from God. Now he is a sign of a prophet preaching to the world that is brought through that preaching to tend to God. Thus this is God's great city, not in the sense in which Zion is the city of

God, but in the sense in which, even on the lower and fleshly grades, the world, through preaching, is tending to Zion. This is the world so far as it is God's world, and tending to Him. Wherein Jonah ceases to be a true prophet, or fails in his duty, to that extent he is leaving the city (iv. 5), or failing to go through it (iii. 4). Thus, in the second history, no stress is laid on Nineveh's sin, for this city to God is only sinful as far as men tending to repentance are sinful. The literalist will admit that it is noticeable that where Nineveh's wickedness is referred to, the city should only be designated a great city; but that where it is about to be preached to, and to repent, it should be designated 'a city great to God.' This striking phrase is variously explained by commentators. Lange records such explanations as that it means 'before God,' as in Gen. x. 9, 'merely a superlative form,' 'great through God—that is, through His favour,' 'it was regarded by God as a great city.' The writer holds that the phrase is a key-expression to the history. It shows that the Nineveh about to be described is the great *οἰκουμένη*, or 'world' (Luke ii. 1), which word *οἰκουμένη* is the virtual equivalent of 'Nineveh,' in that it is from a root meaning 'to dwell,' like the word 'Nineveh.' But it is the world in that aspect in which alone it is God's world, as tending from sin, and to Himself. He holds that the word 'Nineveh' is intended to be a Hebrew synonyme of the above Greek word for 'world,' and that both alike mean, in this Scriptural use, 'world,' even though they may relate to the world in varying aspects.

3. In the principle about to be stated, the reader may think that he finds a place for questioning. He may say, It is, at the best, a probability, not a certainty. But, as Æschines says, 'Truth is found from probabilities'—*εὐρίσκεται γὰρ ἡ ἀλήθεια ἐκ τῶν εἰκότων* (Ad. Timarch.). Moreover, when a certain principle is found to harmonise with the use of grade-words, and with every detail in the symbolism of these last two chapters in Jonah, the writer may fairly contend that his principle has Scriptural support. In examining the first chapter of Esther, we saw reasons for the view that the word 'woman' has more than one use. First, it has a constitutional meaning, and denotes the Soul as in relation to the Man, or Spirit. In this sense, Eve is the woman. Secondly, it denotes a moral class of men and women, who are comparatively unenlightened. In this sense, we read of the women of Vashti, who would not come to the King's feast. This illustration serves to show that there is variety in classification, and that a constitutional and a moral standard are alike used. Now, from many passages, we have seen that the Scripture makes a moral classification of men into grades, three of these grades being in an earthly sphere, and two of these grades being in heavenly places. At the same time, even the heavenly grades can be reached by us before we leave the body. The three earthly or fleshly grades are the Heathen, Servants, and Young Men. The heavenly or spiritual grades are those of Tongues and Sons of God. These are indicated in Heb. xii. 22-24, and in many other passages. This classification by grades is a moral classification. But there are other classifications of the human family that are recognised in Scripture. Amongst them there is what we may call an ethnological classification. It is made by Paul, and it is tripartite, just as the moral

classification of the earthly grades is tripartite. It consists of Jews, Greeks, and Barbarians. 'I am debtor, both to Greeks and to Barbarians' (Rom. i. 14). 'To the Jew first, and also to the Greek' (verse 16). In this Ethnological tripartite classification, which takes in the entire human family, the grades overlap—that is, we cannot say, The Jews are Young Men, the Greeks are Servants, and the Barbarians are Heathen. We cannot say it for these reasons. Some of the Jews were simply on the Servants' Grade. They followed the ritual of sacrifice and law, but they had not living faith in prophecy. They were 'sons of Israel,' but not the 'people.' Others had this faith, and were a people. Thus even the term 'Jews' covers more than one grade. It covers Young Men and Servants. Then again, while the Greeks, as knowing God, and a moral law, and as having sacrifice, but yet not having prophecy, belonged, for the most part, to the Servants' Grade, we cannot say that all who lay outside the Greek limit—that is, all Barbarians—were heathen. Some of the nations whom the Greeks and Paul designated Barbarians had yet an established ritual, and a knowledge of moral law, and thus were Servants as much as the Greeks. For example, the Greeks, who were accustomed to speak of all other nations as Barbarians, apply the term to a comparatively enlightened people like the Persians. Speaking of the Persian defeat at Salamis, the messenger in the 'Perses' of Æschylus says (verse 257):

στρατὸς γὰρ πᾶς ὅλωλε βαρβάρων.

'For the whole army of the Barbarians has perished.'

Because Demosthenes had a Scythian mother, Æschines taunts him with being a barbarian who spake in the Greek tongue: τὰ δὲ ἀπὸ τῆς μητρὸς, Σκύθης, βάρβαρος ἐλληνίζων τῇ φωνῇ (Adv. Ctes.). Ælian says: 'Agesilaus commended those of the barbarians who brake oaths, because, having made the gods to be hostile to them by their perjuries, they caused them to be his friends and allies' (Lib. XIV., § 2). In this spirit the Greeks, as in the 'Anabasis' of Xenophon, regarded all other nations as Barbarians. The New Testament speaks of those on the island of Melita, where Paul was shipwrecked, as Barbarians (Acts xxviii. 2). The designation was used as an epithet for any ignorant man. In Aristophanes (Nephel., verse 437), Socrates says of his old and ignorant pupil:

ἄνθρωπος ἀμαθὴς οὐτοσί καὶ βάρβαρος.

'This man is unlearned and barbarous.'

Thus we may say that the human family, according to Ethnology, admits of a threefold classification, as Jews, Greeks, and Barbarians, these three classes, as we have seen, not corresponding to the three earthly Grades, but having those Grades overlapping. Clem. Alex., who classes Hebrews apart from Greeks and Barbarians, says: 'All things are in the sight of the wise, But all things are Greek and Barbaric things'—τὰ δὲ πάντα, Ἑλληνικά ἐσσι καὶ βαρβαρικά (Strom., Lib. I., p. 299). The writer holds that all the symbolism and all the Grade words used in these last two chapters of Jonah, go to prove, very clearly, that this Ethnological tripartite classification is being recognised in these chapters. Jonah, as a prophet, and who preaches as God speaks to him (iii. 2),

belongs to the Jewish class. Paul says that to them were committed the oracles of God (Rom. iii. 2). Jonah throughout is a Jewish prophet, and his error is shown in his prejudice in respect to two out of these three classes. The Jews despised the Greeks and Barbarians. Diodorus Siculus says of the Jews of the time of Moses: *ξηλατουμένων τῶν ἀλλοεθνῶν*—‘being driven out by men of other nations’ (Ex Lib. XL., Eclog. Prima). In the close of the same chapter, however, he adds that by intercourse with other nations in the time of the Macedonians, many of the Jewish laws were changed. Still, it is clear from what is said of Peter going in to the uncircumcised (Acts xi. 3), that the Jews kept themselves separate from Greeks and Barbarians. The writer holds that this Nineveh great to God is a city of three days’ journey, because the city of God is to be built up from the three classes of Jews, Greeks, and Barbarians. Jonah begins to enter into this city a day’s journey (verse 4), because he is a Jewish prophet, with Jewish prejudices, and he only goes to the Jews, but he leaves out the Greeks and the Barbarians. God did not tell him to go only a third of the way into the city. God told him that the city was great, and so gave him an indication that he must not stop too soon. But Jewish prejudice led him to stop short. He left out Greeks and Barbarians, and so showed that he did not understand the greatness of God’s mercy. Jesus was correcting this error when He said: ‘Go ye into all the world, and preach the Gospel to the whole creation’ (Mark xvi. 15). When Christ sends men to preach to a city that is of three days’ journey, He does not wish them to stop when they have gone only one day’s journey into it. In the very nature of things, the men who thus act are only imperfectly fulfilling their commission, and much people in the city cannot possibly have had the opportunity of hearing the preaching. Hence the writer believes that so far as concerns these two chapters, Prebendary Huxtable is correct when he says in the ‘Speaker’s Commentary,’ concerning this Book: ‘The dominant purpose of the Book is to expose and rebuke, in the person of Jonah, the tendency to bigotry.’ So he speaks of it as ‘a rebuke of Israelitish bigotry.’ The following extracts from Clemens Alexandrinus imply, though indirectly, this threefold division. They will serve also to show how some early Christians understood the Scriptural references to preaching to antediluvians, and the merciful view which these Christians had of God’s dealings with the heathen, as compared with some views that Christians, in later times, held on this subject. ‘He hath given to us a new covenant, for Greek and Jewish things are old things. We men of the third sort, who now worship, are Christians. For clearly, as I think, He hath shown that it is the One Only God who was known by the Greeks in a Gentile manner (*ἐθνικῶς*); by the Jews, Judaistically; but now by us spiritually. . . . From the Greek instruction, therefore, and from the instruction of the Law, they are being gathered unto the one class of the saved people who receive the faith, and these are not divided by time into three classes, that anyone should think them to be three different natures, instructed in three covenants, since they are of One Lord, of One Lord by the Word. For as God willed that the Jews should be saved, giving to them prophets, so also He separated from common

men, and raised up the most illustrious Greeks to be their own prophets, in their native language, so far as they were able to receive God's goodness. . . . The Lord says . . . Say to those who are in bonds, Come forth, and to those who are in darkness, Show yourselves. . . . Now, indeed, the truth being revealed to them, they are brought to repent of what they did. Wherefore the Lord preached also to those in Hades (ἐν ᾧδου) . . . Those who are in Hades, having given themselves to destruction, and having voluntarily plunged [therein] as men plunge from a ship into a sea, these are they who hear the Divine power and voice. No one of sound mind would suppose that the souls of the righteous and of the wicked are in one condemnation, thus impugning the Divine Providence. What! do they not show that the Lord preached the Gospel to those who perished in the Deluge, or rather who were bound, and to those kept in prison and in ward? We have shown in the second Book, that the Apostles, like the Lord, preached the Gospel to those in Hades. For it was needful, as I think, that, as here, so there also, the best of the disciples should imitate their Lord; that He should lead to conversion the Hebrews, and the others the Gentiles, that is, those who had lived in legal righteousness, and in philosophy, but not perfectly, and who had passed their time in error and transgression. For it was becoming to the Divine dispensation, that those who had lived worthily and pre-eminently in righteousness, and who [now] repent of their sins, even if they are in the other place, when, beyond controversy, they are in the number of those belonging to the Almighty God, should be saved according to what knowledge each has. For the Saviour, as I think, since it is His work to save, and He has wrought the same, works to draw unto salvation those who are willing to believe in Him, through the preaching, wherever they may happen to be. If, then, the Lord went down to Hades on no other account than that He might preach the Gospel, He either went down to preach it to all, or to Hebrews only. If it was to preach to all, then all will be saved who believe on Him, even though they happen to be Gentiles, so soon as they have there made confession. For the punishments (αἱ καλᾶσεις) of God are saving and disciplinary (σωτήριαι καὶ παιδευτικαί), leading to conversion, choosing the repentance of the sinner rather than his death. And souls that are set free from the body are able to see these things more clearly, even though they be darkened by lusts, since they are no longer impeded by the fleshly [body]. But if He preached the Gospel to Jews only, who were destitute of the knowledge and faith which are by Christ, then it is evident, since God is no Respector of persons, that the Apostles, there as here, must have preached the Gospel to those of the Gentiles who were fitted for conversion. . . . There has come a certain Catholic motion and change by the Saviour's dispensation. One righteous man does not differ from another, so far as he is righteous, whether he be of the Law, or a Greek. For the Lord is not the God of Jews only, but of all men, but He is pre-eminently the Father of those who have known [Him]. For if to live well is to live according to Law, and to live according to reason is to live according to Law: and they who lived rightly before the Law are to be reckoned as in faith, and are to be judged to be righteous; it is evident that those who,

when they were without Law, lived rightly through their particular [knowledge of the Divine] voice, even though they happen to be in Hades, and in ward, when they hear the voice of the Lord, either uttered by itself, or working through Apostles, speedily believe, and are converted. For we remember that the Lord is the Power of God, and the Power can never be weakness. Thus I think that I have shown that God is good ; that the Lord is powerful, that there is a saving work of righteousness and equality in respect of those who are converted, whether here or there. For not here, only, is the energetic Power active, but it is everywhere, and it always works. . . . But it would have been no light wrong, if those who had died before the coming of the Lord, and who had not been preached to, and to whom no fault could attach as to believing or not believing, should have become partakers of salvation, or of punishment' (Strom., Lib. VI., pp. 636-639).

4. The writer has said that most of the verses in this Book begin in Hebrew with the word 'And.' Verse 6, c. iii., thus begins. The Authorised Version renders it 'For' in this verse. The Revised Version does not use 'For,' but 'And.' It gives, however, in the margin: 'For word came unto the King.' The writer does not know of any instance in the Bible where so much of the beauty and meaning of Scripture is obscured by one single word, as is the case in this sixth verse of the third chapter of Jonah, by the use or suggestion of the word 'For.' By the use of this word 'For' the reader is led to suppose that this verse is simply explaining how it was that the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth (verse 5). Thus there is a hiding of the important fact that there are two proclamations, one by the men of Nineveh, and one by a King, and that there are two fasts, one of which is much more searching than the other. In the one case we simply read of the men of Nineveh putting on sackcloth (verse 5), but in the fast proclaimed by the King, the animals, as well as the men, have to fast (verse 7). In many parts of Scripture, of which, for example, Ahasuerus and the Book of Esther are an illustration, some historical symbol is used of Christ. Ahasuerus, the King of Persia, is Christ. And all the Scriptural evidence in these two chapters of Jonah goes to show that this King of Nineveh is Christ. He takes up the preaching where Jonah fails. When Jonah only goes to the city (verses 2, 3), or a day's march in it, He comes down to the dust, as Christ did humble Himself, and He proclaims 'in Nineveh' (verse 7) that is, not in a part, but the whole of it, and His nobles or great ones join in the proclamation ; for Christ has Apostolic coadjutors. Observe how the two aspects come out in the narrative, the former showing us Jonah's imperfect proclamation for a third of the city, and its feeble results, the latter showing us the King's humiliation, and proclamation to the whole city, and its great results. 'And Jonah began to enter into the city one day's journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown. And the men of Nineveh believed in God, and proclaimed a fast, and put on sackcloth, from great and unto small. And the word came to a King of Nineveh, and He arose from His throne, and put away His mantle from upon Him, and covered [Himself with] sackcloth, and sat upon the dust, And He

caused to be proclaimed and said in Nineveh, from an edict of the King and His great ones, saying, The Adām, and the beast, the herd, and the flock, let them not taste of anything, let them not feed, and let them not drink water. And let the Adām and the beast be covered [with] sackcloth, and let them cry to God with strength, and let them turn every man from his evil way, and from the violence that is in their hands, Who can tell [if] God will turn and repent, and turn from His fierce anger, that we perish not. And God saw their works, that they turned from their evil way, and God repented of the evil which He had spoken of doing to them, and He did it not. And it was evil to Jonah, [yea] a great evil, and he became angry.' The reader will perhaps notice that this contrast between Jonah's proclamation, and the King's proclamation, tends to show us the anger of Jonah in a much different light from that in which it is generally regarded. No hint is given that Jonah is angry with those who repent under his preaching. He is only angry that the King goes further than he does, and, instead of preaching to a third only, and sparing that third only, actually preaches to the whole city, and spares the whole city. Thomson writes in his 'Seasons':

'I cannot go
Where universal love not smiles around.'

No tribe of men is beyond God's mercy. Cicero says: 'Præterea ipsorum deorum sæpe præsentia quales supra commemoravi declarant ab his et civitatibus, et singulis hominibus consuli' (De Nat. Deor., Lib. II., c. lxvi.)—'Moreover, the frequent epiphanies of the gods themselves, such as we have above narrated, show that care is taken by these both for states and for particular individuals.' Christians can say the same of the true God.

5. The grade-words of the chapter are as follow:

(a) The verses 1-4 inclusive are on the Servants' Grade, as the word 'enter' in verse 4 shows.

(b) Verse 5 is on the Young Men's Grade. It has the word 'men.' This word is more important than it may seem at first sight. The writer has several times tried to show that where the word 'men' is a grade-word of the Young Men's Grade, and not part of a conjoined idiom, it has a special application to Jews. For this to be stated in one instance would be a fact deserving of little attention. But where we find repeated instances in which the rule applies, it becomes manifest that the principle involved is important. It is a specially significant fact that this word is used here, and that for the following reason: It is those who hear Jonah's preaching in the first day's journey, and not those to whom the King makes proclamation, who are designated 'men.' Our Versions erroneously render the word 'men' as 'people.' The Hebrew has 'men.' The fact that those to whom Jonah comes in his one day's journey, and who repent, are said to be 'men,' is a clear gradal evidence that Jonah, in this first day's journey, is coming to Jews. But if this first day's journey into this great city has thus respect to the Jews, then indirect evidence is afforded that the other two days must have reference to the other two classes which can fittingly be joined with Jews. The Apostle uses the three designations Jews, Greeks, Barbarians. What

other three can so fittingly be associated? Hence the use of this word 'men' is indirect evidence that this great city to God, or Nineveh, is the *οἰκουμένη*, or World, in a good aspect or tendency, and as consisting of Jews, Greeks, and Barbarians. It is in this sense that the city is a city of three days' journey.

(c) The rest of the chapter is on the Servants' Grade. We have the words 'see,' 'works,' and 'do,' twice used (verse 10).

6. As in the previous portion, so here, Jonah, as a preacher, acts in the Seed Process. He calls to Nineveh (verse 2). So the Seed Process verb 'pass through' is used of the King putting away His glory. Christ is about to come in a Sinaitic and Propitiatory aspect (verse 6). In the Repentance of the Ninevites, also, a calling to God has a place (verse 8).

Some of the foregoing principles can be examined more fully in the consideration of the chapter to which we may now proceed :

'And the word of Jehovah was to Jonah a second time, saying' (verse 1). This is a new aspect. Jonah is not to be sent now to those fleeing from God to be a sign of their sin and suffering. He is to be sent to those who have their faces Zionward, even though they have not yet obtained deliverance from sin. They are seeking after God and righteousness. 'Arise, go to Nineveh, the great city, and preach to it the preaching that I am speaking to thee' (verse 2). The participle *דִּבֶּר*, 'speaking,' indicates that God will be continuously with Jonah, speaking to him and through him. It is not that Jonah has received a message once for all. As verse 1 says, the word was to Jonah—that is, it was continuously with him. The stress laid on Jonah's preaching what God is speaking is an intimation that it is in connection with this preaching that we may expect to find some unfaithfulness in Jonah if we find it anywhere. When Jehovah says, 'Go to Nineveh, the great city, and call to it,' we cannot say that to call to a third part is to fulfil that commission. To call to it is to call to the whole of it. The Sept., followed by Philo, represents Jonah as saying that Nineveh would be overturned in three days instead of forty. Hence Philo appears to think that Jonah did the three days' journey in one day, out of fear lest the time appointed for the healing of the faults of the Ninevites should be spent in his delay on the journey. The writer thinks that Jonah's fault is in not going far enough. He only deals with a third of the city, the Jews, where God sends him to the whole of the city, Jews, Greeks, and Barbarians. When Isocrates speaks of some who are as terrible to Greeks as to barbarians—*φαιδρὸς τοῖς Ἕλλησιν ἢ τοῖς βαρβάροις* (Pros. Philip.)—he is dividing the human race into these two classes.

'And Jonah arose, and went to Nineveh, according to the word of Jehovah; and Nineveh was a city great to God, of three days' journey' (verse 3). So far as Jonah went to the Jews, he was obeying God, and going to Nineveh. He is not to be blamed for what is done, but for what is left undone. It is an indication of the peculiar uses of the word 'day' that a day's journey should be a symbol of an Ethnological Class, Jews, Greeks, or Barbarians. But this accords with the fact that the world is here set forth by a geographical symbol. Moreover, it is a common thing for certain nations to have their territory defined by the

number of days' journey to which it extends. Herodotus sometimes measures distance by a sailing of so many days. He says: 'From Heliopolis to Thebes is a nine days' voyage'—*ἐστὶ ἀναπλοῦς ἐννέα ἡμερῶν* (Lib. II., § 9). Xenophon tells how he will come in so many days to such a place (Anab., Lib. IV., c. vii., § 20). Herodotus says: 'From Istrus to Borysthenes is a journey of ten days (*δέξα ἡμερῶν ὁδός*), from Borysthenes to the lakes Mætis other ten days, and from the sea into the interior to the Melanchlænoi, who dwell beyond the Scythians, is a journey of twenty days' (Lib. IV., c. ci.). Plutarch, in his Sympos., Lib. IV., Quæ. 6, §§ 1, 2, uses the three terms 'Hebrews,' 'Greeks,' 'Barbarians,' in different parts of the chapter.

As we have seen, Jonah is not to cry against Nineveh, but to it. This appeal is evidently designed to lead to repentance. Had it been made to literal Ninevites, so far as it excited any fear at all, it would have led them to consult their astrologers and soothsayers. Philo speaks of the sect of the astrologers, like the Chaldæan hallucination ('Chaldæismi hallucinatione'), which, as it is difficult of apprehension, so it is found to be a cause of great evil and impiety, 'ascribing the virtues of the Maker to the things made, and persuading men to venerate and worship the works of the world rather than God, the Maker of the world' (In Genes. Sermo 3, § 1). But these men who repent at Jonah's preaching show no trace of idolatry. Neither are they represented as receiving the knowledge of God from Jonah. It is because this first third of the city represents Jews, who know God's will. Jonah must deliver his message in God's words—that is, he must preach the word of inspired truth, which cannot return void (Is. lv. 11). The word in his mouth will thus be a law of truth, and its natural effect will be to lead men to repentance. As we have said, and seen, the Jews comprehend two grades—Servants and Young Men; that is, sons of Israel, and the men or people. It is, therefore, noticeable that, even in respect to the third of the city, or Jewish portion, to which alone the Jewish prophet comes, we have a grade-word representing each of these grades. We have the word 'enter' (כָּנַס) to represent the Grade of Servants, and we have the word 'men' to represent the Grade of Young Men. Our Versions translate the Hebrew word for 'men' (verse 5) by the word 'people.' In so doing they fortunately simply substitute one grade-word of the Young Men's Grade for another. Still, the change is unfortunate, on account of the connection of the word 'men' with Jews. Every reader will admit that if these apparently common words are grade-words, it is of some importance that they be not needlessly changed for other words, however similar in meaning. It is a striking fact, also, that it is men, or those on the prophetic or Young Men's Grade, who are specially said to believe God. This is their predominating moral feature that they have faith in prophecy. They believe God's word at once, and need no teaching respecting the elementary truths of God's existence. They are Jews, and not idolaters, like the literal Ninevites. The word 'one' is printed in Hebrew, which tends to show that it is an important fact that Jonah only goes a journey of one day. The 'one' of verse 4 is as emphatic as the 'three' of verse 3. On the literal theory, it is strange that this city should have

been described as 'great' by Him who 'taketh up the isles as a very little thing' (Is. xl. 15). Why should this city, more than Jerusalem or Babylon, thus have had its vastness so minutely particularised? Why should such notice have been taken of the particular extent to which Jonah entered into it? But on the theory that this tripartite division represents Jews, Greeks, and Barbarians, the statement that Jonah only began to enter, and that, one day's journey, becomes as expressive as the statement: 'And the great city was divided into three parts' (Rev. xvi. 19). We read: 'And Jonah began to enter (בֹּא) into the city, a journey of one (אֶחָד) day, and he cried and said, Yet forty days, and Nineveh shall be overthrown' (verse 4). We have seen how Philo, in one place, gives a moral meaning to this threat, as if a city was overthrown when it changed from evil to good. The same word that is here used of Nineveh being overthrown is used of Saul being turned into another man (1 Sam. x. 6). Still, from the fact that John the Baptist (Matt. iii. 8, 9), and Christ (Luke xiii. 3), when preaching repentance, also threatened the unrepenting, and from the allusion in verse 10 to the evil which God had said He would do unto them, the writer holds that the threat of an overthrow is a threat of evil, and not of good. So Philo assumes that Nineveh is to have a literal overthrow when he represents Jonah as saying to the Ninevites: 'Ye men, inhabitants of this place, put away the bridal beds of your chambers ('soluite cellarum thalamos'); put off the crowns of the bridegrooms; throw away your diadems; wail not for the dead, but for the living. For the Lord of the universe has cut short the time of your life—the time is limited for you; this state has only three days' (De Jona, c. xxvii.). It is God whom he afterwards represents as speaking of Nineveh having experienced an overthrow in a moral sense. We might fairly say that, even while the overthrow threatened was an overthrow in judgement, the spared city experienced a subversion of a better kind, analogous to that experienced by Saul.

It is in verse 5 that we have the grade-word 'men' of the Young Men's Grade. It has no word 'the' before it, as in c. i. Those who believe are men, and only those. These men, or Jews, who believe under Jonah's preaching, proclaim a fast—that is, they begin to do good works (Is. lviii. 6, 7). Moreover, they put on sackcloth, an act which betokens humiliation, and a consciousness of an imperfect clothing of righteousness, needing to have its filthiness taken away, and a better righteousness given (Zech. iii. 4). This latter reformation, however, is outward and legal in its aspect. It has respect to a threatened doom rather than to a promised Saviour. 'And men of Nineveh believed in God, and proclaimed a fast, and put on sackcloth, from great and unto small' (verse 5).

Jonah having fallen short in his preaching, in that he only preached unto a third of the city instead of to the whole of it, moreover, the effect of that preaching being comparatively imperfect, in that it has only produced outward reformation and abasement, and not a mighty crying in prayer to God, Jesus, the true King of this οἰκουμένη, or Nineveh-world, comes to condemn sin, not outwardly, but in the very flesh. The chief of the rope-men, or Moses, came in when the law was

revealed (i. 6); and now Christ, the greatest of all Prophets, comes in when the Jewish prophets have failed, and a greater than Jonah is needed (Matt. xii. 41). How is it that the repentance of the people is so dependent upon this King? Is it according to the laws of moral causation that a mere royal proclamation should produce genuine and national repentance? If so, why should we not work through kings for the world's salvation rather than by direct appeals to the people? Was there ever a literal king of Nineveh who showed such fear of God? If the literal Nineveh repented, its repentance must have been short-lived, or it would not so speedily have fallen. Would such a temporary reformation have been so honoured by God? Could it be said that Nineveh was spared? Was it not rather relieved? Is it likely that such a notice would have been taken in God's Word of a humiliation by a literal king of Nineveh? Would he have been said to have arisen from his throne, to have put away his mantle, to have sat in dust? Lucian depicts the many cares that harass kings (737-744). These Oriental monarchs were not always on thrones, or in gorgeous array. But this King of Nineveh, like Ahasuerus, is in glory and majesty. It is because He is Christ. His humiliation represents the same truth of which Paul speaks when he says: 'Though He was rich, yet, for your sakes, He became poor' (2 Cor. viii. 9). 'But emptied Himself, taking the form of a servant, being made in the likeness of men, and, being found in fashion as a man, He humbled Himself, becoming obedient even unto death' (Phil. ii. 7, 8).

'No shame to stoupe, one's head more high to reare,
And, much to gaine, a litle for to yield.'

('Faerie Queene, Bk. V., cant. xii.)

In the beginning of verse 6 we read: 'And the word drew near to a King of Nineveh.' This is taken to mean that the King of Nineveh heard the report of the threatened overthrow of the city. The writer thinks that this is an error. It is true that דָּבָר, or 'word,' sometimes means 'report' (1 Kings x. 6). But, on the other hand, we know that Jesus Christ is spoken of as a Prophet (Acts iii. 22), and that it is common for the word to be said to be to certain prophets (Hos. i. 1). In verse 1 we read that the word of Jehovah was to Jonah. But he only partially obeyed it, in that he only went to a third of the city. The writer thinks that the word attaining to the King means that the word which had before come to prophets, and been spoken by them, was now attaining to Jesus Christ, and was about to be spoken by Him. We do not read that Jonah began to speak by personal humiliation, but the King begins His mission by humbling Himself. Prophets preached to sinners from whom they held aloof, but Jesus received the sinners to whom He preached, and ate with them. He was made like unto His brethren, and came in the likeness of flesh of sin; and He speaks as One having cast in His lot with these Ninevites, and come down to their level. Yea, He has sorrow more than theirs, for He is the only Ninevite who is said to sit in ashes (verses 6). He puts away His mantle, or righteousness, when He is made sin for us. The word is not to perish from the prophet (Jer. xviii. 18); and now, when it has ceased from Jonah, the imperfect prophet, Christ, the Divine Prophet, receives

it. After the word attains to the King, Jonah is no more represented as saying anything to the Ninevites. It is Christ, the King, and His great ones, or Apostles, who now speak. But, before He speaks, He humbles Himself to the dust. 'And the word attained to the King of Nineveh, and He arose from His throne, and passed over His mantle from upon Him, And He covered [Himself with] sackcloth, and sat upon the dust' (verse 6).

We come now to the proclamation of the King and His great ones—that is, of Christ and His Apostles. It enjoins the imitation of the King in what He has done, just as we are all to have the humble mind that was in Christ. The King had put on sackcloth Himself before He commanded the people to put it on. The King commands all to turn from evil, and to pray mightily to God. Christ did this, but not a particle of evidence is found outside Scripture to show that any literal King of Nineveh ever did this. Neither Layard, nor any other explorer known to the writer, has found evidence of this great national turning to God. Jesus was sent to bless us in turning us from our iniquities. (Acts iii. 26). It may be said, How could the King be in danger of perishing with these Ninevites if He was Christ? In answer to that question, it may be noted, first, that while this is the proclamation of the King and His great ones, the Hebrew is, as Lange states, in the following sentence: 'The verbs in verse 7, ff., have the indefinite subject "one;" one proclaimed and said in Nineveh by the command of the King and His nobles also.' The writer, however, would not avail himself of that argument. He believes that even in the affliction of the wicked Christ is afflicted. He went for three days into Hades as a Sign given to a wicked generation (Matt. xii. 40). Since all things are created in Christ, and consist in Him (Col. i. 16, 17), even the wicked cannot be absolutely separated from Him, though they have not yet life in Him. When they fall into hell, they drag down something of Christ with them. He suffers with His members, even with the diseased members. He praised God in the congregation like the brethren (Heb. ii. 12). He died as the accursed die (Gal. iii. 13). So He is a Sign in Hades to the suffering sinner.

The most expressive feature of this royal edict is in its allusion to animals. Literalists explain this incident by referring to ancient instances wherein animals had emblems of mourning attached to them in times of sorrow. The Persians cut the hair from their horses in honour of the dead Masistios (Herod., Lib. IX., c. xxiv.). We are referred to Virgil's allusions to the cattle mourning the loss of Daphnis, and to the weeping horse at Pallas's funeral (*Æn.*, Lib. XI., verse 89). In the 'Faerie Queene' (Bk. II., cant. viii.), the Palmer says to Pyrochles concerning Sir Guyon, who is thought to be dead:

'But leave these relicks of his living might
To decke his herce, and trap his tomb-blacke steed.'

The custom of putting dark-coloured cloths and trappings on horses is not yet in abeyance. But such incidents by no means exhaust the difficulties connected with this passage when read on the literal theory. Is it likely that God would find pleasure in the starvation of dumb cattle, or that a king and his nobles would think that such inhumanity

would please Him? Is a knowledge of the true God, and sincere repentance, compatible with inhumanity to dumb creatures? Would it not have been gross cruelty, in a hot country, and, in fact, in any country, to keep the dumb cattle without food or water? If this is a literal incident, how comes it to pass that ancient histories do not show it to have been a custom in Oriental countries to clothe all the cattle with sackcloth in times of mourning, and to keep them from food? Is there not something approaching the ludicrous in the literalist's idea that all beasts were thus covered with sackcloth? The 'Speaker's Commentary' says of this clothing of beasts with sackcloth: 'The feature is so peculiar and graphic, and so remote from all routine description, that it appears much more probable that here, as in verse 8, the statement is to be taken literally.' The writer does not think that the peculiarity of the feature adds to its literal probability. Moreover, what authority can the literalist find in the Hebrew text for the opinion that these cattle were all to be clothed by man? The command is addressed as much to beasts as to men. While the word for man, 'Adam,' is singular, the verbs are in the plural, and they can only be plural as including animals as much as man. Why does the literalist suppose, either, that this fast was intended to close before the forty days of probation were ended? No hint is given that the fast was only for one or two days, and surely the cattle could not, with any reasonableness, have been required to fast for a longer time. This difficulty may have influenced the Seventy in representing that Jonah gave three days' notice, and not forty.

Where literalism is full of difficulty, the light of Evolution becomes a sure and safe guide. The writer has tried to show that all sheep, and oxen, and beasts, and fowl, and fish, are put under man's feet (Ps. viii. 6-8), because he comprehends in himself all types of being. As Origen compares man's nature to a *χώρα*, or 'country' (Con. Cels., Lib. IV., c. i.), so we can speak of this moral country as having animals in it. Thus the animals are man's lower and soulical nature. There is in every man something of the fish, something of the reptile, something of the bird, something of the mammal. But these elements of animalism sometimes master the higher nature. Hence, though the man was commanded to subdue these animals (Gen. i. 28), the Apostle has still to say: 'We see not yet all things subjected to Him' (Heb. ii. 8). The writer has already quoted passages to show how some of the ancients regarded the animal passions as beasts. Philo, when referring to the beasts that Adam named, describes them as: *τὰ θηρία τῆς ψυχῆς, τὰ πάθη*—'The beasts of the soul, the passions' (Leg. Al., Lib. II., § 4). Elsewhere he says: *τὸ οὖν; οὐκ οἴμεθα καὶ ἐν ἡμῖν αὐτοῖς θεμιμάτων μὲν ἀγέλην εἶναι, παρ' ὅσον ἀποτέμνεται ψυχῆς τὸ ἄλογον στίφος, ἀγελάρχηνη δὲ τὸν ἡγεμόνα νοῦν*—'What then? shall we not think that there is in us a herd of creatures, as far as the irrational column is cut off from [the army] of the soul, and that the ruler of this herd is the governor, that is the mind?' (De Somniis, Lib. II., c. xxii.). Men of great animalism were often associated with animals. Plato speaks of the wicked dead coming into the nature (*γέννη*) of such animals as they had most resembled in this life. Gluttons and insolent persons are to become asses, and

such beasts. Tyrants and robbers are to be wolves, and hawks, and kites (Phæd., c. xxxi.). Amongst his strong expletives, Demosthenes will compare his opponents to beasts : *καὶ οὐδὲν ᾔδειν οὖτοις θηρίοις ἐπλησίαζε τοῖς ἀνθρώποις τοῦτοις*—‘He did not know he was coming near to such beasts of men’ (§ 925). The man who is spoken of in Gen. ii., as ‘the Adam,’ gave names to all cattle, and fowl, and beasts (verse 20), for they are all evolved from the Adamic line of types, as streams branching off from a river, or boughs from a tree. Moreover, while these separate types of animals branch off from the Adam into distinct genera of animals, their nature is still embodied in the Adam. He is a combination of all types of being. As respects animal life, it may be said that in him all its fulness dwells. He is the moral world in which, from the beginning,

‘Frisking played
All beasts of the earth since wild, and of all chase
In wood or wilderness, forest or den ;
Sporting the lion ramped, and in his paw
Dandled the kid.’

It is a noticeable fact that the phrase, ‘the Adam,’ so associated with the creation of man as a living soul, is used in this royal edict. As in Gen. ii., the Adam is associated with animals. ‘The Adam and the beast, the herd and the flock, let them not taste of anything’ (verse 7). ‘Let the Adam and the beast be covered [with] sackcloth, and let them cry to God with strength’ (verse 8). Although the word ‘Adam’ is singular, it does not say, Let him cry, but, Let them cry, as if the beasts were to cry as much as the Adam. The writer holds that the reason of this is, that the Adam here spoken of is the soulical Adam in whom all types of being are concentrated. The beasts to be covered with sackcloth are the animal passions in man. These are the herds and flocks which are to cry to God. All men feel this working of animalism within them. Schiller speaks of men, like the lands which they desolate, becoming wild or savage in time of war. ‘Die Menschen verwilderten, mit den Ländern’ (Dreis. Krieg., P. 2, p. 224). The very figure of becoming savage, indicates human animalism. The elder Cato, in the assembly, assailing rioting and wastefulness, said : ‘How hard it is to speak to a belly that has no ear !’ (Plut. Reg. et Imp.). Christopher Harvey says :

‘But woe is me ! One part of me is dead ;
The other lives : yet that which lives is led,
Or rather carried captive unto sin,
By the dead part. I am a living grave,
And a dead body I within me have.
The worst part of the better, oft doth win :
And, when I should have ended, I begin.’

When the King proclaims that the Adam and the animals must not feed or drink waters, He is making a proclamation against feeding the lusts of the animalism in man’s nature. When Jonah preached, the men who believed him proclaimed a fast, and put on sackcloth, but they are not said to make the animals fast. But when Christ the King, and His apostolic great ones, issue their edict, they require a deeper reformation, one affecting the inward nature. The King is showing us

that no prayer, and no penitence, are effective, which are not accompanied by the mortifying of the deeds of the soulical body of flesh. We must starve the animal nature within us, the beast, and the herd, and the flock. As Herbert says :

‘Yet, Lord, instruct us to improve our fast
By starving sin, and taking such repast
As may our faults control.’

All these Scriptural allusions to animals involve the doctrine of Evolution, and are hard to understand without it. This passage in Jonah gives weighty support to the view already urged, that is, that what is said in Gen. i. 26, of man’s dominion over lower creatures, refers to a dominion over the types of animal existence in his own nature. But if one part of Gen. i. has thus an application to what is in man, other parts of the chapter, as the writer has already contended, and as the Valentinian theory of creation assumes, must have a like subjective application to man. It is inherently more probable that this passage in Jonah is moral history, relating to the Saviour’s command to starve our animalism, than that a literal King of Nineveh should have given such a command respecting animals, or enjoined idolaters thus to worship the true God. Ancient generals like Hannibal (Polybius, Lib. III., c. ci., § 10), and Cæsar, and Xenophon, were as careful about providing for their beasts of burden as for their men. Arnobius refers to the ancient cities of Assyria as idolatrous. ‘*Ut inter Assyrios et Bactrianos Nino quondam Zoroastreque ductoribus non tantum ferro dimicaretur et viribus, verum etiam magicis et Chaldæorum ex reconditis disciplinis, invidia nostra hæc fuit?*’—‘That amongst the Assyrians and Bactrians, whose former leaders were Ninus and Zoroaster, there was a contending not only by sword and violence, but also by the magicians, and recondite formulas of the Chaldeans, was this our hatred?’ (Ad. Gent., Lib. I., c. v.). It is altogether improbable that in a land of star worshippers, and magi, a king should have enjoined such humiliation before the true God, and have been so generally obeyed.

We read : ‘And He made proclamation, and commanded in Nineveh.’ The verb ‘to say,’ as in Esther, appears to have here the meaning of ‘to command.’ So Paul says that all are commanded to repent (Acts xvii. 30). This proclamation is said to be made in (נִיְנֵוֶה) Nineveh, that is, in the whole of it. The Saviour does not restrict His mercy to a third of the city, that is to the Jews. He is not said to have come to Palestine to save sinners, but to have come into the world (1 Tim. i. 15) :

‘Come all the world, come sinner thou,
All things in Christ are ready now.’

‘From the decree of the King and His great ones, saying, The Adam and the beast, the herd and the flock, let them not taste anything, let them not feed, and let them not drink water’ (verse 7). No hint is given that this fast is ever to come to an end. No time of its duration is fixed. It is to be an everlasting fast. We are to deny ungodliness and worldly lust, for evermore. We must not touch any unclean thing (2 Cor. vi. 17). ‘And let the Adam and the beast be clothed with sackcloth, and let them cry to God with strength, and let them turn

every man from his evil way, and from the violence which is in their hands' (verse 8). This assumes that every man has an evil way, and unclean hands. None are righteous, no, not one. Peter says that Christ turns everyone (Acts iii. 26). Stanley Leathes, in his 'Hebrew Grammar,' p. 136, renders the opening sentence of verse 9: 'He who is wise will return, and God will repent.' It is to be assumed that he would render Joel ii. 14 in the same way. Ps. cvii. 43 may be said to give a little countenance to this reading, but 2 Sam. xii. 22 seems to be opposed to it, and in favour of the ordinary reading. If these Ninevites turn to God He will turn to them. 'Return unto Me, and I will return unto you, saith the Lord of hosts' (Mal. iii. 7). There is no limitation now. It is with the whole city, Jews, Greeks, and Barbarians, that the passage is dealing. Diogenes tells Agorastes that he belongs to every country (*παντοδαπός*), and is a citizen of the world (*τοῦ κόσμου πολίτην*: Lucian, § 548). So these Ninevites are citizens of the world, in so far as the world belongs to Christ. When Demosthenes says to the Athenian dicasts: 'Although many Greeks and Barbarians come into your market,' etc. (§ 924), the term 'Barbarians' covers all outside Greece. So these who repent in Nineveh are Jews, Greeks, and Barbarians. It must be noticed, however, that so soon as the Gospel comes to Barbarians and Greeks, they come, in a fuller sense, under dominion of law. Light brings responsibility. If refused it brings condemnation. 'Who knoweth [if] God will turn and repent, and turn from His fierce anger, that we perish not?' It is evident from what follows that all in this great city tending to God, do obey the King's command. It will be noticed, also, how no room is left for doubt as to this city being spared at God's good pleasure, and by a change in His intention. About the year 1000 A.D., there was a widespread belief that the world would end when that date arrived. The churches were thronged, and men prayed for mercy. But when the date passed, and the world went on as before, men did not attribute it to a change in God's intention, but to their own error. So, on the other hand, Æschylus shows that good news which are false will soon cease to profit:

οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ,
 ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.

(Æsch., Agam., vv. 603, 604.)

'Nor should I be able to speak good news that were false, that would for any long time yield fruit to my friends.'

In like manner, had this been literal history, men would have said that Jonah had been mistaken. They would not have said that God had repented. How can His secret counsels be thus read? But this history leaves no room for any such questionings. It lets us know, with absolute certainty, that this city is spared because God repented of the evil, when He saw the good works of the Ninevites. 'And God saw their works, that they turned from their evil way, and God repented of the evil which He had spoken of doing to them, and He did it not' (verse 10).

CHAPTER XXII.

JONAH IV.

THE connection between this and the preceding chapter is very close. There is nothing to justify the separation of the chapters at the particular place where they are separated. The whole of this chapter, like the preceding chapter, is on the Servants' Grade. We have the words הַיּוֹם, 'this' (verse 2), 'do' (verse 5), 'there' (verse 5), and 'see' (verse 5). Hence the writer will proceed with the exposition as if the two chapters were one. Reasoning from the evidence presented by the previous chapters, the writer cannot do otherwise than look on this last chapter in a different light from that in which it is usually regarded.

We read in verse 1: 'And it was evil to Jonah, [yea], a great evil, and he was angry.' The Sept. has: 'And Jonah was grieved (ἐλπίσθη) with a great grief, and he was troubled' (συνεχύθη). What was it that was a great evil to Jonah? All the explanations which the writer has seen take it for granted that Jonah is angry because mercy has been shown to the Ninevites, and because his own credit as a prophet has suffered thereby. The 'Speaker's Commentary' says: 'In the eyes of man he had been made a fool of.' 'I thought this would be the result of my preaching.' The writer thinks that this is an error. Why was Jonah sent forty days beforehand to give notice of coming evil, if that evil was not to be averted by the repentance of the people? How could a prophet of Jehovah be so ignorant of God's character, and of the whole spirit of prophecy, as to think that prophetic warnings could never do any good? Does not the literal theory assume that, although Jonah was ready to act and preach as a prophet, and to give this forty days' warning, he yet had his mind made up that no good could come of his preaching, and that Nineveh must inevitably be destroyed? He will even regard it as a matter of complaint against God if this doom is not carried out. He is supposed to be grieved that the city is not given up to the threatening Furies:

'Ingens Urbem cingebat Erinnyis,
Excutiens pronam flagranti vertice pinum,
Stridentisque comas.'

(Pharsal., Lib. I., v. 572.)

'The mighty Fury was besetting the city, shaking the lowered pine [torch] with its burning extremity and her crackling hair.'

But if Jonah's mind was so fully made up that this city must be destroyed, how was it that he showed no indication of surprise when the men began to repent at his preaching, and to put on sackcloth? (iii. 5). To believe him is to believe God, and it is mentioned as a natural result of this faith that they put on sackcloth. Was Jonah's word a word naturally leading to faith and repentance, and was the preacher of such a word grieved that it produced its natural result? The literal theory drives a separating wedge between cause and effect.

So far as it interprets Jonah's expectation, it might read (iii. 5): 'And the men of Nineveh believed God; but no good could result from their faith, for the city was to be destroyed.' The writer holds that when the word 'And' is used in the beginning of iii. 6, as the Hebrew, and Sept., and Revised Version use it, and when we notice that there are two proclamations, one by Jonah, and one by the King and His great ones, and when we see that the latter proclamation is not to a third of the city only, but to the whole of it, and that it is more searching in its commands, we see why Jonah is angry. He is not angry because mercy is shown to the men who believed his proclamation, and who put on sackcloth. He is angry because mercy is shown to the entire city, instead of to only a third of it. He has no objection to make against mercy being shown to Jews. He warned them that they might repent, and obtain mercy. His grief is that the King of Nineveh—that is, Jesus—goes beyond Judaism, and preaches and shows mercy to Greeks and to Barbarians as well. He forgets that:

‘Des selbigen Vaters
Kindlein alle, wie wir.’
(Voss.)

‘All are children of the same Father, as we ourselves.’

He is, indeed, as Voss expresses it: ‘Ein allversorgender Vater’—‘An all-caring-for Father.’ As Origen says: ‘God loves everything that exists, and abominates nothing that He has made’—*ἀγαπᾷ πάντα τὰ ὄντα ὁ Θεός, καὶ οὐδὲν βδελύσσεται ὃν ἐποίησεν* (Cont. Cels., Lib. IV., c. xxviii.). Clem. Alex., in Lib. V. of his ‘Stromata,’ writes at length on the affinity between Christianity and Heathen Philosophy. He finds Christ in the writings of Plato and others, and says: ‘Those who have learned the truth through Christ must be saved, even if they happen to have been following the Greek philosophy’—*καὶ ἂν φιλοσοφήσαντες τὴν Ἑλληνικὴν φιλοσοφίαν τύχωσι* (p. 590). He goes on to say that ‘many heathen apprehended Divine Providence, and respected the Truth.’ Because God's mercy is wider than Judaism, and takes in the whole world-city, therefore Jonah, the representative of the Jewish prophetic line, is angry. On this view, the statement that Jonah only went one day's journey into the city is expressive. On the literal theory, it is difficult to see why it is named. Jonah's anger represents the sinful anger of Jews, who believed in God and in His prophets, at the admission of men of all nations to repentance and life. Even Apostles like Peter showed something of that feeling (Acts x. 28; Gal. ii. 11, 12). Greeks and Romans were proud of their country, and prized their freedom and rights of citizenship, but they did not show such religious prejudice against other nations as did the Jews. Jonah, in his anger, is a counterpart of the elder brother who was angry because the Father received the prodigal. He is like those who said to Peter: ‘Thou wentest in to men uncircumcised, and didst eat with them’ (Acts xi. 3). Jonah would not have been angry if King Jesus had only spared the Jewish third of the city, but he is angry because he spares the whole of it. All this symbolism goes to justify what the writer has said of the tripartite city representing Jews, Greeks, and Barbarians. Although

Jonah might be angry, King Jesus did not respect his prejudices. He will not restrict to a party the mercy that is meant for all mankind.

In the sight of God, it is sinful to show hatred and prejudice. When Jonah begins to manifest this feeling, the narrative shows evidence that he is suffering a moral lapse. It was a sin of the Jews that they could not endure to hear Paul say that he was sent by God to the Gentiles (Acts xxii. 21). Christ had given them His truth. He had shown them who was their neighbour. Hence the Jewish prejudice, shown after the Gospel had come, was more censureable than a like feeling shown before the Gospel had come. Their moral declension and blindness date from the era when Christ spake to them, and they had no cloke left for sin. So Jonah's anger is shown after the King's proclamation. Hence it is prejudice manifested in spite of the teaching of the Gospel, and, therefore, it is the more guilty. When Jonah was a sign to the wicked, he 'went down' to where he 'found a ship,' and went with them (i. 3) towards the Heathen Grade, or Tarshish. In like manner, when Jonah is sinfully angry, he begins to go back. The Jews, in their blindness, do not become idolaters, even though they turn to a formal ritualism. But the use of the word 'Tarshish' shows the direction to which Jonah's face is now tending. He is going away backwards, and not looking to Zion. Hence his prayer is not a pure prayer (Job xvi. 17). It does not come into God's temple, like the prayer he offered in the fish. He is asking amiss (James iv. 3). He is no longer God's prophet. The writer believes that Jonah's words, in this verse, are as much misapplied as the words in the previous verse. They are taken to mean that Jonah had gone before to Tarshish, for fear that if he went to Nineveh, and announced its destruction, God would, from His merciful character, be likely to have mercy upon it, and so the credit of Jonah as a prophet would be compromised. The more this explanation is considered, the more unsatisfactory it will appear. In the first commission we are not told that Jonah had to say that the city would be destroyed in forty days. He had simply to cry against its sin (i. 2). It was in the second commission that he referred to the forty days (iii. 1, 4). Is there anything in all the lives of the prophets given in Scripture to show it likely that a prophet would refuse to cry against a city, or warn a city, for fear God should spare it? Would God have chosen for so important a mission a man who thought so much of his professional pride? In Jonah's first history, he was a sign to sinners. He speaks in this verse of having then been upon his own 'Adamah.' This word is used of the fleshly nature. From this Adamah Adam was taken (Gen. ii. 7). Cain served it (iv. 2). Noah began to be a man of the Adamah when he planted vines (ix. 20). Jonah, in this sinful prayer, is still expostulating with Jehovah for being merciful to so many. He is telling Him that when he was a sign to wicked men, and upon his own fleshly Adamah, it was the thought of God's mercy which made him bold in sin, and eager to go on in his sinful course to Tarshish. It is true that sinners do sin because of abounding grace. 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil' (Eccles. viii. 11). Jonah is hinting that God, by His

great mercy to all classes of the human race, is giving some justification for the idea which he had when he was a sign to sinners—that is, that God was so merciful that he might go on with impunity doing that which was evil. In the sight of the Jews, for God to have mercy upon Greeks and Barbarians seemed like indiscriminate mercy, such as sinners hope for to their ruin. Even heathen men had more of the charity that hopeth all things. Linus says :

*"Ελπεσθαι χρὴ πάντ', ἐπεὶ οὐκ ἔστ' οὐδὲν ἀελπτον.
ῥῆδιά πάντα θεῶν τελέσαι, καὶ ἀνήνυτον οὐδὲν.*

'One must hope all things, since there is nothing absolutely hopeless. It is easy for God to perfect all things, and nothing is impossible.'

It is an utterance of Jewish prejudice against the bestowal of God's mercy upon Greeks and Barbarians that we have in the words : 'And he prayed to Jehovah, and he said, I pray Thee, O Jehovah, was not this my word while I was upon my own Adamah? Therefore I was forward to flee to 'Tarshish.' Lange's Bible explains this word, 'to be forward,' as meaning that he anticipated the errand whose fruitlessness he foresaw. But the word generally implies a following after this that is in front (Ps. cxix. 147, 148). The writer thinks that it means that Jonah's desire was in advance of his actual rate of progress towards Tarshish. He was like those of whom Watts says :

*'And ever hastening to the tomb,
Stoop downwards as they run.'*

Isocrates says (Parain) : πολλοῖς γὰρ ἡ γλώττα προτρέχει τῆς διανοίας—'With many the tongue runs before the understanding.' Teiresias speaks of blind Œdipus : σκήπτρῳ προδιδυνὺς—'showing in advance with his staff,' that is, showing the way to himself (Soph. Œd. Tyr., verse 456). The Greeks had the expressive epithet, πρόνομα βοτᾶ—'going-forward-while-grazing beasts' (Æschylus, Iket., verse 672). Jonah was like a runner bending forward to reach his bad goal. He did it presuming on God's mercy. 'For I knew that Thou art a gracious God, and full of compassion, slow to anger, and plenteous in mercy, and repentest Thee of the evil' (verse 2). Is it not more likely that a man would flee from God, presuming on His mercifulness, than that he would flee out of fear that his pride should be wounded? Jonah had thus, in a sign, presumed on God's mercy, and had forgotten that God 'will by no means clear the guilty' (Exod. xxxiv. 6, 7). Jonah's words seem to advert to this passage. The ordinary theory assumes that Jonah was somewhat malignant in his cruelty. Dean Swift says of those who foretell his death :

*'He'd rather that the Dean should die,
Than his predictions prove a lie.'*

But Jonah would rather a whole city perish, if the literal theory be true. Jews were not so malignant. Philo distinguishes between those who sin ignorantly and involuntarily, and those who sin voluntarily (In Genes. Serm. IV., c. lkv.). But Jonah's anger is supposed to be indiscriminating and relentless. The writer holds that his anger is not occasioned by God showing some mercy, but by His showing it to the Greeks and Barbarians outside Judaism. Jonah is said to offer a

petition. It is not called a prayer. 'And now Jehovah, take, I pray Thee, my soul from me, for my death is better than my life' (verse 3). The word 'soul' sometimes means 'life,' or 'blood,' as when Aristophanes speaks of insects drinking the soul: *καὶ τὴν ψυχὴν ἐκπίουσιν* (Neph. verse 644). But since this is moral history, and there is a moral sense in which a man may lose his soul, the writer holds that it is better to give the word its common meaning. Jonah is, by his lack of mercy, turning God's mercy from himself, and losing moral life. As there is a swearer's prayer, so the wish of a bad man's heart is virtually a prayer. Jonah's conduct in being grieved at Christ's mercy was as a prayer to Christ to withdraw His mercy from him. Tertullian says: 'Deus autem non vocis, sed cordis auditor est'—'For God is not the Hearer of the voice, but of the heart' (De Orat., c. xvii.). In Jonah's request we see how the Jews 'thrust away the word of God, and judged themselves unworthy of eternal life' (Acts xiii. 46). When the wicked say to God, 'Depart from us' (Job xxi. 14), it is in the wishes of the heart rather than in words that the prayer is offered. So Jonah's prayer is the voice of his action and spirit, rather than of his lip. He is virtually asking God to enter into judgement with him. He has not learnt Britomart's lesson:

'Submit you to high Providence,
And ever in your noble heart prepense
That all the sorrow in the world is less
Than virtue's might and valour's confidence.'
(*'Faerie Queene,' Bk. III., cant. xi.*)

This part of the narrative is strikingly similar to the narrative of Cain's sin. He who hates his brother, as Jonah does, is like Cain (1 John iii. 12). Cain was angry because of his brother's good. The Lord questioned him about his anger as He questioned Jonah. Cain went out to the east as Jonah went out. In Jonah's case, as with Cain, nothing had been done to him to cause him to wish to die. Neither the sun nor the wind had beat upon him. He had not been fleeing for his life, like Elijah when he asked to die (1 Kings xvii. 4). His wish to die is not prompted by the noble scorn of dishonour which led Ajax to say:

*ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι
τὸν εὐγενὴ χροί.*

(Soph., Ajax, vv. 479, 480.)

'A noble-minded man must either live well, or die well.'

His anger, like Cain's, was anger against a brother without cause, and hence Christ entered into judgement with both (Matt. v. 22). He said to Cain: 'Why art thou angry? and why is thy countenance fallen? If thou doest rightly, shalt not thou be lifted up?' (Gen. iv. 6, 7). He says to Jonah: 'Art thou rightly angry?' or 'And Jehovah said, Art thou rightly angry?' (verse 4). Thus it is indicated that God disapproved of the uncharitableness of the Jews in wishing the blessings of religion to be withheld from Greeks and Barbarians. Christ denounced those who shut His kingdom against men, neither entering themselves, nor allowing others to enter (Matt. xxiii. 13). Jonah has no defence to make, when God questions him, and asks if his anger is just. The

exclusiveness and caste feeling of the Jews have ever been their moral bane. Unfortunately, many well-meaning but weak Christians help to foster this unbrotherly and uncharitable element in Judaism, by their theory of a literal restoration of Jews to Palestine. We had far better pray that everything which separates the Jewish Christian from the Gentile Christian may be lost in the fulness of Christ. Then shall we have the unity of the Spirit in the bond of peace. The Sept. renders the question in verse 4: 'Art thou greatly angry?' but the verb refers to what is good and right, rather than to quantity (Jer. i. 12). A comparison with the allusions to Cain's anger tends to show that the question relates to the justice of Jonah's anger.

Jonah, in his moral lapse through hatred of the catholicity of the Gospel, departs from that city which is great to God. He no more has his face Zionward. This passage shows us that the aspect of Judaism during this era is away from Christ and His kingdom. Hence, as they are not building on Christ, nor living to Him, Jonah, their sign, is represented as going out of the city. Such moral references to going out of a city (Gen. xlv. 4) tend to show what Paul means by the phrase 'I persecuted them even into the cities without:' εἰς τὰς ἔξω πόλεις (Acts xxvi. 11). He does not mean 'foreign cities.' To be 'without' sometimes means to belong to another community' (1 Cor. v. 12, 13). Paul had just said he persecuted in Jerusalem (verse 10), that is in Judaism. So he seems to mean that he persecuted them even to moral cities outside Judaism, such as Damascus, the Christian city of Repentance. It is said: 'And Jonah went out from the city.' Why, on the literal theory, did he thus go out of the city? It is supposed, by some, that he went out in order that he might not be involved in the ruin of the city. That he came out as men come from a dwelling in danger. Cyprian says: 'If in thy habitation the walls were shaking with age, if the roof overhead was trembling, if the house, already worn out and spent, its structures lapsing with age, threatened imminent ruin, wouldest thou not migrate with all speed?' (De Mortal, c. xviii.). This is undoubtedly true. But it is incompatible with the theory that the Book of Jonah is literal history. For was there ever a city of men in whom the instinct of self-preservation did not work? If, in a theatre, men heard the cry of 'Fire,' would not this instinct of self-preservation lead them to seek to get out of that theatre as soon as they could? When an earthquake is beginning to rock the ground, do not men instinctively try to run out from the falling buildings? And is it within the limits of possibility that the people of Nineveh should have heard that their city was to be destroyed in forty days, that they should have believed this warning as God's message (iii. 5), and yet, so far as the narrative shows, that not one Ninevite should have made any effort to escape from the city? If Jonah's going out had been merely a desire to escape from the city's ruin, he would not have been likely to stay so near the city. Even when Lot had been brought out of Sodom, the charge still was, 'Escape for thy life' (Gen. xix. 17).

There is a further difficulty, noted by Keil and other writers. Since, in verse 1, Jonah is said to be displeased, he must have been certain that the punishment was revoked. This was, on the literal theory, the

cause of his anger. Why, then, should he go out and watch, as if the city might still be overthrown? Many writers meet this difficulty by rendering the verbs in verse 5 in the pluperfect tense. 'Jonah had gone out,' etc., as if this going out of the city took place before he began to be angry. This theory causes the history to be somewhat inharmonious in its arrangement. It does not well agree with what follows in the chapter. Neither is there anything in the Hebrew to justify it. It is, to say the best of it, a permissible way out of a difficulty. The writer would be sorry to suggest changes for any capricious reasons. He is, however, convinced by the symbolism generally, that the popular views of these verses are not correct. Jonah is not angry because God has shown mercy to the men in Nineveh who believed his word. He is angry because mercy has been shown to the whole of Nineveh instead of only to the Jewish third of it. He, like many in modern times, was sorely deficient in that generous spirit which led Clem. Alex. to write: 'The Divine administration, and ineffable goodness, are ever leading, as far as possible, the nature of existing things to something better. . . . Intelligence is from God (*θεῖον δὲ καὶ σὺνείσις*) . . . Philosophy that makes men virtuous, is not a work of wickedness. It follows that it is from God, whose only work is doing good. . . . The Law was given to Jews and Philosophy to the Greeks until [Christ's] coming. . . . The Lord is the one God of Greeks and Barbarians, or rather of the whole human race' (Strom. VI., p. 691-694). Jonah does not mean that he fled to Tarshish because he feared that God in His mercy would spare Nineveh, and so the prophet's credit be impaired. He means that when he was a sign to sinners, it was a thought of God's mercy that made him bold in sin. In like manner, when it says, Jonah went out 'till he might see,' it does not mean that he was escaping, or that he was waiting to see what would happen. It means that he was apostatizing, and going back into the darkness of his own dead legal works, and would have to sit in that darkness until his eyes should be opened to see the good in the city that God had seen. In other words, this verse is a symbolic comment on the passage, 'God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day' (Rom. xi. 8). 'A hardening in part hath befallen Israel, until the fulness of the Gentiles be come in' (verse 25). As evidence of this view of the passage, it may be noticed generally:

1. Since Jonah knew that God had repented of the evil (verse 1), it is not likely that Jonah would expect God again to repent of His loving-kindness, and, after all, overturn the city.

2. It is not said that God commanded Jonah to go out from the city, and to make the booth.

3. The reference to the east tends to show that the passage is in relation to light and seeing.

4. The Hebrew words rendered 'of the city,' will not admit of that meaning. They should be rendered 'in the city.' This is their common signification (Numb. xxxv. 28; 1 Sam. ix. 6; Jer. xxi. 9, etc.).

5. The passage does not say that Jonah sat 'to see.' The infinitive is not used here, as it is used in the passage: 'What went ye out into the wilderness to see?' (Matt. xi. 7). The Hebrew idiom is עָרַץ אֶפְרָיִם

—‘Until that he shall see.’ The Sept. has : *ἕως οὗ ἀπὸ δὴ τί ἔσται τῇ πόλει*
 —‘Until he shall look at what shall be in the city.’ The same idiom
 עַד אֲשֶׁר is used in the following passages, and the reader will see that it
 qualifies the immediately following verb, according to the sense here
 suggested. ‘Until that they acknowledge their offence’ (Hos. v. 15).
 ‘Until that He plead my cause’ (Micah vii. 9). ‘Until that I know
 what God will do for me’ (1 Sam. xxii. 3). Jonah is waiting, not ‘to
 see,’ but until a time shall come when he shall see something which
 at present he has no desire to see, but which is hid from his eyes.

6. Reference is made to a booth which Jonah makes. This over-
 shadowing booth is not built at God’s command. It is the work of
 Jonah’s own hands. He is no longer a prophet. He represents the
 Jews as darkened by systems of their own making. ‘Succoth,’ or ‘the
 booth’ (Gen. xxxiii. 17 ; Judg. viii. 5), here betokens what covers and
 darkens, like ‘the face of the covering,’ and ‘the veil that is spread’
 (Is. xxv. 7). This booth is not said to protect from evil, like the gourd
 (verse 7), for it is evil. It is not said to shadow the head, like the
 gourd, but it is all shadow. Jonah is ‘in the shadow’ (verse 5) while
 he is under that booth of his own making. His mind is in dense
 gloom. He makes the booth ‘to himself.’ So, when speaking of those
 who go backward, and do or make evil, God says : ‘They have hewed
 out to themselves cisterns, broken cisterns, that can hold no water’
 (Jer. ii. 13). God had nothing to do with the making of this booth.
 Jonah made it to himself, and in making it he was dooming himself to
 darkness. It is evident that this dark booth disappears when the sun
 rises (verse 8), as darkness vanishes before the light. Otherwise, even
 after the gourd had vanished, his head would still have been protected
 by the booth. No good thing is said of this booth. All that is said of
 it is that Jonah made it, and that he sat under it in a shadow. It is
 blindness coming to the Jews when Greeks and Barbarians are receiving
 light. The blindness is caused by their own dead works ; their lifeless
 ritualism ; their titheing of mint, anise, and cummin. Ælian says that
 Anniceris the Cyrenian was a skilful charioteer : ‘He was once minded
 to show his art to Plato. Having yoked, therefore, his chariot, he
 drove round the courses in the Academy many times, so carefully
 watching the limit of the course, that he never got out of the wheel-
 tracks, but always kept within them. All the rest naturally applauded,
 but Plato censured his superfluous diligence, saying, It is impossible
 that a man, who gives so much care to trifles of no worth, should be
 zealous concerning great things ; for it must be that when all his
 thought is given to such things, he will show little regard for things
 justly admirable’ (Lib. II., c. xxvii.). This noble remark of Plato’s
 has an application in the religious world. It is certain that those who
 are particular about altar-cloths, and vestments, incense, and sacrifices,
 must be neglecting what is more spiritual. So has it been with Jews.
 So is it with multitudes of priests who are as Jews. Their religion is
 too much a thing of mechanism. The wings of Icarus are only
 fastened on with wax, which will not bear much sunlight. These dead
 sacrificial rites, and works of human righteousness connected therewith,
 are the booth which Jonah, representing the Jews, makes for himself.

7. In iii. 10 it is said that God saw the works of the penitent Ninevites. Not improbably iv. 5 is in latent contrast with this statement. Jonah did not see the good in Gentile Christians which God saw. He never will see it until the Sun of Righteousness arises upon him, and he no longer sits outside the city of God, in the dark shadow of his own booth. Paul says the Jews have a veil upon their hearts (2 Cor. iv. 15).

We may read: 'And Jonah went out from the city, and sat on the east of the city, and made to himself there a booth, and sat under it in a shadow, until that he shall see what is in the city' (verse 5). Some Hebrew terms used in the verse may be compared with some used in Numb. xiii. 19; Deut. xx. 14.

If God did not make the booth, He prepared a gourd. Dr. Clarke would read 'had prepared.' As God prepared a city for His saints (Heb. xi. 16), a place for His church (Rev. xii. 6), so He makes certain preparations respecting Jonah. He prepared a fish, a gourd, a worm, and an east wind. These various allusions to a Divine preparation suggest what is fixed and unalterable. The event is as sure as that of which Paul says: 'It is appointed unto men once to die' (Heb. ix. 27). 'The thing is prepared of God, and God will shortly bring it to pass' (Gen. xli. 32). Does it seem literally probable that in the cultivated suburbs of a large city, where trees were probably plentiful, and where shelter of some kind or other might easily be found, Jonah should need a plant to shelter him? Is it likely that God would make a literal plant grow for the special purpose of sheltering a man? A purple flower was fabled to have sprung up where the blood of Ajax was shed. Protesilaus was the first Greek to fall before Troy, and a plant was supposed to spring from his grave, which withered in sunshine. But we know that, if such fables have a meaning, it lies not within the realm of literal history. The writer holds that the narrative of Jonah's gourd is no fable, but inspired truth; yet it does not find its embodiment in a literal sphere any more than do the growths described in Keats's 'Endymion':

'There blossomed suddenly a magic bed
Of sacred ditamy and poppies red;
At which I wondered greatly, knowing well
That but one night had wrought this flowery spell.'

The writer thus regards the symbolism of the gourd.

We read that Jonah sat under the booth in a shadow. If a man is shaded from the sun, he does not need another shade from the sun. Hence it is not likely that this gourd was intended to shelter Jonah from the sun. The narrative, in fact, nowhere says that either the booth or the gourd was intended to shelter Jonah from the sun. It rather implies that they were not so intended. If Jonah could go a whole day's journey in the city in the open sunshine, or could travel from Palestine to Nineveh in the sunshine, could he not have had rest without a special booth or gourd to shelter him from the sun? The writer holds that, according to the moral aspect of the narrative, the Sun had not yet arisen in Jonah. His evil was that he was in a darkness of his own making, and the gourd was prepared or appointed to shelter him from

that evil. In other words, this gourd is the symbol of a light shining in a dark place—that is, the Divinely appointed light of prophecy. This light the Jews, in their darkness, still possess, even though the Sun of Righteousness has not arisen in them, and though they but imperfectly apprehend even the light of prophecy. Olive-trees from which oil comes are associated with the golden candlestick as givers of light (Zech. iv. 11-14). These olive-trees are God's witnesses, Law and Prophecy (Rev. xi. 4). It is significant that just as the olive is a tree yielding oil, so the gourd here spoken of is an oil-tree. Its Hebrew name is כִּיקָיֹן, 'kikayon.' It appears to have been known in Egypt by what is virtually the same name. Herodotus writes of it thus: 'Those Egyptians who dwell about the marsh-lands use an oil from the fruit of the palma Christi (σιλλικυπρίων), which the Egyptians call kiki (κίκι). They make it thus. By the banks of the rivers and lakes they sow these palma Christi, which spring up naturally, and in a wild state, in Greece. These are sown in Egypt, and bear much fruit of a bad odour. When they have collected this, they press it by beating. Some, also, apply fire to it, and boil it, and gather together what flows from it. This is oily (πῶν), and no less suitable for the lamp than oil. But it gives a grievous odour' (Lib. II., § 94). Pliny, speaking of trees which yield oil, says: 'It comes next from the kiki, a tree that is plentiful in Egypt ('proximum fit et e cici, arbore in Egypto copiosa'). Some call it croton, others trixis, others wild sesame. It has not long [been] there. It comes forth suddenly in Spain ('Et in Hispania repente provenit') to the height of an olive-tree, with a ferulaceous stem, with a vine-like leaf, having, as seed, small and pale berries. We call it Ricinus from the likeness of the seed. It is cooked in water, and the oil swimming on the top is taken off. But in Egypt, where it abounds, salt water having been sprinkled on it, it is pressed without use of fire, and is unpleasant for food, but useful for lamps'—'lucernis utile' (Lib. XV., c. vii.). This shrub does not seem to have been of particular use for shade. Pliny names some of the overshadowing trees, giving special honour to the Plane Tree ('Platanus,' Lib. XII., c. iii.). But he does not include the kiki amongst them. It seems to have been principally of use as giving oil for lamps. In this respect, it is pre-eminently fitted to be a symbol of a light shining in a dark place. It may be said, If this oil-tree be a symbol of the light of prophecy, why is it not said to be an olive-tree? It may be answered, That the symbols of Scripture are not uniformly the same where they illustrate one principle. Christ, as the Plant of Renown, is typified by more than one tree. As the Sacrifice for sin, He is typified by a lamb, a sheep, a goat, etc. The symbolism of this Book is, throughout, very unique. Moreover, the fact that this light of prophecy is a light shining out of its due time, a light shining for those who cling to prophecy, and yet reject Christ, in whom all prophecy is fulfilled, may be one reason why there is a variation in the name. Clem. Alex. speaks of a lamp as signifying the oil-abounding element of the Word (τὸ πολυέλαιον τοῦ Λόγου), which enlightens babes—φωτίζοντας τοὺς νηπίους (Pæd., Lib. I., c. vi., p. 107). Jonah's gourd is nowhere said to be a protection against the sun. It shadows him from his evil. It was designed, and came up

for the special purpose, that it might be a shadow above his head. So the prophetic lamp has been to the Jew an antidote against the darkness of his self-made booth, in the gloom of which he is sitting. The light of prophecy, or oil-tree, appears to come up in this dark booth. It is, as Peter says, 'A lamp shining in a squalid place'—*λυχνῶ φαίνοντι ἐν ἀσυχνηρῶ τοπῶ* (2 Pet. i. 19). The word 'place' betokens the Servants' Grade, on which Jonah's dark booth is made. Jonah's gourd is smitten at the daybreak—*הַיַּעֲרֹר* (verse 7). So Peter says that this lamp is to be until the day dawns (*ὅς ἡμέρα διανύσσει*). As a distinction is made in Jonah between daybreak and sunrise, so a distinction is made by Peter between daybreak and the rising of the Day Star. Jonah rejoiced in the gourd with a great joy. The Jews still find great joy in prophecy. In occasional visits to Jewish synagogues, the writer has thought that the number of shining candles, the lowered vail, the covered heads, all befitted a religion in which the night had not fully passed, nor the lamp given place to the sun. But while Jews may be glad of the prophetic light, is it likely that a literal man would be glad for the shadow of an upspringing shrub? A growing tree is a fixture. Is it likely that Jonah was about to continue, day after day, under one particular bush, that he should value this special gourd so highly? Why did he thus value it when he already had a booth? The writer holds that this booth is an emblem of darkness, and that the oil-tree is the light of prophecy which comes up in this darkness, and thus shelters Jonah from the evil which his own dead works have brought upon himself. The evil is his own, but the oil-tree is prepared by God, the Lord God of the prophets (Rev. xxii. 6). 'And Jehovah God prepared a kiki-tree, and it came up over Jonah to be a shade over his head, to be a shelter to him from his evil, and Jonah rejoiced over the kiki-tree [with] a great joy' (verse 6). It is clear from this use of the verb 'to shelter' that this oil-tree is not a shade in the sense of darkening, but as defending. So, in Eccles. vii. 12, we read of Wisdom being a shade or defence. It is equally clear, however, that the booth is a shade in the sense of darkening, not of defending. Jonah sits in it 'in the shade' (verse 5). He is not said to be watching the city from the booth. He is in darkness, and cannot see the city. He will not see it until the Day Star—that is, Christ—arises in his heart. Although no mention is made of the booth, it is evident from verse 8 that Jonah's head receives the full sunlight after sunrise. The imagery implies that the dark booth has gone. It was a refuge of lies. 'We have made lies our refuge, and under falsehood have we hid ourselves' (Is. xxviii. 15).

We come now to another symbol as peculiar as the fish, the booth, and the oil-tree. This is a worm. The writer thinks that the worm is here a symbol of a flesh-destroying principle, in relation to Prophetic Truth, not to Jonah. The letter is changing to spirit. When the transition is made from the fleshly to the spiritual realm, that truth which had been after the flesh, and so capable of being preyed on as by worms, is henceforth after the spirit. We 'worship by the Spirit of God,' and we 'have no confidence in the flesh' (Phil. iii. 3). Circumcision and sacrificial rites no longer avail anything. We begin to

question such doctrines as those of Dionysius, who maintains that by water-baptism we are washed and purified as respects 'the filth of the old and unclean heaven' (Euseb. H. E., § 325). So the Truth assumes a more spiritual aspect. Moses gives place to Christ, and Sinai to Zion. The destruction of what is fleshly in the prophetic system appears to be symbolized in this worm. The Truth is to die, and to have its resurrection. Hitherto Jonah had been a man of one day. He had kept to the Jewish day, the first third of the city. All that has yet been done appears to be located in this first day. But when Christ's day begins to dawn on Jonah, he is lifted out of his Judaism into a new day. We read of a morrow. As Barnabas intimates, the Jewish Sabbath ceases, and the eighth day, the beginning of a new world, comes in (c. xv.). A worm, as a flesh-devourer, is a fitting symbol of that which smites the fleshly element in the prophetic system, as with withering and death. It is said of vines: 'The worm shall eat them' (Deut. xxviii. 39). 'My flesh is clothed with worms, and clods of dust' (Job vii. 5). 'They lie down alike in the dust, and the worm covereth them' (xxi. 26). 'The worm shall feed sweetly on him' (Job xxiv. 20). 'The worm shall eat them like wool' (Is. li. 8; xiv. 11, etc.). When Truth is undergoing a transition, laying aside a fleshly, and assuming a spiritual and Christian, aspect, it is fitting to speak of that fleshly Jewish oil-tree as smitten by a worm. Death is about to feed on it. All its light-giving power is now to be spiritualized, and embodied in Christ the Sun of Righteousness. The fleshly part is to die away, as the lamp is laid aside when the sun has arisen. That Sun has long since arisen on the Christian Church. It has not yet arisen on the Jewish people. They sit in the shadow of their booth, giving heed to the lamp, or the oil-tree. By-and-by, the day will dawn for them, even the day of Christ, the morrow, and their oil-tree will wither. They will need it no more. The worm will feed upon it. God only sends the worm to destroy the feebler light when the better Light has begun to shine. The oil-tree was of earth; the Sun is from heaven. God will not leave even those who reject His Son, in utter darkness, if they are believers in Prophecy. Though their faces are not Zionward, they are not cast away (Rom. xi. 1). We read: 'And God prepared a worm in the coming up of the dawn to the morrow, and it smote the kiki-tree, and it withered' (verse 7). This is the dawn of an everlasting day. The ancient myth of a light that casts no shadow may be a reflection of the truth that there is a light of God in which Jonah's booth, with its dark shadow, will have no place. Polybius says: 'For the saying that there are some bodies which, when placed in light, make no shadow, betokens a reckless (*ἀπηλλαγμένης*) soul. Theopompus acts thus, saying that those who enter into the holy place of Zeus in Arcadia become shadowless' — *ἀσκήτους γίγνεσθαι* (Lib. XVI., c. xii., § 7).

In this day of Christ, the Sun of Righteousness arises upon Jonah. We also read that God prepared an east wind, which is said to be *הַרִישִׁית*. This word is said to be from *הָרַשׁ*, 'to be silent.' Some, however, derive it from *הָרַשׁ*, 'to cut in.' The writer believes that this latter is the true derivation. We can hear the sound of wind (John iii. 8). It is not an unusual idiom in the present day to speak of

'a cutting wind,' but 'a silent wind' seems a contradiction in terms. This cutting wind is prepared according as (2, Gen. xxxix. 15) the sun arises. This does not necessarily imply that the sun and the wind come together, but rather that the cutting wind depends on, and follows, the rising of the sun. The writer thinks that in this cutting wind there is an allusion to that spiritual sword which is to change the intellectual conceptions of Truth held by Jews and their teachers. As the worm smote what was fleshly in Truth, so this piercing wind will smite fleshliness in the Jewish mind. It answers to Harbonah, who hung Haman (Esth. vii. 9), and whose name indicates the sharp and cutting sword of the Dove. This is prepared, according as the Sun arises upon him, and what is fleshly will be smitten thereby, as an east wind withers the grass upon which it blows. While the flesh is smitten by the cutting wind, the light of Christ, the Divine Sun, beats upon Jonah's head, the symbol of the Intellectual Nature, which has a transition. The fainting is analogous to a death-change. As he changes in mind, so he seeks to change in his soul, dying to the flesh, to live to the spirit. 'And it came to pass, according to the rising of the Sun, that God prepared a cutting east wind, and the Sun beat upon the head of Jonah, and he fainted' (verse 8). When dying to sin in the fish Jonah fainted (ii. 7). So Jonah, as representing Jews in an era that has not yet arrived, when they will turn to the Lord, is said to faint. When Jonah thus faints under the beating Sun, he wishes for his soul to die. This is a desire wrought in him, not by unrighteous anger against the mercy shown to Gentiles, but by operation of the light of life, shining fully upon him. Like Samson before his change, his soul is vexed unto death (Judg. xvi. 16). But it is a death unto sin in the flesh. When Jonah is questioned by God respecting his anger for the kiki-tree, he has now an answer that he can give, and can order his cause before Him. Like Elijah (1 Kings xix. 4), Jonah asks his soul to die. 'And he asked his soul to die, and he said, My death is better than my life' (verse 8). He is coming now from the lamp of prophecy into the sunshine of Christianity. The phrase 'even unto death' denotes the excess and culmination of Jonah's anger. The Hebrew *עַד* means 'as far as,' 'until' (Numb. xxxv. 28; 1 Kings xi. 40; Ps. xlviii. 14, etc.). Jesus was sorrowful 'unto death'—*ἕως θανάτου* (Matt. xxviii. 38). 'Tristis est anima mea usque ad mortem'—'My mind is sorrowful even to death' (Matt. Evangel., c. xxxviii.). The phrase, as here used by Jonah, marks out the limit up to which Jonah's anger is just, and beyond which it would be unjust. It is not the petulant suicidal spirit that is working in Jonah, as is generally supposed. It is the utterance of one who is weary of what is fleshly, and who longs to die to sin, and to live a better life. He wishes to have done with the lamp, and to have the sun. Up to the time when he dies to the flesh, he may sorrow for the oil-tree; but beyond that, the Sun will give him light, and he will need no candle. 'And God said to Jonah, Is thine anger on account of the kiki-tree good? And he said, Mine anger is good as far as [to] death' (verse 9). Jews have done well to value the lamp of prophecy during all the era in which they have rejected Christ.

God then teaches the enlightened Jews that as they have prolonged

the existence of the oil-tree, and clung to the light of the prophetic lamp more than was needful, they ought not to murmur at His great mercy towards the World-City, with the multitudes therein who are ignorant of their highest good. If they had such strong sentimental attachment to what was for an era of night and darkness, they ought not to repine at His love for His own great city which was being built up on an everlasting foundation. 'And Jehovah said, Thou hast spared (Joel ii. 17) the kiki-tree, for the which thou hast not laboured, neither madest it grow, which was a son of a night, and perished a son of a night.' The first 'Thou' is emphatic, and contrasts with the emphatic 'I' in the beginning of verse 11. If Jonah would spare the oil-tree, shall not God spare the enduring city? Shall man be more merciful than He whose mercy is from everlasting to everlasting? There is a Hebrew idiom by which a man is spoken of as the son of the time during which he has lived. Shem is a son of a hundred years (Gen. xi. 10). Following the Chaldee, our Version makes it appear that this oil-tree came up in one night, and perished in another night. According to this view, the oil-tree must have lived two nights and a day. How then could it be called a son of a night? Is it not said that the oil-tree was smitten when the dawn came? How then could it have perished in a night? The writer holds that the way in which, both in its growth and decay, this oil-tree is associated with the night, goes far to justify the view that it is a symbol of the lamp of prophecy. That lamp was a son of the night in that it shone during the night of Judaism before Christ came as the Light of Life. But, in the case of the Jews, that darkness was prolonged far into the Christian era, for it is not yet ended. It was as if two nights came together, without an intervening day. The Jews hated their Gentile brethren, and John says: 'He that saith he is in the light, and hateth his brother, is in the darkness even until now' (1 John ii. 9). The writer holds that it would be an error to think that the phrase, 'son of the night,' is simply intended to denote brevity. More probably it is intended to emphasize the inseparable connection of the lamp of prophecy with night and darkness. The oil-tree withered at daybreak. Through all its history it was a creature of the night.

The sparing mercy of the Jews to their oil-tree is made a reason why God should pity Jews, Greeks, and Barbarians in the great world-city, having an aspect towards God. 'And should not I spare Nineveh, the great city, wherein there is a multitude of twelve myriads of the Adam, that cannot discern between its right hand and its left hand, and much cattle' (verse 11). The word 'myriads' is sometimes used of a vast and indefinite multitude (Dan. xi. 12). So it appears to be here. As twelve myriads, this great world-city is, in conformity with the Israel of God, divided into twelve tribes. For this reason the writer would follow the Hebrew, and translate 'twelve myriads,' and would not particularise the moral symbol by translating 'a hundred and twenty thousand,' or 'six-score thousand.' Ancient writers regarded the use of numbers as involving symbolism, and sometimes showed great ingenuity in their symbolic mathematics. Two illustrations may here be noted. Writing on Sarah being 127 years old (Gen. xxiii. 1), Philo says: 'Each

number has a reckoning sacred and peculiar to itself. Seven, and twenty, and a hundred. Truly, also, it has a wonderful concord and harmony of its parts. For the numbers beginning with 1, and then doubling up to seven numbers, add up to 127. Such are 1, 2, 4, 8, 16, 32, 64, which add to 127' (In Genes. Serm. IV., § 71). The following is an illustration of symbolic numbers in a more evangelical aspect. Irenæus is describing the way in which the followers of Marcion symbolise numbers. After showing how they find a relation between Christ's name and the letters of the alphabet, he adds that they teach respecting Christ: 'And on account of this, He says that He is the Alpha and the Omega, that He may signify the dove, this bird having this number' (Lib. I., c. xii., § 1). Grabe, in a note, explains thus, taking the Greek word *περιστερά*, which means 'dove.' Its letters taken in order have the following numerical value in Greek: $\pi = 80$, $\epsilon = 5$, $\rho = 100$, $\iota = 10$, $\sigma = 200$, $\tau = 300$, $\epsilon = 5$, $\rho = 100$, $\alpha = 1$. These, added together, make 801. This number 801 is taken as 80 and 1 in parts of one number. $80 = \omega$, or Omega, and $1 = \alpha$, or Alpha. Then it can be said 801 can be expressed in the symbols Omega and Alpha, or reversing, in the symbols Alpha and Omega. The writer simply refers to these instances as illustrations, and not as accepting the teaching. The twelve myriads of Nineveh probably indicate that in the great world-city to God, there is an Israel of God, each several tribe in which has a countless multitude.

In telling why He spares Nineveh, God mentions two reasons that other parts of Scripture show to have weight with Him. These are the thought of man's ignorance, and the thought of man's fleshliness. Peter says: 'I wot that in ignorance ye did it' (Acts iii. 17). Paul says: 'I obtained mercy, because I did it ignorantly' (1 Tim. i. 14). So, in this great city, there is much ignorance. There are these myriads who do not know how to discern between the right and the left, the sheep-nature and the goat-nature. This world-city includes the Heathen who are parts in these twelve multitudinous tribes. If the symbolism of twelve myriads be restricted to the heathen, we may yet infer that, just as they constitute an Israel of God, so the more enlightened portions of this symbolic city constitute an Israel of God. The three days are three resembling days. But there is an element of ignorance in every man, as well as in Heathen Men. As well as recognising the ignorance of the Adam, the passage indicates his fleshliness. There is said to be much cattle. God does not always contend in man, 'for that he also is flesh' (Gen. vi. 3). 'He knoweth our frame, He remembereth that we are dust' (Ps. ciii. 14). Eusebius, speaking of the soul as God's temple, says: 'This, which had been prepared according to the image of God, having fallen down, no boar from the wood seen by us has ravaged, but some wasting demon, and the wild beasts of the mind (*ἀλλὰ τις φθοροποιὸς δαίμων, καὶ θῆρες ἄγριοι νοητοί*), which, by the passions, as by the fire-hardened darts of their wickedness, having enflamed it, have set on fire what was a veritable and Divine sanctuary of God, and have cast down to the ground the tabernacle of His name. Then, burying the unfortunate [structure] with a huge mound, they have ruined it beyond all hope of salvation' (Hist. Eccl., § 477). It is these beasts of the soul, this

subjective animalism which is probably indicated in the allusion to beasts. God thinks of man's ignorance and fleshliness, and is long-suffering towards Him. As Tertullian says of God: 'He would not be God if He were not good'—'Nisi bonus, non erit Deus' (Contra Gnost. Scorp., c. v.). Æschylus says:

τοῖς ἡσσοσιν γὰρ πᾶς τις εὐνοίας φέρει.
(Æsch., Iket., v. 483.)

'For everyone shows good will to the weak.'

Alas, there are many who make the weak their prey. God, however, always remembers for good the poor and needy, and those in low estate. And as He thinks of the poorest and weakest in this great World-City Nineveh, so they in some measure think of Him. Longfellow is teaching this truth when he writes in 'Hiawatha':

'Ye whose hearts are fresh and simple,
Who have faith in God and Nature,
Who believe that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened,
Listen to this simple story,
To this song of Hiawatha.'

It would be an act of presumption for the writer to assume that the foregoing expositions may not need many and important modifications. If he has not more frequently admitted this fact, it is, in part, through inadvertence, and partly because it is not easy to be constantly making qualifications. But if some expository details, here given, may need qualification, it does not follow that the theories of the literalist are true. Moreover, where details err, general principles may still be trustworthy. The writer hopes that his errors are of such a kind that their correction may serve the cause of Truth. He has no other cause to serve. He is not writing for the sake of a theory, but for Truth's sake. He is fully convinced that these histories are not literal histories, and he is trying to show, and that from Scriptural evidence, what he believes them to be. While he may differ widely from the devout literalist, he is not the less convinced of the truth of the narratives in their spiritual meaning. He can accept the teaching of Dr. Candlish on this subject, as set forth in his 'Reason and Revelation.' He defines Inspiration as 'An infallible Divine guidance, exercised over those who are commissioned to declare the Word of God, so as to secure that in declaring it they do not err' (p. 23). 'It is equivalent to Verbal Inspiration as regards the reliance which we may place upon the discourse, or the document, that is the result of it.' 'It is enough to maintain such an action as makes the word spoken, and the word written, truly, and all throughout, the Word of God' (Id., p. 23). 'I cannot bring myself to believe that God left these men to write without a superintendence and unerring oversight that would secure the literal and verbal accuracy of

every sentence they composed, it being literally and verbally what He would have it to be, literally and verbally correct and true' (p. 71). So the writer would accept what is thus stated by Reynolds in his 'Supernatural in Nature': 'The Bible contains, within the outer body, a soul or inner life, which, while agreeing with the imperfection of our nature, raises us above it' (p. 39). In its main intent, the following passage by the same writer seems worthy of acceptance: 'In language, our glorious old Bible remains as at the first, unchanged amidst changing interpretations. Only the meaning of the words when they struck on the ears, or flashed into the minds, of the first auditors has to be recovered, so that we may stand with Moses, with Isaiah, with the Apostles, to hear the words of God' (p. 39). In like manner, the writer could subscribe to the teaching of Dr. Fraser, of Bradford, in his little book on Inspiration (p. 67): 'If the Bible is inspired, there could have been no mistakes in it at first, and there are none now, save those which have originated from the errors of transcribers in the lapse of ages.' The writer holds that it would be a world-wide calamity for the shortest book in the Bible to be found out to be an untruthful and cunningly-devised fable. Jesus intimates that we should be prompt to believe 'in all that the Prophets have spoken' (Luke xxiv. 25). This includes Jonah as well as Moses, and it takes in all their utterances. Christ here commends the Old Testament in its entirety, not fragments of it. Zadkiel's utterances may come to naught, but Jesus implies that what is said by the Prophets must be fulfilled. It cannot lie dead on the page. It must come out into living embodied actuality. Perhaps it will be said that the writer's theory turns the Word of God into fables. His faith is that, even as those worship God most acceptably who worship Him most in spirit, so they will best understand the Truth of God who most fully recognise the fact that its words are spirit and life. We all need to pray that we may be taught the meaning of the inspired Word. As we come to a knowledge of that meaning, we shall the more clearly see that all prophetic fingers are pointing, and all prophetic voices testifying, to the Divine excellencies of Jesus Christ our Lord and our God (John xx. 28).

PART II.

ON PORTIONS OF

THE NEW TESTAMENT.

THE INCARNATION OR SOULICAL BIRTH OF JESUS.

CHAPTER XXIII.

MATTHEW I.

IT is in weakness, and in fear, and in much trembling, that the writer comes to the consideration of certain portions of the New Testament. It has been to him a subject of earnest prayer that he might not be misled by the deceitfulness of his own heart, and that he might be kept back from presumptuous sins. He would go in the strength of the Lord God, and he would set the Lord before him in all his work.

By many people it will ever be assumed that to depart from popular opinions respecting Scripture is to depart from Scripture itself. Such a view, however, implies the infallibility of those who have written our Commentaries, and formulated our Creeds. It virtually assumes, also, that further examination is needless, and likely to be dangerous to truth, and that the Bible is an exhausted mine. Timid Christians would do well to think of the fact stated by Mr. Holmes in the 'Breakfast Table Series': 'Truth is tough. It will not break like a bubble at a touch. You may kick it about all day like a football, and it will be round and full at evening' ('The Professor'). There is, in many minds, a specially strong prejudice against allegory in every form. It is supposed to be inconsistent with sober historical facts, and to be like a willow that can be bent in any direction. The allegorist is regarded as a man who leaves firm footing on a solid rock, and launches out on an ever-changing sea. Too often allegory is a thing of human fancy, and ingenious speculation, rather than an eduction from Scripture. But it may be formed and directed by Scriptural principles, and be no more chargeable with uncertainty and caprice than the teaching of the literalist. It will be long, however, before the prejudice against it disappears, although it is not so strong now as it was formerly. In the last century, from 1727 to 1730, Mr. Woolston, through reading Origen and other mystical writers, was led to explain even the miracles of Christ allegorically. For so doing, and for publishing his tract, 'The Moderator between an Infidel and an Apostate,' he was twice prosecuted, and by Lord Chief Justice Raymond was condemned to one year's imprisonment, and a fine of a hundred pounds. If, as Dr. Kippax, in his 'Life of Lardner,' says, he 'treated the miracles of our Saviour with a licentiousness, buffoonery, and insolence, that had all the appearance, if not the reality,

of malignant infidelity,' he was, in this respect, undeserving of sympathy. Better for him to have been as the oxen of Pythagoras, which, 'powerless to resist the Light, shut the eyes and trembled':

' Und machtlos, sich dem Licht zu widersetzen,
Verschliessen sie die Augen und erzittern.'
(Chamisso.)

But he was not thus to be deemed worthy of condemnation for the mere fact that he applied allegorical principles to the explanation of portions of the New Testament. Spenser, in the Introduction to the 'Faerie Queene,' says that some would have good discipline 'sermoned at large' rather than 'clowdily enwrapped in allegoricall devises.' But he goes on to defend his use of allegory. His immortal work owes much of its charm to the way in which Christian truth is expressed in an allegorical form. He tells us that the Knight of the Redcross is Holiness. Britomartis is Chastity; the armour indispensable to success in a difficult enterprise is that described by Paul (Ephes. vi.). His use of personal names as moral symbols, as when he speaks of 'Corceca' (Blind of Heart) 'slow' (Bk. I., cant. iii.), 'Kirkrapine,' the 'stout and sturdy thiefe,' and one who was 'wont to robbe Churches of their ornaments' (Id.), illustrates a principle which, as the writer has tried to show, is widely recognised in Scripture. By the use of allegory, moral truth can be set forth with all the charm attaching to history. Seneca's philosophical works abound in good moral sentiments, but they lack the interest and continuity which an historical setting would have given. Thus Seneca's unfolding of truth may be said to be a reflection of his style, which is so disjointed that Caligula said Seneca was 'sand without lime'—'*Arenam sine calce*' (Sueton., Vit. Cal., c. liii.). While such allegories as Spenser's are not literal history, neither are they to be set aside as false. Far more may this be said of Scriptural allegories. The Rev. Père Lacordaire, in his 'Jesus Christ, God, God and Man' (p. 97), says: 'Is Christ a Chimera or a Reality? Does He belong to fable or to history? This is the question.' But, as the term 'history' is commonly understood, this is not the question. There is an intermediate realm of Moral History lying between Literal History and Fable, but at a much greater distance from the latter than from the former.

When reading what the writer had to say, in Vol. I., about our Saviour not having an earthy body, the reader may have asked the question, How, then, could Christ have been crucified? It would seem, in such case, as if the writer were falling back upon the teaching of the Docetists, who maintained that the Christ was only a Man in appearance, not in reality, and that He did not actually suffer. Basilides was a Docetist, but his Docetism assumed that the Divine Christ came down at the baptism in the Jordan into an actual Man, called Jesus, who was capable of being crucified, although Christ could not be crucified. Irenæus gives an account of his teaching (Lib. I., c. xxiv.). This idea of Christ only seeming to suffer is repugnant to Christian feeling, and contrary to the general teaching of the New Testament. Thomas Aquinas rightly says of this Docetism: '*Non enim decebat doctorem veritatis aliquam falsitatem*' (In Sym. Apos. Art. 3, c. xiii.)—

'It would not have been becoming for a Teacher of truth to have a certain falsity.' The Apostle tells us that Christ was made 'perfect through sufferings' (Heb. ii. 10). But it will be said, If Christ had not a literal body, and if, notwithstanding this fact, He could still suffer and be crucified, how was this suffering caused? How could material nails, or spears, or crosses, hurt what was immaterial?

The writer readily admits that, according to the common theory respecting the Incarnation, and the literalistic teaching respecting the Gospel History, his doctrine that the Saviour had not a literal body would be untenable. But he believes that the ordinary teaching on these subjects does not rest on good Scriptural evidence. He will try, as God may help him, to show this, in respect to some of the leading facts of Christianity. Such are, pre-eminently, the Incarnation and the Crucifixion. From what has already been written, the reader will infer that it would be impossible for the writer to go through all the Gospels, giving the same detailed examination to every part. Neither time, nor strength, nor life, would suffice for this work. But the principles applicable to the leading events in the Gospels will also admit of application to other portions of the same Inspired Histories, of which no expositions may be given.

It may, then, be advisable, first, to state reasons why the literalistic teaching respecting the Gospels in general, and the doctrine of the Incarnation in particular, should not be accepted as Scriptural:

1. If moral history be so prominent in the Old Testament, there does not appear to be valid reason why it should be refused a place in the New Testament. Both are parts 'of one stupendous whole.' Origen writes: *καὶ τι δεῖ λέγειν περὶ τῶν προφητικῶν, ὡς πάντες ἴσμεν αἰνιγματῶν καὶ σκοτεινῶν πεπληρωσθαι λόγων; καὶ ἂν ἐπὶ τὰ εὐαγγέλια δὲ φθασῶμεν κἀκεῖνων ἢ ἀκριβοῦς νοῦς, ὅτε νοῦς Χριστοῦ δεῖται χάριτος τῆς διδασκείας* (Philocal., c. i., p. 8)—'And what need is there to speak of the prophetic [Scriptures], which we all know to be full of ænigmas and dark sayings? and, if we come to the Gospels, even of them, [to get] the correct meaning, the meaning [or mind] of Christ, requires that grace should be given.' Justin Martyr quotes the prophecies respecting Christ as if they had received a literal fulfilment (Apol. I., cc. xxxiii.-xxxv.); but this is no evidence that such prophecies are not moral in their application, inasmuch as Justin ends his argument by an appeal to the Apocryphal Acta Pilati, not to facts of well-attested history: *καὶ ταῦτα ὅτι γέγονε, δύνασθε μαθεῖν ἐκ τῶν ἐπὶ Ποντίου Πιλάτου γενομένων ᾠκτων* (Id., c. xxxv.)—'And that these things came to pass, ye may learn from the Acts of Pontius Pilate.'

The reader will, perhaps, say, 'Is the writer prepared to maintain that we have no literal history in the New Testament? Was there not a Paul, a Peter, a John? If not, why not say at once that there was not a Christ?' To this objection the writer would reply that he does not thus deny the literal history of portions of the New Testament. He believes that there was a literal Paul, and Peter, and John, just as he believes that there was a Saviour. How, then, it will be asked, are the literal portions of Scripture to be distinguished from the portions which are moral history? To this question the writer would reply as follows.

All Scripture is from God, and given by His inspiration. As such, it must be infallibly true. But this Book of God is given in two modes. In one case we have no human writer speaking in this Book in the first person. The writing is in the third person. The personality of the writer is kept almost, or altogether, out of sight. If he is mentioned, it is briefly, and incidentally. What we see is God's Word, not the man writing it. For example, in Genesis we do not see Moses, nor in the Gospel of Matthew do we see Matthew. In neither case does the writer write in the first person. We have simply Divine history, written in the third person. There is, however, a second mode in which other portions of Scripture are presented, wherein the writer writes in the first person, and we see, all through, his personality. This twofold mode of presenting truth might not be so noticeable but for the following fact. Speaking generally, and with slight exceptions shortly to be noted, the Books written in the third person are placed together, and the Books written in the first person are placed together. From the beginning of Romans to the end of Revelation, every book is written in the first person. From the beginning of the Old Testament to the end of the Gospel of John, with the incidental exceptions to be noted, the Books are written in the third person. The Acts of the Apostles, which comes between these two classes, is remarkable for the extent to which it partakes of the nature of both. The early chapters, wherein miraculous incidents abound, are not written as if Luke was a partaker in the history, but are in the third person. But, as we come to the latter part of the Book, Luke begins to speak in the first person (xiv. 22 ; xvi. 10, 11, etc.). In the last two chapters the first person is principally used. Of course it will be alleged that in regard to the Acts of the Apostles, Luke simply uses the first person in respect to historical events in which he took a part, and that, where he uses the third person, it is because he had no actual part in the history. That otherwise the two forms of narrative are alike literal history. This, however, does not sufficiently account for the fact that the latter portion of the Bible beginning from Romans is all in the first person, while the former part of the Bible, up to the end of John's Gospel, is nearly all in the third person. Neither does it account for the fact that all the miracles of the Bible are reported in the third person. No Prophet or Apostle tells us, in his own person, that he wrought a miracle, although he may so write of symbolic acts that are allied to the miraculous, as when Jeremiah takes the cup (xxi. 17), or Ezekiel goes in spirit to Jerusalem (viii. 3), or to the valley of bones (xxxvii. 1). It is just those parts of the Bible that are written in the first person which have most the appearance of literal history, and which are most free from miraculous incident. On the other hand, every historical Book of the Bible which is written in the third person, has either something miraculous in its records, or something which is wonderful almost to the miraculous. The mere distinction between the first and third person would of itself count for nothing. But it is the peculiar fact that the two kinds of writing are distinctly grouped, and that the miraculous Element pertains to only one of them, which gives this distinction its importance. The writer would infer from this peculiarity that the portions of Scripture which, without being symbolic,

are written in the first person, are pre-eminently literal history, while those portions wherein the miraculous Element abounds, and where, also, the third person is used, are pre-eminently moral history.

Reference has already been made to some exceptional portions in which the general rule does not hold good. Thus the Book of Nehemiah is written in the first person. For this reason the writer would deem it probable that, like the latter part of the New Testament, the Book of Nehemiah is literal history. A considerable part of the Book of Ezra (v. 4 ; vii. 28 ; viii. 1) is also written in the same form. Just as these two Books differ from all the preceding Books of the Bible in that all the preceding Books are in the third person, so they have less of what is miraculous or wonderful, and more the aspect of literal history than any of the preceding Books. The Books of Proverbs and Ecclesiastes may be regarded as partaking of both forms (Prov. i. 1 ; ii. 1 ; Eccles. i. 1, 12), but they do not involve questions of history. Some Books, as Isaiah, Jeremiah, Ezekiel, begin with a personal reference, which may indicate the personality of the writer. Furthermore, as with John in writing Revelation, so in the Books named, and in such Books as Amos (vii. 8), Micah (vii.), Habakkuk, Zechariah, a series of prophetic visions may be recorded in the first person. But just as John's vision in Patmos is not literal history, even though literally described by him in the first person, so the visions of these Prophets are not regarded as literal history, though literally described by them. No one can suppose that the Israelitish nation was a mass of dry bones, seen by a Prophet in a literal valley (Ezek. xxxvii. 11). In the Historical Books, such as the Pentateuch, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, the history is narrative written in the third person, and these visions written in the first person, and said to be seen by the writer, do not occur. In fact, as we go on in Scripture, there is a gradual approach to the use of the first person. This appears to be coincident with the introduction of literal as compared with moral history.

In the New Testament, the first four verses in Luke, which will be noticed afterwards, John xxi. 24, and Acts i. 1, also bring in the writer of the Book. But, apart from these personal allusions, the Gospels, like the Pentateuch, are written in the third person, and the personality of the writer is kept out of sight. One or two qualifications may, however, be noted in regard to the foregoing distinction. (a) It is clear that even those portions of Scripture which are written in the first person, and which are most probably literal history, deal with the moral portions of Scripture as we deal with literal history. Paul writes of Abraham (Rom. iv. 20), and John writes of Cain (1 John iii. 12), and the writer of Hebrews writes of all the patriarchs (xi.) as if they were literal men. (b) Even those writers whose personality is clear, and who use the first person, sometimes write symbolically, and at other times use terms as they are used in the moral histories of the Bible. Even admitting that John was in Patmos, we must also admit that the Book of Revelation is a symbolic Book. We have seen, also, that Paul, when writing to the Corinthians concerning 'woman,' uses the word in a moral and non-literal sense. In explaining to the Galatians the meaning of Hagar and Ishmael, and Sarah and Isaac, he is bringing the

moral Element into literal truth. (c) Even when recognising certain Books as moral history, we do not thereby deny the existence of any literal groundwork. Thus, while we believe that the narrative of the man and the woman, and Eden, and the trees, and the serpent, are truth in a moral form, we must also admit that man was made by a Divine Maker. So it is not improbable, as maintained by Diodorus, Josephus, and others, that the Jews did once reside in Egypt, either as Shepherd Kings, or in some humbler form. But if so, the narrative of Exodus is not therefore to be regarded as a literal narrative of that sojourn in Egypt. The literal sojourn is simply taken as a symbol of a far more important moral sojourn in a moral Egypt, and it is this that is recorded in Scripture, without conformity to literal events. In like manner, while it is clear from the Epistles that such men as Peter, John, and James had a literal existence, their personality being indicated in the latter part of the New Testament, the writer holds that in the Gospels these literal men are used as moral symbols. Their personality is absorbed in this higher character, wherein they are Divinely honoured by being made an integral part of Christianity, constituting foundations upon which the Christian System is to rest. In this way they are crowned with glory and honour, and immortalized beyond all other literal men. To this subject reference will again be made when we notice what is said of Herod. (d) Since those writers who write in the first person, and whose literal personality is made manifest, were inspired of God, there seems no reason to conclude that they do not use grade words, even in their literal narratives. The writer makes this statement purely by way of inference, and without having, as yet, examined in detail any such narratives.

2. According to the literal theory, it is difficult to see how Christ can be said to be 'the Son of David, the Son of Abraham' (Matt. i. 1). Both in Matt. i., and in Luke iii., the genealogy is connected with Joseph, not with Mary. But Joseph is not said to be the father of Jesus. It is only said that Mary is espoused to him, and that, before they come together, she is 'found with child of the Holy Ghost' (verse 18). He afterwards takes her as a wife, but that does not alter the fact that Jesus is not his Child. He is Mary's Child. Why, then, is the genealogy of Joseph given at all? and why is the genealogy of Mary altogether omitted? A man does not trace his genealogy through a stepfather. Moreover, in this case, we have the word 'genesis' (*γένεσις*, i. 1) used, which implies actual birth-relationship. How comes it to pass that not a word is said of Mary's father or mother, or of any of her ancestors? How is it that no passage of Scripture connects Mary with the house of David? Even in Luke ii. 4, 5, where we might have expected the connection to be shown, if it existed, it is only Joseph who is said to be of David's house. How would the literalist meet the objection that all these allusions to Joseph's house and genealogy are irrelevant in so far as they are written to prove that One who was not Joseph's Child was, in His genesis, a Son of David? The writer cannot answer this objection, and it is one reason why he doubts the literalistic theory.

3. It is almost impossible to harmonise what is said in Matt. i. ii., of

Christ's relation to Nazareth, with what is said in Luke ii. 4, 39, so long as we follow the literal theory. These apparent discrepancies in the Gospels were noticed in early times. Eusebius, according to Jerome (*De Vir. Il.*, c. lxxxi.), wrote a book entitled 'De Evangeliorum Diaphoniâ,' or 'Concerning the Discrepancies of the Gospels.' All readers would infer from Matt. ii. 1, 22, 23, that neither Joseph nor Mary had been living in Nazareth until after the return from Egypt. But Luke tells us (i. 26, 27) that Gabriel was sent to Nazareth, to Mary, to tell her that the Saviour was to be born from her. Moreover, before the Child is born, Joseph is said to go from Nazareth to Bethlehem (ii. 4). Thus, while Matthew represents Joseph and Mary as coming to Nazareth, and settling there, some time after the birth of Christ, Luke represents them as living there before Christ was born. This difficulty is associated with a difficulty in respect to the flight into Egypt. Luke does not give any hint of the journey into Egypt. What is still more important is, that his narrative does not seem to leave any time for such a journey. He tells us that Joseph and Mary went from Nazareth to Bethlehem, and that, when they had performed all things required by law, they returned to Nazareth. Matthew writes as if Nazareth had not been Joseph's dwelling-place; as if, even after the return from Egypt, he had purposed settling in Judæa, and only went into Galilee through an angelic warning (ii. 22, 23). Two explanations are given of this apparent discrepancy. First, Neander and others think that it arises from Luke and Matthew having written their memoirs independently of each other. It is alleged that Luke knew of the journey to and from Bethlehem, made from Nazareth, but that he did not know that Joseph had purposed dwelling in Bethlehem, nor the cause that led him to alter that purpose. On the other hand, it is said that Matthew adhered to the statements given to him, in ignorance of the special cause of the journey to Bethlehem. This explanation does not remove the chronological difficulty involved in the statement that when Joseph and Mary had performed what was legally necessary, they returned to Nazareth. Forty days after Christ's birth (*Levit. xii. 3, 4*; Luke ii. 21, 22), His parents came to the temple to 'do concerning Him after the custom of the law' (verse 27), and 'when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth' (verse 39). How, then, could they have gone into Egypt? Further, this view of Neander's not only implies a lack of information on the part of the Evangelists, contrary to Luke's statement that he had traced the course of all things accurately (i. 3), it also implies that they wrote under the influence of an erroneous impression. As the writer does not believe that the Evangelists ever wrote under such an influence, and as he holds that an admission that they did thus write would tend to justify distrust of their writings generally, he does not consider this explanation as satisfactory.

A second explanation, which is more widely accepted, is fully set forth in an article, under the Editor's signature (H. C.), in the *Journal of Sacred Literature*, April, 1861. It is therein maintained that the visit of the magi should be placed about a year after the birth of Christ.

In support of this view it is urged that the journey from Babylon to Jerusalem was a journey of months, especially for aged men, as the magi may be supposed to have been. The magi, it is added, could not have seen the star before the birth of Christ. Great stress is laid on the phrase 'from two years old and under' (ii. 16), as an implication that the correlative phrase, 'according to the time which he had carefully learned of the wise men,' must mean that Jesus was coming nearer to the stature and age of a two-years old child, than an infant of a few days old could yet have come. Whitby is inclined to think that the words ἀπὸ διστοῦς καὶ κατωτέρω (Matt. ii. 16) should be rendered 'from one year old, and under,' rather than 'from two years old, and under.' Lardner says: 'It may likewise be concluded from St. Matthew's account, that Jesus was born near two years before the murder of the infants' (Vol. I., p. 358). This view is very ancient. The Gospel of Pseudo-Matthæi (c. xvi.) says: 'Transacto vero secundo anno venerunt magi ab oriente in Hierosolymam, magna deferentes munera'—'When the second year was now ended, the magi came from the east to Jerusalem, bringing great gifts.' Other apocryphal Gospels write as if the magi came directly after the birth (Protevangel. Jacobi, c. xxi.; Evangel. Infant. Arab., c. vii.). This view, that Christ was one or two years old before the slaughter of the children, would leave room for a return to Nazareth, and then a second journey to Bethlehem, before the flight into Egypt. But this does not agree with the fact suggested in Matt. ii. 22, 23, that Joseph had not lived in Nazareth until after the return from Egypt. All the reasoning respecting the two years' sojourn in Bethlehem rests upon an assumption which cannot well be sustained by Scripture. That is, that Joseph and Mary, before the flight into Egypt, had settled in Bethlehem as their permanent home. The evidence is all against this view. Luke says that Joseph went to Bethlehem 'to enrol himself with Mary' (ii. 25). It is clear that he was not going up, on this occasion, to settle at Bethlehem. He went up as 'all went to enrol themselves, every one to his own city' (verse 3). There is no more reason, from the narrative, to suppose that Joseph went to settle in Bethlehem, than to suppose that others went to settle in their respective cities. The expression, 'while they were there' (verse 6), is suggestive of a temporary sojourn. The fact that in verse 39 they are said to have 'returned' 'to their own city Nazareth' indicates a going back from the place to which they had come, to the city which they had only temporarily left, and which was still their permanent home. This return to Nazareth takes place when they had done the things required by law to be done after the birth of children. What evidence is there that these child-birth rites extended beyond forty days? If, at forty days' end, Joseph and Mary returned to Nazareth, how is it that the Scripture is altogether silent respecting their having again gone to Bethlehem, and settled there before the visit of the magi? It is hard to conceive what special advantage Bethlehem should present above Nazareth for the occupation of a carpenter. Granting that they did thus return to Bethlehem, and then flee into Egypt, how is it that Matthew speaks of their coming to Nazareth as if they had not previously dwelt there? For these reasons the writer thinks that what

is said of the relation of Joseph and Mary to Nazareth is not easily reconcilable with literal history.

4. On the ordinary view that the magi came to Bethlehem while Christ was in the manger, how are we to explain the fact that while Herod, and all Jerusalem, were troubled about Jesus, and while Herod ordered the slaughter of the children in the hope of killing Him, Christ should, at the same time, have been brought openly to the Temple, and there acknowledged by regular worshippers such as Simeon and Anna? How came it to pass that no sycophant gave information to Herod or the priests? Whether the magi came soon after the birth, or one year later, or two years later, it is certain that the shepherds found 'the babe lying in the manger' (Luke ii. 16). Moreover they told to others what they had seen (verse 18). Why did not Herod take alarm from the statements made by the shepherds?

5. In the examination of the Old Testament, we have seen many reasons for concluding that Abraham, Isaac, Jacob, and the patriarchs generally, are not literal persons, but Adamic characters. They are what we have spoken of as Good-Seed-Men, or Good-Seed-Natures. This is not to say that they are mere myths. It is to say that they are the personified, and actually existing, natures of classes of good men, which natures were after the Spirit, and warring against the flesh. So Adam is the personified Spiritual or Intellectual Nature in the entire family of man, and Eve is the personified Soulical Nature in the same class. Every human being has a spirit and a soul, and hence this Adam and Eve are not myths; they have an actual existence. So the patriarchs, or Good-Seed-Natures, have an actual existence, but it is in a moral sphere. If, however, Abraham and his line are not a race of literal men, existing on this literal globe, and born according to laws of human increase, how can we affirm that Jesus Christ, who is born of Abraham's line, did literally exist as an actual, concrete, even though Divine, Man? Justin Martyr speaks of Christ 'becoming Man:' γενόμενος ἄνθρωπος (1 Apol., c. xxiii.). Shakespeare speaks of the land:

'Over whose acres walked the blessed feet,
That twice eight hundred years ago were nailed
For our advantage to the bitter cross.'

It is almost universally assumed that Christ did thus, as a literal Man, walk about a literal Palestine. Cowper, in his poem called 'Charity,' says of the Saviour:

'In a form like ours,
He bruised beneath His feet the infernal powers.'

Spenser says:

'What time th' eternall Lord, in fleshly slime,
Enwombed was, from wretched Adam's line,
To purge away the guilt of sinful crime.'
(*'Faerie Queene,'* Bk. II., cant. x.)

Pope Urban speaks of 'the Deliverer of our race, who, for the welfare of all, assumed a human body and form, and wandered in the chosen land:' 'Menschlichen Leib und Gestalt annahm, wandelte in jenem auserwählten Lande' (Raumer, 'Pet. Herm.'). But is this opinion

established on good Scriptural evidence? If it is, it must be just, for Scripture cannot be broken. But the writer holds that it is an unscriptural opinion. The generations from which Christ is born are seen from Scripture to be generations existing in a moral sphere, and not according to flesh and blood. If Abraham, the first in this line of generations, and Isaac, the second, etc., be not literal men, how can it be maintained that Jesus, the forty-second Generation, is actually existing as a literal Man? In Greek history, the origin of men or nations is sometimes run back to a mythical age, as Æneas, Romulus, and others, were supposed to be from the gods. In such case, the genealogy is partly mythical and partly historical. Some may think that the genealogy of Christ may be literal in its later part, even if unhistorical in its early part. But these generations are numbered, and Abraham is as much said to beget Isaac as any later person in the line is spoken of as a father to the one following. Moreover, Christ accepts this list, and speaks of Abraham as having seen His day, and as having been glad. Thus we cannot place the patriarchs on a level with the Titans, or semi-deities of Greek history. The line of generations must be accepted by us as having uniform qualities. But since Scriptural evidence shows that those in the early part of the line are not persons literally existing as we exist, it follows that Jesus Christ could not, as One descended from these generations, have existed as a literal Man. It will be said, In that case we must also deny the literal existence of David and Solomon, for they are in the line. Even if it can be shown that literal kings called David and Solomon did once reign in Palestine, the writer holds that such kings are only used in the Bible as the Apostles are used in the Gospels, and as Herod and Pilate are used—that is, as moral symbols. What is said of David and Solomon in the Historical Books of Scripture is moral history. We should be acting against the tenour of Scriptural evidence if we assumed that a literal David conquered the fleshly Goliath, or that Solomon's temple is all existing in a literal sphere. Apart from Scripture, there does appear to be evidence to show that there was once a king called Solomon, and a king called David; but whether that evidence be satisfactory or not does not affect the truth that the lives of the David and Solomon which are given in Scripture are moral and not literal history. We have seen evidence of this in the narrative of Abishag and the crowning of Solomon. It is in their Scriptural and moral aspect, as part of a moral line, that David and Solomon are presented to us in Matt. i. and Luke iii. These are genealogies relating to a moral sphere, and therefore Christ, as the Son of David, the Son of Abraham, cannot have existed as a literal man exists. As in Goethe's 'Reynard the Fox,' where such names as Sharfenebbe, Nobel der Konig, etc., are virtual symbols of Adamic creatures, so the names in Matt. i. have an Adamic application. Clem. Alex. regards the genealogies as more than literal history, for he speaks of the three lists of fourteen generations as *τρία διαστήματα μυστικά*, or 'three mystic intervals' (Strom., Lib. I., p. 341).

6. Though the foregoing conclusion may seem to be an eduction from Scripture rather than a conclusion established by directly Scriptural

evidence, it finds support from many other considerations, some of a physical, some of a moral, and some of an historical nature. Moreover, some parts of the New Testament give almost direct support to this conclusion. For example, Paul says that in his Gospel he preached of Christ dying, and being buried, and raised (1 Cor. xv. 3, 4); and yet he declares that he had not received this Gospel from man, or been taught it, but that it came through revelation of Jesus Christ (Gal. i. 12, 13). Does not this show that even the historical facts of Christianity pertained to the realm of Revelation? It needed a revelation to make such facts known, for they did not lie within the realm of literal history. But consider some of the physical difficulties. Is it not a support to the writer's view that the Scripture is so silent respecting the personal appearance of Jesus Christ? There are traditional references to Christ's appearance, which are no more trustworthy than the correspondence, which Eusebius records (H. E., 38), between Christ and Agbarus. Hengstenberg speaks of 'the Christian fathers, who had seen the great deeds of the Lord:' 'Die christlichen Väter, welche die grossen Thaten des Herrn gesehen hatten' (Offen. Johan., Vol. I., p. 16). But both these and Scripture are silent on this subject, unless allusions to the marred visage (Is. lii. 14), and to Christ's not being yet fifty years old (John viii. 57), are supposed to indicate personal appearance. In like manner, the Gospels are silent respecting the personal appearance of the Apostles, and they are also silent, beyond what is usual in history, respecting the months and days of the year on which events occur. Wesley is influenced by a mistaken literalism when he writes :

'God, in this dark vale of tears,
A Man of griefs was seen :
Here for three and thirty years
He dwelt with sinful men.'

Even in early times it could not be told whether Christ was thirty-three years old or fifty years old. Irenæus quotes the passage, 'Thou art not yet fifty years old' (John viii. 57), and says : 'Hoc autem consequenter dicitur ei, qui jam xl. annos excessit, quinquagesimum autem annum nondum attigit, non tamen multum a quinquagesimo anno absistit. Ei autem qui sit xxx. annorum diceretur utique: Quadraginta annorum nondum es. Qui enim volebant eum mendacem ostendere, non utique in multum extenderent annos ultra ætatem quam eum habere conspiciabant: sed proxima ætatis dicebant, sive rescientes ex conscriptione census, sive conjicientes secundum ætatem quam videbant habere eum super quadraginta; sed ut non qui esset triginta annorum. Irrationabile est enim viginti annos mentiri eos, volentes eum juniorem ostendere temporibus Abrahamæ. Quod autem videbant, hoc et loquebantur: qui autem videbatur, non erat putativus sed Veritas. Non ergo multum aberat a quinquaginta annis: et ideo dicebant ei, Quinquaginta annorum nondum es et Abraham vidisti? Non ergo anno uno prædicavit nec duodecimo mense anni passus est. Tempus enim a trigesimo anno usque ad quinquagesimum nunquam erit unus annus' (Lib. II., c. xl.) — 'But this is inferentially said of him who has passed his fortieth year, but has not yet attained to his fiftieth year, though he is not far short of fifty. To one who was thirty years old, it might be said, Thou art not

yet forty years old. But they who wished to prove Him false would not have extended His years so far beyond the age which they saw Him to possess, but they would have spoken with close approximation, having information from the census, or conjecturing from His manifest advance beyond forty years, that He was not as one thirty years old. For it is not likely that they would have been false to the extent of twenty years in their wish to show that He was later than the times of Abraham. As they saw, so they spake. But He who appeared was not a Docetic Appearance, but Truth. Hence He was not far from fifty years old. Therefore they say to Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Hence He did not preach one year [only], nor did He suffer in the twelfth month of the year. For the time from the thirtieth year to the fiftieth year will never be one year.' It was thought by some that Christ only preached one year. Irenæus thinks that He preached twenty. Yet he lived as early as A.D. 140. These early writers are virtually silent respecting Christ's personal appearance, as are the disciples. Pliny says that it is man's nature to be eager after what is new: '*Est natura hominum novitatis avida*' (Lib. XII., c. v.). Is it not strange that the early Christians show so little curiosity respecting a subject so likely to excite it as the personal appearance, and places of resort, etc., of the Saviour? This accords with the view that the disciples are used in the Gospels as moral symbols. In the Epistles, which are, as the writer thinks, literal history, and where we have the first person used, the allusions to personal appearance are more manifest, and we have more the aspects of literal history. Paul refers to his weak bodily presence, and to his speech of no account (2 Cor. x. 10), and also to the temptation in his flesh (Gal. iv. 14). Had Christ literally existed in the form in which men existed, it is reasonable to think that His personal appearance would have been vividly impressed upon the memory of those who saw Him, and so would have been mentioned in their writings. We might have expected men to have loved to speak of a sight more pleasing than Una's angel face, which,

'As the great eye of heaven, shyned bright,
And made a sunshine in the shady place;
Did never mortal eye behold such heavenly grace.'
(*Faerie Queene*, Bk. I., cant. iii.)

Apostles refer to seeing Him (John i. 14; 1 John i. 1), but in no case do they speak as if this seeing had respect to personal appearance.

In regard to this subject, the writer holds that it is, in many ways, derogatory to Christ, and alien to the moral aspect in which Scripture sets forth His redeeming work, to suppose that He existed as a literal man exists. Thomas Aquinas maintains that the Eutichæan error that Christ had a nature formed by a commingling of a Divine and a human nature is false, for, in such case, Christ would not be a Man. He boldly affirms thus: '*Homo enim ex anima et corpore consistit, unde verissime habuit omnia quæ homo habere potest, præter peccatum*' (Symb. Apol., Art. III., c. iii.)—'A man consists of body and soul, whence, in very truth, He (Christ) had all things that man can have except sin.' '*Homo factus est*' (Id.)—'He was made Man.' Does

the reader think that Christ had a body subject to physical laws as ours is subject? Could He, like us, take cold, or meet with accidental injury, or suffer from any of the ills to which flesh is heir? Was He, in literal sense, 'Sumens carnem nostram'—'Taking our flesh?' and was He 'Factus est Homo, ut hominem faceret Deum'—'Made Man that He might make man God?' (Id., c. xiv.). It will be said that Christ felt weariness, and hunger, and that He wept. But Hagar and Jacob wept (Gen. xxi. 16; xxix. 11), and weariness (xxvii. 46), and similar feelings, are attributed to those whose natures we have seen to be Adamic. Each represents many, not one, except as Pope speaks of one:

'Heaven's great view is One, and that the whole.'

Christ, as the second Adam, manifested in the flesh, that is moral flesh, can as appropriately be represented as having these emotions as can the Adamic representatives whose lives are recorded in Genesis. The rich man in Hades thirsted, but it could not have been for literal water. He had a tongue, but it could not have been the tongue of the literal body. Hence it is fitting to speak of a flesh that is moral or invisible, and to say that in this invisible flesh Christ became incarnate. Even the Old Testament appears to recognise this invisible flesh, and that under the term 'flesh.' Job speaks, apparently, of a dying man, whose countenance is changed, and whom God sends away (xiv. 20). When he has passed into the unseen state: 'His sons come to honour, and he knoweth it not; And they are brought low, but he perceiveth it not of them' (verse 21). Yet though he has no more knowledge of this earthly state, it is added of him: 'But his flesh upon (or 'unto' לְ) him hath pain, And his soul unto (לְ) him mourneth' (verse 22). The same preposition is here used of both soul and flesh. In x. 11; xix. 20, 26; xxxiii. 21, the term 'flesh' is associated with the word 'skin' or 'bones,' and appears to denote the literal body. In xiv. 22; xxxiii. 18, 20, 22, 28, the soul and life, or the soul and the flesh, are mentioned in connection, and in these cases the reference does not appear to be to the material body.

That Christ had not a literal Body accords with the fact that all attempts to give a portrait of Him in works of Art, lower and unspiritualize our conceptions of Him. They make such conceptions, as the Germans say, 'over-flat' (oberflächlich), or superficial. Holman Hunt's 'Light of the World' may be said to give dignity to the emotions of Pity and Sadness by using Christ as their Embodiment. But that is not so much an attempt to give a portrait of what Christ really was as One living on earth. It is the excellence of the picture that it is so suggestive of a moral sphere. But this is a rare grace. Vereschagin, the Russian painter, met with ecclesiastical opposition in Austria on account of the too realistic representations of Christ given in his pictures. If his portraits are at all comparable to some that the writer has noticed in some works of Art, he cannot wonder at the Archbishop of Vienna objecting to them. There is, in the British Museum, a study for a cartoon in Christ's charge to Peter. It is marked 'Saurio Di Urbino.' In that sketch Christ appears to be set forth as a Carpenter's

Son. The sleeves of His linen vesture are rolled up, no shoes are on His feet, the aspect of the face is most unintellectual, and the writer does not remember to have seen any portrait of Christ so well fitted to debase and vulgarize our conceptions of how the Son of Man appeared amongst men. So in Dutch and German Art Galleries he has felt that all portraits of Jesus which he saw lowered rather than exalted his thoughts of the Redeemer.

If the Lord Jesus Christ really had brothers and sisters, or even if He had cousins or relations of any kind, it is incongruous that the Churches should so soon have ignored these relations. The early Churches show no nepotism in this respect. Although they soon began to honour martyrs, they do not appear to have honoured men because they could claim to be descended from the same stock as Christ. Men pay some respect to the collateral relations or successors of great men, but the relatives of Christ are not represented as receiving honours subsequent to Apostolic times. Eusebius tells how Domitian sent for the kinsmen of Jesus to Rome, being in fear of them. He adds, however, that Domitian despised them when he saw their poverty (H. E., 110). Hengstenberg refers to this event as being 'really historically proved'—'Wirklich geschichtlich begründete' (Offenbar., p. 44). The writer thinks that this narrative has a suspicious resemblance to the apocryphal accounts of Tiberius sending Volusianus to fetch Jesus to cure him of his leprosy, and of Veronica carrying the Saviour's picture to Rome, etc. ('Mors Pilati' and 'Vindicta Salvatoris'). While honest labour is no reproach, the writer would prefer to think that there is some error in the account which Eusebius gives of these relatives of Jesus showing Domitian their hands horny with labour as evidence of their humble position. In fact centuries of history should have taught us to be mistrustful in respect to detailed statements concerning great persons and great events. The world is not content to admit ignorance in such cases, and is too prone to adduce chapter and verse all out of its own mind. Until recently, chronological tables assured us that the world was made exactly four thousand and four years before the coming of Christ. Robert of Gloucester, writing in his Chronicle (p. 20) concerning Brutus coming to Albion, says :

'This was thre thousand, and foure score, and thre yer
From that the world was first mad, that heo arrivde ther :
An er God were ybore evene yt was also
Ellene hondred yer and thritti yer and two.'

Geology, however, has shown that the creation is not thus to be assigned to a given year. The need of a change in our Chronology in respect to Creation, should show us the possibility that we may also have to modify our Chronology in respect to the new Creation, or what the Chronicler speaks of above as the birth of God. The writer holds that the following high-toned references to the Saviour can be more appropriately used by us on the theory here being urged: 'Is it not better that God should be hallowed in the mind? that He should be sanctified in our inmost breast? Shall I offer sacrifices and victims to God? . . . His acceptable sacrifice ('*litabilis hostia*') is a good soul, and a pure mind, and a sincere conscience. Hence he who worships

Innocence supplicates God. He who worships Justice pours an offering to God. He who abstains from fraud propitiates God. He who delivers a man from danger slaughters the best sacrifice. These are our offerings; these are God's sacred rites. . . . Herein we believe God because we can perceive Him, but we cannot see Him ('Eum sentire possumus, videre non possumus'). . . . Dost thou wish to see God with carnal eyes, when thou canst not see thine own living soul? . . . We live, not only in God's eyes, but in His bosom' ('Minucius Felix,' Oct., p. 36). The ordinary theory assumes that God was once seen with carnal eyes.

It is with reverence that the writer would add: There are certain actions, inseparable from the physical constitution of man's body, which he is reluctant to associate, even in thought, with the Saviour. John Fletcher, of Madeley, uses these actions as an argument to prove that human depravity manifests itself even in infants.

7. The historical difficulties which beset the view of the literalist are very great. Some of them may here be noted.

(a) It is evident that, even in Apostolic times, there were men who did not believe that Christ had actually been manifested in a human body. The Apostle John says: 'Every spirit which confesseth that Jesus Christ is come in the flesh is of God; and every spirit which confesseth not Jesus is not of God' (1 John iv. 2, 3). This is strange language to use if coming in the flesh is the same as manifestation in a human body. The writer holds that it is not, and he thinks that this passage justifies his belief. What special virtue do we attribute to a man for the mere admission of the fact that Christ once lived as a Man upon earth? This historical faith is not as exalted as the faith which looks upon Christ's humiliation in its deeper aspects, which believes that Christ was made like us in inward nature rather than in outward form. When Paul says: 'We henceforth know no man after the flesh' (2 Cor. v. 16), it is clear that the word 'flesh' does not mean the human body, but one from what Clem. Alex. calls *σώματα αἰσθητά*, or Sense-Nature bodies (Epit., p. 791). And if so, then he cannot be speaking of a human body of Christ in the related passage: 'Though we have known Christ after the flesh.' The word 'flesh' has evidently an application to man's deeper nature and its moral aspects, and the writer holds that it is in this deeper sense that 'the Word became flesh, and dwelt among us' (John i. 14). The early and wide-spread Docetism which maintained that Christ did not really become man, or suffer as man, is evidence that the actual existence of Christ as a Man was not accepted as an undisputed historical fact. Ignatius, combating this Docetism, says: 'For He suffered all these things for our sakes. And He really suffered (*καὶ ἀληθῶς ἔπαθεν*), as He really raised Himself (*ὡς καὶ ἀληθῶς ἀνέστησεν αὐτὸν*), and not, as some unbelievers say, that He suffered in appearance (*τὸ δοκεῖν αὐτὸν πεποιθέναι*), they themselves being the men who are seeming' (Ad Smyrn., c. ii.). Saturninus, one of the earliest heretics, had multitudes of successors who held his opinion, thus stated: 'Christum in substantia corporis non fuisse, et phantasmate tantum quasi passum fuisse: resurrectionem carnis nullo modo futuram esse'—'That Christ was not in a bodily substance, and that it was only as an

Appearance that He suffered : that there will not be any resurrection of the flesh' (*Advers. Om. Hær. Libel.*, c. ii.). There is good reason, as we have seen, for concluding that some of the principles of these so-called heretics represent the most spiritual and truest aspects of spiritual truth. They reflect what must have been the inner teaching of the Apostles to those whom Tertullian speaks of as *perfecti* as compared with *catechumeni* (*De Præscrip. Hær.*, c. xli.). Even the absurd application which some heretics give to their own principles does not take all value from their principles.

(b) The fact that from the earliest times the Jews have been the bitter opponents of Christianity goes far to show that the Gospels were not recognised by them as literal histories. Lightfoot says that the writings of the Talmudists, in their references to our Saviour, are corrupted with venomous blasphemy. Rabbi Eliezer is supposed to be referring to Christianity when he says : 'The supreme empire of the world will be overwhelmed with bad opinions, nor will there be room for any to correct them.' And again he says : 'The wisdom of the masters will be slighted, and all who strive to avoid transgression will be contemned, and great will be the dearth of truth.' It will of course be said that the Jews were unbelieving, because judicial blindness had befallen them. It is clear from Scripture that they did suffer a hardening in part. But they might thus have been hardened, and they might have denied that Jesus was the Messiah, and yet have admitted the historical accuracy of the Gospels on the civil and secular side. But there does not appear to be evidence forthcoming that the Jews ever accepted the Gospels as literal history. The Mishna, or original Text on which Talmudists have written, and which Text dates from A.D. 150 to A.D. 190, makes no mention of Jesus Christ (*Lardner*, Vol. VI., p. 559). It would surely have named Him, had it only been to denounce Him, if the histories in the Gospels had been literal.

(c) Let any reader sit down and read the Gospels through. Let him notice how infants in the whole of the coasts of Bethlehem were massacred by Herod's orders (*Matt.* ii. 16) ; how the report of Christ went into all Syria, in which country all who were sick were miraculously healed by Him (*iv.* 24) ; how He went about all cities and villages, teaching, and preaching, and healing (*ix.* 35) ; how multitudes gathered to Him (*xiii.* 2) ; how Herod heard of His fame (*xiv.* 1) ; how He fed multitudes miraculously (*xiv.* 19), and caused multitudes to wonder by His healing powers (*xv.* 30, 31) ; how multitudes escorted Him in triumph into Jerusalem (*xxi.* 9) ; how all men sought Him (*Mark* i. 37) ; how he wrought miracles of healing 'whosoever He entered' (*vi.* 56) ; how before a great multitude He gave sight to the blind (*x.* 46), and raised the dead to life (*Luke* vii. 15), perplexing Herod by His wonderful works (*ix.* 7) ; how He raised a man who had been four days dead (*John* xi. 39), so that the world was said to go after Him (*xii.* 19) ; how the mightiest men in the nation, the high priests and Pilate, caused Him to be put to death ; how most startling events, as the rending of the veil, and darkening of the sun, and opening of graves, attended His crucifixion, and other startling events His uprising—let the reader notice these things, and then let him reflect on the following stupendous fact,

namely, that a man who was born in Palestine about four years after the date assigned to the crucifixion; a man who became a voluminous writer on the history of the Jews; a man who does not scruple to write about heretics any more than about true believers in the ancient faith; a man who writes at very great length on the life and actions of the Herod in whose reign Christ is said to be born; a man who is spoken of by Eusebius as the most illustrious of Hebrew historians (H. E., 18); such a man, that is Josephus, in the opinion of those best able to judge, never either names Christ, or one of the actions said in the Gospels to have been wrought by Him. Dr. Simpson meets this objection by saying that Thucydides and Lord Bacon do not mention their respective and illustrious contemporaries, Socrates and Shakespeare. These latter, however, though great in the intellectual sphere, were not active in the political realm, as Christ is supposed to have been. Moreover, their greatness was in part posthumous. The silence of Josephus, also, is not only silence about Christ, but about His Apostles, and about many great events, natural and historical, with which Christ is connected. Further, Josephus was not the only writer of those times and countries who was thus silent. Lardner quotes Photius as saying of Justus of Tiberius: 'This writer, labouring under the common prejudice of the Jews, makes not any the least mention of the coming of Christ, or the things concerning Him, or the miracles done by Him.' Lardner adds: 'This is very remarkable' (Vol. VI., p. 491). Trypho, the Jew, said to Justin Martyr: *τίς ἡ σὴ φιλοσοφία, εἶπε ἡμῖν* (c. i.)—'Tell us, what is thy philosophy.' To Trypho, Jew as he was, Christianity was more a philosophy than a system resting on great and recent facts of Jewish history. He even speaks of it as a system of 'false sayings,' and inferior to Plato's philosophy (c. viii.). Justin found it needful to assure other scornful Jews who were with Trypho, that the facts of Christianity were not vain myths (viii. 9). Trypho even says: *Χριστὸς δὲ εἰ καὶ γεγένηται καὶ ἔστι που, ἀγνωστός ἐστι, . . . ὑμεῖς δὲ, ματαίαν ἀκοὴν παραδεξάμενοι, Χριστὸν ἑαυτοῖς τινὰ ἀναπλάσσετε* (c. viii.)—'But even if Christ has been born, and is anywhere, He is unknown. . . . But you, receiving a vain report, fashion a certain Christ for yourselves.' Some readers may be inclined to think with Whiston, that Jesus is referred to by Josephus. The much controverted passage in Bk. XVIII., c. iii., § 3, of the Antiquities may here be quoted. As the connection of the passage with what precedes and what follows is important, the close of § 2 and the beginning of § 4 may be quoted. Josephus is writing of a sedition made by the Jews against Pilate when the latter was bringing water to Jerusalem. He says:

§ 2. Καὶ οὕτω παύεται ἡ στάσις.

§ 3. Γίνεται δὲ κατὰ τοῦτον τὸν χρόνον Ἰησοῦς, σοφὸς ἀνὴρ, εἶχε ἄνδρα αὐτὸν λέγειν *χρῆ· ἦν γὰρ παραδίδωκεν ἔργων ποιητῆς, διδάσκαλος ἀνθρώπων τῶν ἡδονῇ τὰ ἀληθῆ δεχομένων*· καὶ πολλοὺς μὲν Ἰουδαίους, πολλοὺς δὲ καὶ τοῦ Ἑλληνικοῦ ἐπηγάγετο. Ὁ Χριστὸς οὗτος ἦν. Καὶ αὐτὸν ἐνδείξει τῶν πρώτων ἀνδρῶν παρ' ἡμῖν, σταυρῷ ἐπιτετιμηκότος Πιλάτου, οὐκ ἐπαύσαντο οἱ γε πρώτον αὐτὸν ἀγαπήσαντες. Ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτά τε καὶ ἄλλα μυρία θαυμάσια περὶ αὐτοῦ εἰρηκότων. Εἰς ἔτι νῦν τῶν Χριστιανῶν ἀπὸ τοῦδε ὀνομασμένων οὐκ ἐπέλιπε τὸ φῶλον.

§ 4. Καὶ ὑπὸ τοῦς αὐτοῦς χρόνοις ἑτέρον τι δεινὸν ἐθορύβει τοὺς Ἰουδαίους.

§ 2. And thus the sedition was ended.

§ 3. Now there was, about this time, Jesus, a wise Man, if, indeed, it be lawful to call Him a Man, for He was a doer of wonderful works, a Teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews, and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the chief men amongst us, had condemned Him to the cross, those that loved Him at the first did not forsake Him. For He appeared to them alive again on the third day, the Divine Prophets having spoken these, and ten thousand other wonderful things concerning Him. And the sect of Christians named from Him is not extinct to the present time.

§ 4. About the same time another sad calamity put the Jews into disorder.'

The reader will notice how the word 'another' in the beginning of § 4, connects with the close of § 2. On this subject, generally, it is well to bear in mind that the practice of interpolating books is very ancient. Diodorus Siculus refers to those who are accustomed to interpolate books (*εἰωθότας τὰς βίβλους ἀποτρέψαι*, Lib. I., p. 4, C.). The various forms of the Ignatian Epistles show how men were prepared to corrupt writings in order to serve the purposes of priestcraft. In regard to the above paragraph from Josephus, Lardner discusses it at length. He says its genuineness may be questioned for such reasons as the following :

(α) It is not quoted or referred to by any Christian writers before Eusebius, who flourished at the beginning of the fourth century. Some previous writers, such as Justin Martyr, Clement of Alexandria, Tertullian, or Origen, would have deemed such testimony valuable, and especially in their discussions with Jews, but they make no allusion to it. Origen not merely ignores it, he implies that it did not exist. He says that Josephus did not believe in Christ. He also quotes an opinion alleged to be Josephus's, that the destruction of Jerusalem was owing to the Jews having killed James the Just. It is deemed strange that he should mention this statement by Josephus, and ignore the other.

(β) This paragraph was wanting in the copies of Josephus seen in the ninth century by Photius who revised the works of Josephus as a critic. He has three articles on Josephus, but he takes no notice of this passage.

(γ) The passage interrupts the course of the narration. Under this head Lardner writes : 'This paragraph, therefore, was not originally in Josephus. It does not come from him, but it is an interpolation inserted by somebody afterwards.' He refers to Tillemont who, while accepting the genuineness of the passage, says : 'There is one thing embarrassing in this passage, which is that it interrupts the course of the narration in Josephus. . . . Certainly it is not so easy to answer to this objection as to the others. I wish that Mr. Huet and Mr. Roie had stated this objection, and given satisfaction upon it. As for myself, I know not what to say to it ; but that Josephus himself might insert this passage after his work was finished, and he did not then think of a more proper place for it than this, where he passed from what happened in

Judæa under Pilate to somewhat that was done at the same time at Rome; and he forgot to alter the transition which he had made at first.' Lardner adds: 'Undoubtedly the difficulty presses hard which will admit of no better solution.'

(δ) The things stated in the paragraph show that it is not by Josephus. Why should he scruple to call Jesus a Man? He calls Moses and others men. Would Josephus say that the Christian religion was 'the truth'? His statement that He drew over to Him many Jews and Gentiles is not in accord with fact, unless we apply it to a time subsequent to the crucifixion. It is a manner of speaking more suitable to a writer of the second or third century than to Josephus. Can it be supposed that Josephus either thought or said that Jesus was the Christ? None but a professed Christian, which Josephus was not, would write of the Divine Prophets having foretold the crucifixion and resurrection. The allusion to the sect not being extinct imports a considerable time since the crucifixion of Jesus. The writer may add that in the apocryphal *Gesta Pilati*, B., c. xi., we have a similar reference to Christ being a Man: *εἰ χρὴ μὲν καὶ ἄνθρωπον ὀνομάζειν σε*—'If it be lawful to name Thee a Man.'

(ε) Had Josephus written this paragraph, it is reasonable to think that he would have made frequent mention of Christ's miracles, whereas he is everywhere silent about them.

In answer to the question, How came this paragraph to be in Josephus? Lardner writes: 'Probably some learned Christian, who had read the works of Josephus, thinking it strange that this Jewish historian should say nothing of Jesus Christ, wrote this paragraph in the margin of his copy, and thence it came to be afterwards inserted into many copies of the works of Josephus.' He adds that Tanaquil Faber suspected that Eusebius was the author of the paragraph. He also quotes Dr. Warburton, Bishop of Gloucester, as saying: 'We therefore certainly conclude that the passage where Josephus, who was as much a Jew as the religion of Moses could make him, is made to acknowledge that Jesus is the Christ, in as strong terms as words could do it, is a rank forgery, and a very stupid one, too' (Vol. VI., p. 496). Eusebius (H. E., Lib. II., c. xxiii.) and some other writers quote from the twentieth Book of the *Antiquities* of Josephus a passage where he refers to Ananus calling 'a council of Judges, and bringing before them James, the brother of Him who is called Christ, and some others; he accused them as transgressors of the laws, and had them stoned to death.' Lardner shows that this account is not consistent with other historical references to the death of James. His conclusion, which coincides with that of other learned men, is thus stated: 'The Christians of the second century knew nothing of that account of James's death which we now have in Josephus: therefore, probably, there was, then, nothing in him about it; for if there had, they would not have been ignorant of it.' Origen, Eusebius, and Jerome quote Josephus as saying that the destruction of Jerusalem 'happened upon account of James the Just, the brother of Jesus called the Christ.' None of these writers, however, say where in Josephus this passage can be found. No such passage can now be found, and Lardner adds: 'Nor is it easily conceivable that there ever was.'

The only remaining passage having reference to the Gospel History may be quoted with its connections. Whiston thus renders it (Lib. XVIII., Ant., c. v., § 2) :

‘§ 1. So Herod wrote about these affairs to Tiberius, who, being very angry at the attempt made by Aretas, wrote to Vitellius to make war upon him, and either to take him alive, and bring him to him in bonds, or to kill him, and send him his head. This was the charge that Tiberius gave to the President of Syria.

§ 2. Now, some of the Jews thought that the destruction of Herod’s army came from God, and that very justly, as a punishment of what he did against John that was called the Baptist, for Herod slew him, who was a good man. and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism, for that the washing [with water] would be acceptable to Him, if they made use of it, not in order to the putting away [or remission] of some sins [only], but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness. Now, when [many] others came in crowds about him, for they were greatly moved [or pleased] by hearing his words; Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise rebellion (for they seemed to do anything he should advise), thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it should be too late. Accordingly, he was sent a prisoner, out of Herod’s suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. Now, the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of God’s displeasure against him.

§ 3. So Vitellius prepared to make war with Aretas, having with him two legions of armed men.’

On the foregoing, Lardner says: ‘The genuineness of this passage is generally admitted by learned men, though Blondell hesitated about it. Tanaquil Faber received it very readily.’ He argues for its genuineness from the fact that it is quoted or referred to by Origen in his books against Celsus (Lib. I., § 47), by Eusebius, and Jerome, and that it was also read in Josephus by Photius. Lardner does not think that it interrupts the course of the narrative. If, however, the reader compare the close of § 1, and the beginning of § 3, he will be inclined to doubt the intervening paragraph.

Even admitting the genuineness of this paragraph, the writer would maintain that this only shows that the literal John the Baptist is very different from the Baptist who, like the Apostles, is honoured by being used in the Gospels as a moral symbol. The John of whom Josephus speaks is not represented as having any connection with the Messiah, or as having been imprisoned for rebuking Herod for taking his brother’s wife. Neither is anything said of the daughter of Herodias dancing, and asking for John’s head. Macherus, where John is said to be imprisoned, was at a distance from Herod’s court. Still, from the way in which the course of the narrative is broken by this paragraph,

the writer doubts its authenticity. Whether admitted or not, the fact remains that Josephus, the Jewish historian, the contemporary of the Apostles, on the highest authority, makes no allusion to Christ, or to any of His miracles.

Lardner refers to this silence, and uses the word 'judicious' in a singular way in speaking of it. He says: 'Supposing Josephus not to have said anything of Jesus Christ, some may ask, What could be the reason of it? and how can it be accounted for? To which I might answer that such a question is rather more curious than judicious and important, and it may be difficult to propose a solution that shall be generally approved.' He goes on to suggest that all Jews who were contemporary with Christ or His Apostles, and who did not receive Jesus, were 'filled with much enmity against Him and His followers.' Some spread false and injurious reports, 'but the polite and learned writers, such as Justus of Tiberius, and Josephus, might think it expedient to be silent. They had nothing to say against Jesus or the Christians with an appearance of truth and credibility; they therefore thought it better to be silent, and thereby, if possible, bury them in utter oblivion' (Bk. VI., p. 500). So in Bk. VII., p. 306, he attributes the silence of Josephus to a politic design to bury Christians in oblivion. Whatever explanation may be given of it, the writer thinks that the silence of Josephus is a great difficulty in the way of those who read the Gospels as literal history.

(d) A further difficulty is that the early writers, Christian and otherwise, do not give any information concerning Christ, or the events recorded in the Gospels, other than what may be gathered from the Gospels themselves. We might apply to them, in this sense, a saying in 'The Preaching of Peter': 'We say nothing without Scripture'—*οὐδεν ἄπερ γραφῆς λέγομεν* (Clem. Alex., Strom. VI., p. 678). The Ninth of the Fourteen Latin Tractates, attributed to Eusebius, says: 'Quæ autem in Scripturis non invenimus posita, ea non quæramus. Si enim oporteret nobis esse cognita, utique Spiritus Sanctus posuisset ea in Scripturis'—'What things we do not find set forth in Scripture, those things we must not seek after. For if it had been needful that those things should be known to us, the Holy Spirit would have set them forth in Scripture.' While such writers may refer with accuracy to the teaching of the Gospels, the question still remains, Are those Gospels given to us as moral, or as literal, history? The writers indicated quote the New Testament as they quote the Old; but we have seen reason to think that the Old Testament is, for the most part, moral history. So the Gospels may be moral history, even though some of these early writers quote them. We may here notice what historical facts bearing on this subject are quoted by early writers.

Barnabas says that when Christ chose His Apostles to preach His Gospel, He chose men unrighteous above all sin, to show that He had not come to call the righteous, but sinners, to repentance (c. v.). This goes somewhat beyond Scriptural testimony, but no evidence is given for the statement. It is generally rejected as inaccurate. It might be an inference drawn from such statements as that in which Paul speaks of himself as the chief of sinners. Barnabas also alludes to Christ

coming in the flesh (c. vi.), to His offering the vessel of His spirit as a sacrifice for us, and having vinegar and gall given to Him to drink (c. vii.), to His being crucified and set at nought (c. vii.), to sinful men bringing Him to slaughter, and to His kingdom being on the cross (c. viii.). But all his allusions have a Scriptural aspect, and he makes no reference to any civil authorities to substantiate what is stated in Scripture. It may be added that there are many expressions in 'Barnabas' which seem to imply that he believed in Christ as having been literally made manifest. Such are his allusions to the Saviour delivering His body (c. v.), working signs and wonders (Id.), being on earth (*ἐν τῇ γῆ*, Id.), suffering and being made alive (c. xii.), etc. These allusions, even more than the reference in c. xvi. to the destruction of Jerusalem, give weight to the arguments advanced by Hefele in his 'Prolegomena' (pp. 14-16), to show that this Epistle was not written by Barnabas, the companion of the Apostles, but by a writer in the early part of the second century.

Clemens Romanus does not go beyond Scriptural testimony in reference to Christ. He speaks of the suffering endured by Peter and Paul (c. v.); of the blood of Christ being dear to God, and of its being shed for us (c. vii.); of the Apostles preaching to us from Christ, and Christ from God (c. xlii.); and of Christ giving His flesh for our flesh, and His life for our life (c. xlix.). All this may be called Scriptural teaching, rather than testimony to Christ from external sources. The writer thinks that it may fairly be questioned whether Clemens Romanus believed that Christ had literally been made manifest as a Man. It is not the allusions to Gnosis (cc. xxxvi., xli.) that give ground for such questioning, so much as the absence of any statement to the effect that Christ was made manifest. He says in c. xxxii. that the Lord Jesus as respects that which was according to the flesh was from God. He does not say that this flesh was visibly manifest. This questioning is justified also by the absence of all geographical terms, and allusions to Jews, even when he glances at the Saviour's sufferings, the lack of arguments from miracles as literal events, and the way in which, in c. xlii., none but the Apostles are brought into direct connection with Christ. From such reasons, the writer infers that this Clementine Epistle is older than the Epistle of Barnabas, and he thinks that Hefele may be right in assigning to it the date of A.D. 68-70. The reference in c. xvi. to Christ coming in humility is an inference from Is. liii., rather than from recent history.

The second Clementine Epistle refers to Christ suffering for us, and to His being the Judge of the living and the dead (c. i.). It quotes Christ's words respecting those who confess Him before men (c. iii.). It says that He who at first was Spirit became Flesh (c. ix.). It does go beyond Scripture in the following statement: 'For the Lord Himself, having been asked by some when His kingdom would come, said: When that which is two shall become one, and the outer shall be as the inner, and the male with the female, neither male nor female' (c. xii.). There are other sayings ascribed by tradition to Christ, notably: 'Be ye skilful money-changers.' An inspired writer refers to words of Jesus which do not appear in the same form in the Gospels (Acts. xx. 35).

This opens up the question in what sense Christ spake if He did not appear in a literal form. Undoubtedly He spake by the Apostles as much as by the Prophets. Hence, even if there are words of Christ which are not recorded in Scripture, we might accept them as spoken to Apostles, without assuming that He spake as a literal man, by literal word of mouth. It was not thus that the Adamic Prophet was to hear the word at God's Mouth (Ezek. ii. 17).

The Ignatian Epistles have been much mutilated, and appear in more than one form. Hefele, in his notes on these epistles, says: 'Nor will those idle additions and superfluous quotations escape thee, with which the interpolator has ventured to enlarge the genuine text' (Prolegomena, p. 45). Ignatius refers to Christ offering Himself as a sacrifice (Ad Eph., c. i.) being God in the flesh (Id., c. vii.). As if alluding to the magi, he speaks of the star that shone in heaven with unspeakable light (Id., c. xix.). He refers to His birth, suffering, and resurrection, in the time of the rule of Pontius Pilate (Ad Mag., c. xi.). He describes the Saviour as being 'From the γένος of David, from Mary. He who truly was born, and did eat and drink, was really persecuted by Pontius Pilate, was really crucified and died, those in heaven, and those on earth, and those under the earth, beholding' (Ad Tral., c. ix.). He says, He was from the seed of David and Abraham (Ad Rom., c. vii.). In one passage, however (Ad Smyrn., c. iii.), he makes a statement which, if true, would altogether overturn the writer's theory. Referring to Christ he says: 'Εγὼ γὰρ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα καὶ πιστεύω ὅντα—'For I also, after His resurrection, saw Him in the flesh, and I believe that He really was.' Ignatius is generally supposed to have died about A.D. 116. No one now accepts the above statement as a part of his genuine writings, or believes that he had seen Christ more than eighty years before his own death. How this epistle is corrupted may be inferred from such passages as the following: 'All of you follow the Bishop as Jesus Christ follows the Father. . . . Let no one, apart from the Bishop, do any of the things which pertain to the Church. Let that be reckoned a valid eucharist which is administered by the Bishop, or by whom he may appoint. Wherever the Bishop may appear, there let the multitude be, just as wherever Jesus Christ is, there is the Catholic Church. Without the Bishop it is not lawful either to baptize or to celebrate the agape. But whatever he may approve, this is well pleasing to God, that everything which is done may be firm and valid' (c. viii.). 'It is good to know God and the Bishop. He who honours the Bishop is honoured by God. He who does anything without the knowledge of the Bishop, is serving the Devil' (c. ix.).

In the Martyrium S. Ignatii, Ignatius is represented as conversing with the Emperor Trajan, before whom he confesses Christ. The latter says: 'Dost thou mean Him that was crucified by Pontius Pilate?' Tacitus also refers to Christ as put to death by Pilate. 'Auctor nominis ejus Christus, qui, Tiberio imperante, per procuratorem Pontium Pilatum supplicio affectus erat'—'The author of that name was Christus, who, in the reign of Tiberius, was put to death as a criminal by the procurator, Pontius Pilate' (An., Lib. XV., c. xlv.). Tacitus speaks of those in Rome who held the superstition as 'a great

multitude' ('*multitudo ingens*'). If there were so many Christians in Rome, the leading principles of their faith could not be any secret. Is it not as likely that Tacitus was quoting from Christian testimony as from Roman annals, when he alludes to Christ being put to death by Pilate? He evidently knew something of Christ, for He says Christians are named from Him, and if he was to give any information at all about Him it is likely that He would take Christian testimony respecting the Saviour's death, just as he received that testimony in regard to the origin of the name 'Christian.' If Paul preached two whole years in Rome, 'teaching the things concerning the Lord Jesus' (Acts xxviii. 30, 31), and if there were saints in Cæsar's household (Philip. iv. 22), we are not justified in assuming that because Tacitus says that Christ was put to death by Pilate, in the reign of Tiberius, he must have got his information from the state archives, and not from Christian sources. If he was, as Tertullian speaks of him, 'that most loquacious of liars' ('*Cornelius Tacitus, sane ille mendaciorum loquacissimus*,' *Apol.*, c. xvi.), he would not be scrupulous as to accepting what Christians taught respecting their origin. The *Martyrium Ignatii*, like that of Polycarp's, has not the same historical character for genuineness that the writings of Tacitus possess. Hence Trajan's allusion to Pilate and the crucifixion is more questionable. Even in this case, however, it is evident that Trajan had knowledge of Christians and their principles. He says to Ignatius: 'Who art thou, O *cacodæmon*, who art so zealous to transgress our commandments, after having also persuaded others [so to do], so that they miserably perish?' (c. ii.). From the confessions of martyrs the Romans might easily have come to know that Christ was reputed to have been put to death by Pilate. To know that fact, however, is not, necessarily, to go beyond Scripture, and to have ascertained from independent sources that Christ was literally crucified.

Polycarp speaks of God having raised up Christ, having loosed the pains of Hades (c. i.). He denounces Docetists (c. vii.), and quotes passages relating to Christ bearing our sins on the tree (c. viii.). In the *Martyrium S. Polycarpi* the martyr makes his celebrated confession: 'Eighty-and-six years have I served Him, and He has done me no wrong, and how can I blaspheme my King who has saved me?' (c. ix.). The absence of all allusions to details of Christ's life in so ancient a writer as Polycarp is noticeable. If, as is alleged, he had been a disciple of John, he would be likely to have heard details of the kind indicated, had such existed. But of all those wonderful incidents wherewith the Apocryphal Gospels of a later time are crowded, relating to the miracles wrought by Christ in His youth, not a line in the various writers just considered makes any mention. They are as silent on the subject as the Scriptures are silent respecting the Saviour's life at Nazareth. Yet had the Son of God literally lived as a Man amongst men, we might reasonably have expected the Apostolic Fathers to have told us something about His appearance, or actions, apart from what is said in Scripture. Instead of that, they only mention what is to be ascertained by any of us from Scripture. This all tends to show that the inspired Gospels and Epistles, and not a literal life of One whom their fathers had seen on earth, was the source from whence their

knowledge of Christ was drawn. Such Christian history, as Origen states, is from Scripture (Cont. Cels., Lib. II., cc. x., xlviii., etc.).

The antiquity of the Epistle to Diognetus is questionable. It does not go beyond Scripture in any statement respecting Christ. It represents Him as ever becoming new in the hearts of saints (c. xi.), and it refers to the Lord's passover in a symbolic way (c. xii.), but it records no non-Scriptural facts.

The Shepherd of Hermas, which the writer regards as having internal evidences of being an inspired Book, does not deal with facts of history. It is throughout a symbolic Book. Scriptural teaching is assumed in all the symbolism, but no facts of history relating to Christ, and going beyond Scripture, are recorded.

Pliny, in his letter to Trajan, shows that his information concerning Christians is obtained from Christian testimony. Hence it is the more likely that what is said by Tacitus is from a similar source. Pliny does not refer to any Roman authority as evidence that Christ had been crucified. Since he speaks of Christianity as an infatuation ('Fuerunt alii similis amentiae'), it may be inferred that he did not attach much importance to the historical element in the Christian system. He writes as one who knows nothing of Christ, apart from what Christians say of Him.

Papias is quoted by Eusebius (H. E., Lib. III., c. xxxix.) as saying: 'And if, at any time, I met with one who had conversed with the elders, I inquired after the sayings of the elders, what Andrew or what Peter said, or what Philip, what Thomas, or James, had said: what John or Matthew, or what any other of the disciples of the Lord were wont to say, and what Aristion, or John the presbyter, disciples of the Lord, say; for I was of opinion that I could not profit so much by books as by the living.' Eusebius proceeds to mention some traditions recorded by Papias. He says that he heard from Philip's daughters of a dead man being raised to life. He heard also that Justus, named in Acts i. 23, 24, drank deadly poison, and, by the grace of the Lord, suffered no harm. He alludes also to strange parables and sermons of our Saviour, and other things which Eusebius speaks of as fabulous (*καὶ τίνα ἄλλα μυθικώτερα*).

Justin Martyr, A.D. 140, in his two Apologies, and his Dialogue with Trypho the Jew, quotes many passages from the Gospels, and alludes to many facts recorded in the Gospels. But he expressly admits that what he speaks is learned from the Memorials or Gospels: 'Ὡς ἀπὸ τῶν ἀπομνημόνευματῶν ἐμάθομεν (Apol., p. 332, C.)—'As we have learned from the Memorials.' In his Dialogue with Trypho, he quotes Christ as saying: 'Ὡς οἷς ἂν ὑμᾶς καταλάβω, ἐν ταύταις καὶ κρίνω—'In whatever things I find you, in the same I will also judge you.' He also says that as Jesus was descending into the Jordan at His baptism, 'a fire was kindled in the Jordan: καὶ πῦρ ἀνέφθη ἐν τῷ Ἰορδάνῃ (Dialog., Part II., p. 315). Epiphanius refers to the Gospel of the Ebionites as having a similar allusion to a light in the Jordan. Grabé notices that Justin does not say that the Apostles made any reference to this fire. Lardner thinks that it is either a story received by tradition, or an inference from the words: 'The heavens were opened to Him.' No authority is quoted or known for the statement.

Tatian, A.D. 172, who composed a Harmony of the Gospels, left out the Genealogies, and everything that shows the Lord to have been of the seed of David according to the flesh. He does not appear to have quoted any secular authority to show the truth of the Gospel History.

Hegesippus, A.D. 173, says that the Jews came to James the Just to ask him his opinion of Jesus, and that he replied: 'Why do you ask me concerning Jesus the Son of Man? He sits in heaven, on the right hand of the Great Power, and will come in the clouds of heaven.' The absence of evidence for the statement, and the silence respecting any earthly incidents of the Saviour's life, are noticeable. In another fragment, Hegesippus says that Domitian inquired after the posterity of David, and that there were brought before him some grandsons of Jude, said to be Christ's brother according to the flesh (Euseb., H. E., Lib. III., cc. xix., xx.). This goes beyond Scripture, but no authority for the statement is given. It may be purely traditional.

Irenæus, A.D. 178, is one of the most important of the early Christian writers. He shows, in his writings, a knowledge of nearly all the Books in the New Testament. But he does not adduce secular evidence to establish the truth of the events recorded in the Gospels. On the contrary, it may be clearly inferred from his writings that his knowledge of the events recorded in the Gospels is derived from the Gospels themselves. In Lib. III., c. xiv., he gives a long account of the various events in Christ's life which are recorded by Luke, and not by Matthew, Mark, or John, and he says: 'Et omnia hujusmodi per solum Lucam cognovimus'—'And all these things we know through Luke only.' How is it that no evidence for these particular events is forthcoming from Jewish or Roman sources? Tertullian, in like manner, virtually assumes that Scripture alone is the evidence for the truth of its history. In his *Prescript. Hæret.*, c. xxii., he says: 'Quam Scripturam qui non recipiunt, nec Spiritus Sancti esse possunt, qui necdum Spiritum possint agnoscere discentibus missum, sed nec ecclesiam defendere, qui quando, et quibus incunabulis institutum est hoc corpus, probare non habent'—'Which Scripture (Acts of Apostles) they who do not receive, cannot be of the Holy Spirit, nor can they prove the Holy Spirit to have been sent to the disciples, nor can they defend the church, forasmuch as they have nothing to show when and with what beginnings this body was formed.'

Suetonius, A.D. 110, is supposed by some to be confirming what is said in Acts xviii. 2 when he says of Claudius: 'Judæos, impulsore Chresto, assidue tumultuantes, Roma expulit' (Claud., c. xxv.)—'He banished the Jews from Rome, who were continually making disturbances, Chrestus being their leader.' Some doubt if this relates to Christians; but, in any case, it is not testimony to the literal truthfulness of the Gospels. Elsewhere he speaks of the Christian religion as a 'new and baneful superstition'—'superstitionis novæ et maleficæ' (Nero, c. xvi.)—which shows that he had no high regard for its historical authority. Both Justin Martyr and Tertullian state that Pilate sent an account to Tiberius of the things relating to Christ, and that Tiberius wanted to include Christ among the gods, but that the Senate refused. Eusebius

also refers to this statement (H. E., Lib. II., c. ii.). Du Pin doubts it. Lardner is inclined to believe it, and answers thirteen objections to it (Vol. VI., p. 618). What Pilate wrote is not stated, and hence is as if it had never existed. The so-called 'Acta Pilati,' now in existence, are admittedly spurious.

Lucian, A.D. 176, in his *Peregrinus*, says of Christians: 'They therefore still worship that great Man who was crucified in Palestine, because He introduced into the world this new religion.' The *Philopatrīs* in Lucian's works is supposed to be referring to Paul, and to 2 Cor. xii. 1-4, when it states: 'The Galilean, half-bald, long-nosed, who travelled through the air to the third heaven, and there learned the most extraordinary things, came to me.'

Celsus, A.D. 176, professes ability to say different things of Jesus from those written by the Apostles. He does not, however, say anything to justify his boast. His arguments are largely drawn from Scripture, and Origen supposed that he had read all the four Gospels. He argues against the Incarnation, and charges Mary with having committed adultery with a soldier named Pantheras. Origen speaks of this story as 'a silly and improbable fiction; the forgery of blind malice.' Celsus would admit that the wonders recorded of Christ are true, but would class them with tricks of Egyptian impostors. Some writers, however, say that Celsus only makes admissions for argument's sake, and not as believing that Christ actually did these wonderful things which are recorded of Him. All that is said by Origen against Celsus implies that this irreverent disputer against Christ had little historical knowledge of the subject, apart from what was written in the New Testament.

In his *Stromata*, Lib. I., p. 340, Clem. Alex. goes fully into the subject of the chronology of the life of Christ. Two things, however, are noticeable. First, that he gives no secular authority, but bases his argument on Scripture, using largely Daniel's prophecies. Secondly, he makes it clear that Christians differ in opinion as to when Christ was born, and when He died. Such differences still form a subject of controversy. From the reference in John v. 1 to a feast of the Jews, it is questioned whether three or four passovers are mentioned by John (ii. 13; v. 1; vi. 4; xiii. 1), and hence whether Christ's ministry lasted a longer or shorter time ('Bible Educator,' Vol. III., p. 27). Clinton (*Fasti Hell.*, iii. 254) places Christ's birth at B.C. 5. Wieseler puts it at B.C. 4.

Fortunatus, the Manichæan (A.D. 392), says: 'Et quia nullo genere recte me credere ostendere possum, nisi eamdem fidem scripturarum auctoritate firmaverim' (*Disp. Fort.*, Lib. II., N. XX.)—'And since I cannot in any way show that I am believing rightly, unless I shall have proved my faith by the authority of the Scriptures,' etc.

Without going more in detail into this subject, it may be noted as a noticeable fact, that the early writers on Christianity do not give independent evidence of any importance from Jewish or Roman sources, and apart from the New Testament, to show that the facts revealed in the Gospels are literally true. Their knowledge of these facts appears to be derived from Scripture only. To these statements may be added

what is stated by Canon Farrar: 'Unfortunately, Pagan writers do not add one single fact to our knowledge of the life of Jesus' ('Life of Christ,' Vol. I., p. 81).

The writer would add that the system adopted by those who write on the evidences of the truth of Gospel History does not appear to be altogether satisfactory. In Lardner's great and valuable work, and in such books as that by Professor Charteris on 'Canonicity,' the aim of the writers is to show that the various Apostolic Fathers, and early Christian writers, quote, or recognise as inspired, the various Books of the New Testament, and that, therefore, the History of the New Testament must all be literally true. The writer admits that it is important to show that these early writers recognised the authority and inspiration of the New Testament. He holds, however, that this recognition is so given as virtually to leave unsolved another great question. That is: Are the inspired histories or Gospels of the New Testament true literally, or does their truth find its embodiment in a moral sphere? It is the latter view that is here being defended. The writer holds that it is only as the moral view is adopted that the teaching for which Dr. Dodds was challenged in the Free Church Assembly, that is, the teaching that there are 'mistakes' and 'immoralities' in the Bible, can be effectually proved to be unfair to Scripture, and inconsistent with fact (See Report of Debate, *Scottish Leader*, May 28, 1890).

(e) The writer maintains that what may be called the great Gnostic Outburst, which immediately followed the establishment of Christianity, is unaccountable, save on the supposition that the New Testament must have been regarded by many primitive Christians as having a secret and spiritual meaning. Mosheim says: 'The ancient Christians are supposed by many to have had a secret doctrine, and if by this be meant, that they did not teach all in the same manner, or reveal all at once, and to all indiscriminately, the sublime mysteries of religion, there is nothing in this that may not be fully justified' (Hist., Cent. I., c. iii., § 8). Lactantius, speaking of the way in which Christians were blamed for their taciturnity, says: 'Abscondi enim, tegique misterium, quam fidelissime oportet, maxime a nobis, qui nomen fidei gerimus' (Div. Præm., Lib. VII., c. xxvi.)—'For it is needful that the mystery should be hid and covered up as faithfully as possible, and especially by us who bear the name of the faithful.' Hengstenberg regards this Gnostic claim to secret knowledge as a species of cunning. 'Sie rühmten sich, im Vorbilde der Weltweisheit aller Zeit, des Besitzes des Verborgenen, und was Niemand wisse, und zogen dadurch Viele an' (Offenbar., p. 200)—'They boasted themselves, after the fashion of Worldly Wisdom in every age, of the possession of what was hidden, and that no man knew, and thereby drew away many.' Writers on Church History are generally severe in condemning the Gnostics. All the hard things said, and perhaps said justly, by Eusebius concerning Simon Magus (H. H., 62, 63), are supposed to be applicable to the Gnostics. Hengstenberg makes the Scriptural allusion to 'the depths of Satan' (Rev. ii. 24), a text having reference to the 'Satanic studies of the oldest Gnosticism.' 'Satanischen Studien des ältesten Gnosticismus' (Id., p. 213). He

charges the Gnostics with holding the principle that men must work all shameful to get to know Satan's depths. He may have been influenced in making this charge, by a passage which has been considered in Vol. IV., p. 16. Therein the Valentinians make it appear that a man cannot enter heaven without gaining power over a Woman. But, as we have seen, it is probable that the allusion is to union with Christ's flesh, and not to anything impure. It is assumed that the Apostle, in his reference to 'fables, and endless genealogies' (1 Tim. i. 4), and to 'oppositions of the Gnosis which is falsely so called' (1 Tim. vi. 20), is condemning the Gnostics. But it is unfair to assume that all 'Gnosis' is to be classed with the falsely called 'Gnosis,' and to be regarded as in opposition to Christianity. On that assumption, such writers as Barnabas would be condemned. There is a Gnosis of which Paul approves (2 Cor. ii. 14 ; xi. 6), and it is a begging of the question to assume that the so called Gnostics were destitute of this true Gnosis. It is evident from the following passage, that the Gnostics regarded Gnosis as something of pre-eminent moral excellence. 'The Valentinians assign Faith to the simple (*ἀπλοῖς*), that is, to us, but to themselves, as being saved naturally, they assign Gnosis, according to the abundance of the excellent Seed, . . . saying that it is as far separated from Faith as the Spiritual from the Soulical' (*ψυχικοῦ*, Clem. Al., Strom., Lib. II., p. 363). This passage shows both their recognition of the Seed Process, and their application of the term 'Soulical' to what is incorporeal. Mosheim is more bold than convincing when he says: 'From several passages of the Sacred Writings (1 John ii. 18 ; 1 Tim. vi. 20 ; Col. ii. 8), it evidently appears that, even in the first century, the general meeting of Christians was deserted, and separate assemblies formed in several places by persons infected with the Gnostic heresy, though, at the same time, it must be acknowledged that this pernicious sect was not conspicuous for its number, or its reputation, before the time of Adrian' (Cent. I., c. v., § 3). Mosheim is careful to show that he is taking in the worst forms of Gnosticism in uttering his condemnation.

It might appear that modern historians have drunk in much of the spirit of Irenæus, and Tertullian, and Epiphanius, as respects hostility to the Gnostics, and their censures, as the writer thinks, are often unjust and indiscriminating. The charge which Epiphanius makes against the Gnostics of incestuous lust and the eating of human flesh ('*Gnosticos vaga libidine miscere, et humana carne vesci*,' xxvi.), is identical with the baseless charges made against Christians generally (Minuc. Felix, Oct., p. 9). Mosheim speaks of the Gnostics as 'enthusiastic and self-sufficient philosophers,' who 'corrupted all the precepts and doctrines of Christ and His Apostles, in such a manner as to reconcile them with their own pernicious tenets.' He describes their system as 'a multitude of sentiments and notions most remote from the tenour of the Gospel-doctrines, and the nature of its precepts,' as an 'idle fiction.' He represents them as having a frantic aversion to the Sacred Books, and hence lavishing encomiums upon the serpent, the first author of sin, and holding in veneration some of the most impious and profligate persons of whom mention is made in Sacred History. In

this passage he appears to be charging upon the Gnostics, generally, the principles of the Ophites and Cainites, although the more influential and earlier Gnostic teachers give no countenance to these principles. He says that their notions concerning Christ 'were impious and extravagant,' and in similar harsh and inequitable terms he censures the whole class of Gnostics, in respect to their system generally.

Neander does not express his judgement in terms so harsh, but he is very severe. He says: 'They were wholly unacquainted with the rules of grammatical and logical interpretation, and despised attention to such matters as carnal, for their inward intuition was to open everything. But they were punished for the pride which, trusting to a certain inward light, only granted to higher natures of a certain class, despised the usual means of knowledge. Therefore they were given up to every kind of error which can arise from the want of considering the occasion and the connection in which anything is said, from the confusion between different meanings of a word, from the want of distinguishing between metaphorical and proper expressions, and from the arbitrary application of single traits in comparison, without regard to that which constitutes the real points of comparison' (Hist. of Christ. Relig., Vol. II., p. 44). The writer would name four particulars wherein he thinks that the forenamed writers fail to do adequate justice to the Gnostics.

(a) The faults of sections of Gnostics are too readily imputed to the general class. The work called 'Adversus Omnes Hæreticos Libellus' describes, in order, the teaching of Simon Magus, Menander, Saturninus, Basilides, Nicolaus, Ophites, Cainites, Carpocrates, Valentinus, Marcus, Cerdon, Marcion, Tatian, the Montanists, Blastus, Theodotus, the first and the second of the name, and Praxeas. These are all placed under the general designation 'Heretic,' and no favour is shown to Basilides or Valentinus, as against the Nicolaitanes, or Ophites, or Cainites, or followers of Carpocrates. If we allow that all the evil which is spoken against these latter sects be true, it by no means follows that either Basilides or Valentinus had any sympathy with such evil. The writings of these last named, so far as they have been virtually preserved for us by Irenæus, and others, give no countenance to such wickedness as is particularly charged against the Carpocratians. In the section wherein Irenæus charges the Valentinians with doing what the Scriptures say will keep men from the kingdom of God (Lib. I., c. i., § 12), he refers to them as eating what is offered to idols, as witnessing spectacles and duels, as defiling women, but he does not say that Valentinus taught that such practices were right. Irenæus says that the Carpocratians lived a luxurious life—'Vitam quidem luxuriosam' (Lib. I., c. xxiv.)—and justified it on the ground that good and evil were only matters of opinion. 'Solâ enim humanâ opinione negotia mala et bona dicant' (Id.). Clem. Alex. says that they held that women should be common: *κοίνας εἶναι τὰς γυναῖκας ἀξιοῦσιν* (Strom., Lib. III., p. 428). Epiphanius charges both them and the Cainites with holding that a man could not be saved without going through a wicked course: *καὶ μὴ δυνάσθαι φᾶσι σωθῆσθαι τινα, εἰαν μὴ διὰ πάντων χωρήσωσιν* (H., xxxviii., p. 276). Irenæus makes the same charge (Lib. I., c. xxx.). Clem. Alex. says that Epiphanes, the son of Carpocrates, who died in Cephalenia when

he was seventeen years of age, was worshipped as a god. He says that this young man had written a book on Righteousness, and quotes from it to show that it teaches unchristian doctrines. The spirit of the passage is a doctrine that all things are common (Strom., Lib. III., pp. 428-430). Tertullian speaks of Carpocrates as 'part magician and part fornicator'—'Pariter magus, pariter fornicarius' (De Anim., c. xxxv.). Neander (Church Hist., Vol. II., p. 665), followed by Hengstenberg (Offenbar., p. 217), quotes from Porphyry the charge that these Gnostics said: 'Only a small sheet of standing water could be defiled by having something unclean cast in. The ocean could not be so defiled, which takes all in, and knows its own greatness. So little men may be overcome by meats, but he who is an ocean of power, absorbs everything, and is not defiled.' So they quote from Clem. Alex. the charge that these Gnostics said: 'We must subdue lust through the enjoyment of lust.' The reader would do well, if, like Lardner, he were slow to believe these various charges. Lardner says that he finds no blot in the personal character of Carpocrates or Epiphanes (Vol. VIII., p. 401); that the charges are inconsistent with their opinion respecting Christ, and the need of faith, love, and charity (Id.); that passages quoted from these Gnostics, although obscure, do not bear the bad meaning put upon them; that wrong inferences are drawn from these passages; that the charges are usually prefixed with an 'It is said,' or 'They say,' and are not made from personal knowledge. He adds: 'Upon the whole, it seems to me that the immoral principles and immoral practices laid to their charge are not proved' (Id.). It is not reasonable to think that a youth who died at seventeen years of age, could have written bad books. It is well known that men have charged against Calvinists the practices which, by a logical inference, they supposed Calvinism to justify. In some cases Calvinists may have used the doctrine of election as an excuse for sin. But it would be unjust to lay the blame of this wrongdoing at the door of John Calvin, or of Calvinists generally. Schiller, in his 'Life and Death of Egmont' (c. v.), shows how the Netherlandish nobility, because of their leanings to religious liberty, were charged by the Spanish Court with the excesses to which Iconoclasts and Enthusiasts proceeded. He reasonably asks: 'Aber mit welchem Rechte konnte man Folgen, an welche jene nie gedacht hatten, auf ihre Rechnung setzen?'—'But with what justice could anyone put to their account results of which they had never thought?' In like manner, it is very probable that the excesses of small sections of Gnostics have been unjustly charged against Gnostics generally, and their leaders, when no real foundation existed for such a charge. Neander himself says: 'From the principles of Basilides, his moral doctrines must have been of a severe nature' (Id., p. 68). He also quotes from Isidorus, the son of Basilides, the saying: 'Since we have so much vantage-ground by means of our reason, we must therefore appear as conquerors over the lower creature in us' (p. 69).

(β) The writer maintains that the theory that Gnosticism is a mere result of the engrafting of Oriental philosophy upon a Christian stock is not justified by historical evidence. Mosheim says: 'But of all the

different systems of philosophy that were received in Asia and Africa about the time of our Saviour, none was so detrimental to the Christian religion as that which was styled Gnosis, or Science—that is, the way to the true knowledge of the Deity—and which we have above called the Oriental doctrine, in order to distinguish it from the Greek philosophy. It was from the bosom of this pretended Oriental wisdom that the chiefs of those sects, which, in the three first centuries, perplexed and afflicted the Christian Church, originally issued forth' (Hist., Cent. I., c. i., § 4). After describing the Gnostic doctrines, he says: 'It was from this Oriental philosophy, of which the leading principles have been already mentioned, that the Christian Gnostics derived their origin' (Id., c. v., § 4). When, however, we come to seek for Mosheim's authority for thus attributing the origin of Gnosticism to Oriental philosophy, we have a virtual admission from him that he has no such evidence to present. He says: 'If we had any certain or satisfactory account of the doctrines which were received among the wiser of the Eastern nations, when the light of the Gospel first rose upon the world, this would contribute to illustrate many important points in the ancient history of the Church. But the case is quite otherwise: the fragments of the ancient Oriental philosophy that are come down to us are, as everyone knows, few in number, and, such as they are, they yet require the diligence, erudition, and sagacity of some learned men, to collect them into a body, to arrange them with method, and to explain them with perspicuity' (Cent. I., c. i.). He then proceeds to allude to the Magian doctrine of the two contending principles of Evil and Good; he speaks of what may be known when the Veda of the Indians is better known; he hypothetically supposes that the first founder of the Oriental philosophy must have argued in a certain manner; but he does not trace back the leading tenets of Gnosticism to an Oriental source. It must be remembered that this charge, made against the Gnostics, of having borrowed their philosophy from Orientals, has also been made against some Scriptural writers. 'Gesenius, on Is. xxiv. 21, quoting Horsfeld, still derives the doctrine of the Resurrection in Ezekiel, Isaiah, Daniel, from Parsism.' Dr. Pusey shows that this idea that the Zend books contained the doctrine of the Resurrection was first rested on mistranslation (Pusey on 'Daniel,' p. 513). Irenæus, Lib. I., cc. xxxiii., xxxiv., writes at some length of Jaldabaoth, and the primeval light, and the Gnostic teaching generally; but there is no appeal made to Oriental teaching. The Parsism which represented a conflict as ever proceeding between Ormuzd and Ahriman, Good and Evil, Light and Darkness, is rather a peculiar statement of a truth universally admitted than a primary source of Gnosticism. Irenæus nowhere attributes the origin of Gnosticism to Zoroaster or any Oriental teacher, though he does try to show that it has a close connection with certain Grecian philosophies (Lib. II., xix.). But the way in which, when describing Valentinianism, Irenæus speaks of 'their error'—*πλάνης αὐτῶν* (Lib. I., c. i., § 1)—'their figment'—*τῷ πλάσματι αὐτῶν* (Id.)—shows that he did not regard their doctrines as a mere derivation. Over and over he uses the phrase 'according to them,' and phrases of similar import. So another writer says: 'Valentinus autem hæreticus multas introducitur

fabulas'—'Moreover, Valentinus, the heretic, introduced many fables' (Advers. Om. Hær., c. v.). Ancient writers on heretics do not appear to have regarded Gnosticism as having originated in Oriental philosophy, but as something more original to the Gnostic leaders.

Neander maintains the Oriental origin of Gnosticism. He, too, regards Gnosticism as having a Syrian and an Egyptian Branch. The latter is less opposed to Judaism than the former. Valentinus belongs to the latter school. Neander, like Mosheim, appears to admit the insufficiency of the evidence on which this theory of an Oriental origin rests. He says: 'In the Gnostic systems, the elements of the old Oriental systems of religion (especially the Persian, but certainly the East Indian also), of Jewish theology, and of Platonic philosophy, may be found melted down together, and a more extensive acquaintance with the different religious systems of the interior of Asia might, perhaps, give us a great many new disclosures as to the connection between these systems' (Hist. Christ. Relig., Vol. II., p. 23). Speaking of the Asiatic as contrasted with the Egyptian or Alexandrian Gnostics, he says: 'The other party of the Gnostics consisted especially of persons who had not been attached to the Mosaic religion before their conversion to Christianity, but had formed to themselves, in former times, an Oriental Gnosis, opposed to Judaism, as well as to all national religions, a kind of system of which we find some traces in the books of the Zabians, and which is constantly found in the East among the Persians and the Hindoos' (p. 38). The writer is far from accepting these views. Just as the faults of sections of Gnostics have been charged against Gnostics generally, so he holds that certain subordinate and non-essential principles, common to Gnosticism and other philosophies, have been regarded as the pervading and prominent aspects of Gnosticism. Among these subordinate principles are the personification of good and evil qualities; the intermingling, and opposition, and final separation, by Divine power, of these contending principles; the evil of matter—such matter, or *ύλη*, having certain soulical qualities which make it doubtful whether the earthy body, or what the New Testament calls 'flesh,' is intended by the various writers. But these are not so much the great Elements of Gnosticism as the following: The existence of a spiritual Pleroma, and of a sphere literally and morally below it; the doctrine of the *Æons*, or Emanations; the two Christs, a Higher and a Lower; the lapse of one of the *Æons*, Sophia; the doctrine of the Demiurge; the denial of the view that the Saviour had a literal earthy body; and, equally, the denial of the resurrection of literal bodies. So far from these doctrines being mere derivations, the writers who are nearest in time and place to the founder of the Valentinian School have little in common with that school. Valentinus was born and educated in Egypt, though he afterwards taught his doctrines in Rome. Philo, too, was a resident in Egypt. But there is a wide difference between Philo's system and that taught by Valentinus. There may be some subordinate principles in common. The Valentinian distinction between the Spiritual and the Soulical Men may be considered by some analogous to Philo's distinction between the perfect (*οἱ τετέλεισμένοι*) and the uninitiated—*οἱ ἀμυήτοι* (Lib. de Cherub., c. xiv.).

There are also similarities in phraseology, but with widely different meanings, as in the use of the word 'Demiurgos,' or its cognate words. But any reader who reads Philo's *Lib. de Mundi Officio*, and then reads the account given by Irenæus of Valentinianism, will see that there is a wide distinction between the two philosophies. In one chapter (c. xxiv.), Philo touches on the evil in creation. He uses the phrase, 'Let us make man' (Gen. i. 26), to justify the view that God used inferior existences as co-workers in the creation of man, and that it is from these that the evil in man originates. This is widely different, however, from the Gnostic account of the origin of evil through Sophia, and her offspring Achamoth, with the passions of the latter. The difference between Philo and the Gnostics is not greater than that between Plato's theories of creation and that of the Gnostics. The latter, in the *Timæus*, represents wickedness as an offshoot from the $\psi\lambda\eta$, or hylie matter, very much as Valentinus associates evil with $\psi\lambda\eta$; but the leading principles of Gnosticism, as above summarised, have no special connection with the Platonic philosophy generally. For these reasons, the writer does not think that it can justly be said that Gnosticism was a derivation from the ancient philosophies. If not, then, its origin and rapid extension amongst the early Christians is unaccountable, unless on the supposition that the New Testament had in it some secret meaning which must have been taught by some Christian teachers even in Apostolic times.

(7) A further aspect of Gnosticism which the writer thinks has been unduly ignored is its relation to a world that is in man, and not to an outer world. Reference has been made to the Valentinian doctrine that the world derived its substance from, and consists of, certain passions. Such are Desire, Terror, Shame, Tears, Grief (Iren., *Lib. I.*, c. i., § 7). All that is said by the Valentinians of Spiritual Substance springing from the contemplation of Angels, of Animal or Soulical Substance on the right springing from Conversion and Fear, and of $\psi\lambda\eta$, or Material Substance, springing from Passions, and constituting the left, goes to show that the creation with which they are dealing is a creation in man. The peculiar phraseology is ridiculed, but the laughter is in part due to misapprehension. Neander, when writing of Basilides, gives some recognition to this truth. He says: 'According to this system, man is a little world. Just as, according to his spirit, he may be akin to the different natures of the higher spiritual world, so also, in accordance with his lower nature, he bears within himself that which is akin to the different grades and natures of the lower earthly world. He has within himself many admixtures of a foreign nature, wherein the different qualities of the world of animals, of vegetables, and of minerals are reflected: and thence come the desires, passions, and affections corresponding to these, as, for example, the imitative and pranksome nature of the ape, the murderous propensities of the wolf, the hardness of the diamond, and the collection of all these influences of the world of animals, plants, and minerals, forms the blind unreasonable soul, which always opposes the operations of that part of man's nature which is akin to God' (p. 69). The reader will see how Basilides, in the foregoing doctrine, foreshadows the law of Evolution, and indicates what is

meant by all animals being put under man's feet. Much of the unjust censure heaped upon the Gnostics would be removed if the subjective character of their teaching were more fully recognised. In thus speaking, the writer would readily admit that in the teaching of the Gnostics, as in Philo, there is much that is foolish. No one should defend them indiscriminately. But when that is said, the writer still maintains that both in Philo and in the Gnostics there are certain principles enumerated which are of the very highest importance as illustrating the method on which we should proceed in trying to find out the meaning of much of the history of the Bible.

(δ) A fourth noticeable fact is that the Gnostics were, generally speaking, Christians, and professed to have Scriptural authority for what they taught. Lardner, who has much to say on their behalf, lays stress on this fact (Vol. VIII., pp. 297-329). He says of heretics: 'Whether they were allowed by others to be Christians or not, they always called themselves Christians, and laid claim to that character. What is said of the Valentinians by so ancient a writer as Irenæus is very observable' (Lib. III., c. xv.). 'When the ecclesiastical, or orthodox, Christians refused to converse with them, they complained of it as hard usage, since they held the same or like doctrine with them. Lactantius says that all heretics affirmed that they were the best Christians and the Catholic Church. To the like purpose Salvian: they believe what they profess to be true, and they think themselves to be orthodox.' Lardner well goes on to intimate that in those days of persecution there was not much honour, profit, or pleasure to be gained by professing the Christian name. This may lead us to doubt Tertullian's charge that Valentinus became a heretic because of disappointed ambition in not having gained the office of a bishop (Ad Val., c. iv.). Lardner says: 'The ancient heretics paid a regard to the Scriptures. . . . They endeavoured to support their particular sentiments by an appeal to these inspired Books.' He quotes Irenæus as saying (Lib. III., c. xi.): 'Such is the certain truth of our Gospels, that the heretics themselves bear testimony to them, every one of them endeavouring to prove his particular doctrines from thence.' There appears to be good evidence to show that some of the later Gnostics, notably Marcion, mutilated or rejected much Scripture; but there does not appear to be evidence that Basilides or Valentinus thus acted. Origen, however, charges the 'followers of Valentinus' (τοὺς ἀπὸ 'Ουαλεντίνου) with changing Scripture, at the same time saying that he knows of none but these and Marcionites, and some of the followers of Lucanus, who have so acted (Cont. Cels., Lib. II.). When Irenæus says that the Valentinians received the Gospel of John entire, it may be thought to imply that there were Gospels which they did not receive in their entirety. It is evident, however, from Irenæus, that they used passages in all the Gospels as Scripture, for he gives illustrations. Tertullian, as one arguing, says: 'Sed ipsi de scripturis agunt, et de scripturis suadent'—'But they make use of Scripture, and argue therefrom' (De Pres. Hær., c. v.). In c. xvii. he says: 'Ista hæresis non recepit quasdam scripturas: et si quas recepit, non recepit integras: adjectionibus et detractationibus ad dispositionem instituti sui intervertit: et si aliquatenus integras præstat, nihilominus diversas

expositiones commentata convertit'—'That sect does not receive certain Scriptures, and if it receives any, it does not receive them entire. By additions and expurgations it alters them according to its own design. And if, in any measure, it approves of them in entirety, it nevertheless alters them by the varying expositions which it fabricates.' Tertullian has two very safe methods of dealing with heretics as regards Scripture. First, he assumes that he who teaches a different doctrine from the orthodox doctrine is a corruptor of Scripture: 'Illic igitur et Scripturarum et expositionum adulteratio deputanda est, ubi diversitas doctrinæ invenitur' (c. xxxviii.). Secondly, he does not so much appeal to Scripture as to the Church and its unity for the settlement of difficulties: 'Cujus sint scripturæ? A quo, et per quos, et quando, et quibus sit tradita disciplina, qua fiunt Christiani? Ubi enim apparuerit esse veritatem et disciplinæ et fidei Christianæ; illic erit veritas scripturarum, et expositionum, et omnium traditionum Christianarum' (c. xix.)—'Whose are the Scriptures? By whom, and through whom, and when, and to whom, has that discipline been delivered by which Christians exist? For where it appears that there is the truth of the Christian faith and discipline, there will be the truth of Scripture and of expositions, and of all Christian traditions.' In contrasting Valentinus and Marcion, Tertullian virtually acknowledges that Valentinus received the Scriptures: 'Neque enim si Valentinus integro instrumento uti videtur, non callidiore ingenio, quam Marcion, manus intulit veritati. Marcion enim exerte et palam machæra, non stylo usus est; quoniam ad materiam suam cædem scripturarum confecit. Valentinus autem pepercit: quoniam non ad materiam scripturas, sed materiam ad scripturas excogitabit; et tamen plus abstulit et plus adjecit, auferens proprietates singulorum quoque verborum, et adjiciens dispositiones non comparentium rerum' (c. xxxviii.)—'For neither if Valentinus seems to use a whole instrument does he fail, therefore, to lay hands on the truth, and that with more subtle ability than Marcion. For Marcion openly and before all uses a knife, not a pen, since he makes a slaughter of Scripture to his own matter. But Valentinus spares them, since he does not think out Scriptures for his matter, but matter for Scriptures; and, nevertheless, he both takes away and adds more, taking away the peculiarities of sentences and words, and adding an order of things that are not comparable.' Irenæus, as well as modern writers, makes the charge that the Gnostics attempted to harmonize Scripture with their figments—'et quanta ex Scripturis eligentes, adaptare conantur fictioni suæ' (Pref., Lib. II.)—thus assuming that the Gnostics were insincere in claiming to have derived their views from Scripture. Neander also says: 'With a ready-formed Theosophic system, based on its own fundamental principles, they went to the Holy Scriptures, and sought to find in them something to hang their system upon' (Vol. II., p. 44). The writer thinks that this charge is unjust. He holds that the great principles of Gnosticism, as set forth especially by Valentinus, are not from Antiphanes, Thales, Homer, Anaximander, Anaxagoras, Democritus, Epicurus, and Plato, as Irenæus seems to teach (Lib. II., c. xix.), and neither are they from an Oriental philosophy, as Mosheim and Neander maintain, but they owe their origin to some spiritual meaning

in the Old and New Testaments, which must have been made known in the Apostolic times, when, as Mosheim admits, Gnosticism was first made manifest. This peculiar manifestation of Gnosticism goes far to prove that there is a meaning in Scripture which is not according to literal history. Ignatius, before the days of Valentinus, appears to have a Gnostic principle in view when he speaks of Christ not having come forth from Silence: *οὐκ ἀπὸ σιγῆς προσελθὼν* (Ad Mag., c. viii.).

It will be objected, How could this spiritual meaning have been kept secret from men? How, also, is it compatible with the truthfulness of Christ and the Apostles? To these objections the writer would reply:

First, that this view enables us to see in a somewhat new light certain charges to secrecy given by Christ, and certain intimations of a further truth to be taught. 'Jesus commanded them, saying, Tell the vision to no man, until the Son of Man be risen from the dead' (Matt. xvii. 9). 'I have yet many things to say unto you, but ye cannot bear them now' (John xvi. 12). 'Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing' (Heb. v. 11).

Secondly, it is significant that some of these Gnostics directly claimed to have been taught a hidden meaning that was in Scripture. This is significant, inasmuch as these Gnostics were Christians, and must have been under the influence of teachers who had been taught by men who heard the Apostles. Valentinus taught in Rome, and it is probable that there were men then living in Rome who had lived there from Apostolic times. Mosheim says of one class of Gnostics: 'Others boasted of their having drawn these opinions from certain secret doctrines of Christ, which were not exposed to vulgar eyes' (Cent. I., c. v., § 8). Tertullian refers to this class. After describing some who say that the Apostles did not know all things, he refers to others who allege: 'omnia quidem Apostolos scisse, sed non omnia omnibus tradidisse'—'that the Apostles did, indeed, know all things, but that they did not deliver all things to all' (De Præs. Hær., c. xxii.). Again he writes: 'Sed, ut diximus, eadem dementia est, cum confitentur quidem nihil Apostolos ignorasse, nec diversa inter se prædicasse, non tamen omnia volunt illos omnibus revelasse: quædam enim palam et universis, quædam secreto et paucis demandasse' (c. xxv.)—'But, as we have said, it is equally foolish when they confess that the Apostles were not at all ignorant, and that they did not preach diverse opinions to maintain, nevertheless, that they did not reveal all things to all, but that they committed some things to publicity and to everybody, and other things to privacy and to a few.'

Thirdly, the fact that Scripture can have a lower and a higher meaning no more justifies a charge against the truthfulness of Scripture, than a like twofold meaning justifies a charge against the truthfulness of 'The Holy War,' or 'Pilgrim's Progress,' or Richard Bernard's account of Manshire. Scripture admittedly uses parables, and similitudes, and allegories. The account given of Adam and Eve is not untruthful or mythical because its truth is allegorically expressed. It may stagger the reader to see this principle applied so widely, but it is only a question of degree. No new moral principle is involved. Even Irenæus says

that many parables and allegories (*παραβόλων καὶ ἀλληγοριῶν*) are spoken in the Law and the Prophets (Lib. I., c. i., § 6). Clemens Alex., quoting the phrase 'good of the land' (Is. i. 19), says that these are emblems of unseen good things, for the Word of God leads man's weakness (*ἀπὸ τῶν αἰσθητῶν ἐπὶ τὴν νόησιν*) 'from the things of sense perception to mental perception' (Pæd., Lib. III., c. xii., p. 259).

8. It is not only noteworthy that the Jews in general have never received the histories of the Gospels as true; the Samaritans also, whose prejudices were not likely to be so strong, have joined with Jews in this rejection. Justin Martyr says: *Ἰουδαῖοι δὲ καὶ Σαμαρεῖτε, ἔχοντες τὸν παρὰ τοῦ Θεοῦ λόγον διὰ τῶν προφητῶν παραδοθέντα αὐτοῖς, καὶ αἰεὶ προσδοκῆσαντες τὸν Χριστὸν, παραγενόμενον ἠγνόησαν, πλὴν ὀλίγων τινῶν, οὓς προεῖπε τὸ ἅγιον προφητικὸν πνεῦμα διὰ Ἡσαίου σωθήσεσθαι* (Apol. I., c. liii.). 'The Jews and Samaritans, though they had the Word of God that had been given to them by the Prophets, and were ever looking for Christ, when He was present knew Him not, except a certain few whom the holy prophetic Spirit said beforehand by Esaias should be saved.' Many Samaritans in the city of Sychar believed on Jesus (John iv. 39, 41). Philip preached in Samaria, and the multitudes are said to have given heed to him with one accord (Acts viii. 5, 6). Justin Martyr says that he was born at Flavia Neapolis, which is near Sychar (Apol. I., c. i.). It is therefore singular that he gives us no historical information concerning Jesus, additional to what is given in Scripture. It is his habit to appeal to the Memorials or Gospels for his facts of Christian History (Apol. I., cc. xxxiii., lxvi., lxvii., etc.). Had Christ wrought all these wonders in a literal Palestine, Justin would have been able to get information about them from men whose lives would reach back to the times of the Apostles. It may be said that this argument tells two ways, inasmuch as Justin could have easily ascertained that no Being like the Saviour had wrought such miracles in his native land a hundred years previous to his time. Yet Justin does not throw a doubt on the historical accuracy of the Gospels. The writer admits that some weight attaches to this fact. He only desires to set against it the two facts that Justin lived and wrote away from Palestine, and that he appears to rely upon the Gospels for his facts of Christian History, as much as we do ourselves.

It is somewhat singular, also, that the heresies of the early Church are so closely connected with Samaria. Some of these heresies are incompatible with faith in the Gospels as records of literal history, and yet the bulk of the Samaritans accepted the heretical teaching. Justin Martyr refers to Simon Magus as *τινα Σαμαρέα* (Apol. I., c. xxvi.), 'a certain Samaritan,' and adds: *καὶ σχεδὸν πάντες μὲν Σαμαρεῖς, ὀλίγοι δὲ καὶ ἐν ἄλλοις ἔθνεσιν ὡς τὸν πρῶτον θεὸν ἐκείνον ὁμολογοῦντες, προσκυνοῦσι* (Apol. I., c. xxvi.).—'And almost all the Samaritans, and a few also amongst other nations, confess him as the chief God and worship him.' Irenæus refers to him as Simon Samarites, 'Simon the Samaritan,' and describes his doctrine. He says that Simon 'Inter Judæos quidem quasi Filius apparuerit' (Lib. I., c. xx.)—'Had appeared amongst the Jews as the Son.' Menander, who succeeded Simon, was also a Samaritan: *Μένανδρον δὲ τινα καὶ αὐτὸν Σαμαρέα τὸν ἀπὸ κώμης Καππα-*

peraias (Just. Mart., *Apol. I.*, c. xxvi.)—‘A certain Menander, who was himself a Samaritan, from the village of Capparetæa.’ Irenæus says that he, like Simon, taught that the world was made by *Æons* (*Lib. I.*, c. xxi.). The Pseud. Tertul. says: ‘*Quicquid se Simon dixerat hoc se Menander esse dicebat*’ (c. ii.)—‘Whatever Simon claimed to be, this Menander claimed to be.’ There were other Docetic teachers connected with Samaria. It is strange that these heresies should have spread in such a district, if Christ had literally laboured amongst the people dwelling therein.

9. The reader may deem it unlikely that the genealogy in Matt. i. should be moral and not literal. But it must be remembered that it was a very common thing for a genealogy to be regarded by the ancients in a moral aspect. This feature is prominent in the Gnostic theory of the emanation of the *Æons*, as we have seen. Cicero, in his ‘*De Natura Deorum*,’ *Lib. III.*, c. xvii., referring to the teaching of Carneades, says: ‘*Quod si ita est, Cœli quoque parentes dii habendi sunt, Æther et Dies, eorumque fratres et sorores, qui a genealogis antiquis sic nominantur, Amor, Dolus, Metus, Labor, Invidentia, Fatum, Senectus, Mors, Tenebræ, Miseria, Querela, Gratia, Fraus, Pertinacia, Parca, Hesperides, Somnia, quos omnes Erebo et Nocte natos fuerunt*’—‘But if it be so, *Æther*, and *Day*, and their brothers and sisters, are to be accounted the parent-gods of Heaven, who are thus named in the ancient genealogies, *Love, Grief, Fear, Labour, Envy, Fate, Old Age, Death, Darkness, Wretchedness, Complaining, Favour, Fraud, Obstinacy, the fateful Sisters, the Hesperides, Sleep*, all of whom they declare to have been born from *Erebus and Night*.’

10. The following difficulty, has, not unnaturally, caused some to stumble at these narratives. In *Levit. xii. 8*, it is the woman who cannot afford a lamb who is directed to offer two turtle-doves or two young pigeons. Since the wise men had presented gold to the Child, why did Mary offer this offering of the poor woman (*Luke ii. 24*), and not a lamb?

The foregoing particulars include some of the historical difficulties in the way of those who read the narrative of the Incarnation, and the Gospels generally, as literal and not as moral history. Irenæus refers to some as: ‘*Incarnationem ejus non recipientes*’ (*Lib. V.*, c. xix.)—‘Not receiving Christ’s Incarnation.’ This is not so strange as some may think it to be.

11. Some moral objections to the theory of the literalist may next be stated. As the subject in hand is the Incarnation, what relates to the Atonement may be left out of view except in so far as it may have an aspect to the Incarnation.

(a) The ordinary theory gives to the Redemptive Process an objective and external aspect that seems at variance with the general teaching of Paul’s Epistles. Paul speaks as if all died when Christ died (*2 Cor. v. 14*), as if He lived in us (*Gal. ii. 20*). All things consist in Him (*Col. i. 17*). He is made in all things like His brethren (*Heb. ii. 17*). He was made in the likeness of men (*Philip. ii. 7*). We put on Christ (*Rom. xiii. 14*), and grow up into Him (*Ephes. iv. 15*), and He is formed in us (*Gal. iv. 19*). In all such teaching Christ is as near to all

of us as to any one in particular, and He is rather within us than without. But, according to the literal theory, Christ gave special and direct honour to one particular woman called the Virgin Mary. It is not said that this one woman had been pre-eminently endowed with virtues, or that she had conferred any special blessing upon mankind by her actions. Concerning her parentage the Bible does not speak one word. It nowhere tells us that she was of David's line. Yet this one woman is supposed to have been selected for some unnamed reason by the Almighty, from the entire human family, to receive an honour far beyond what was ever granted to any other woman. In like manner, one particular man called Joseph, in David's line, is supposed to have been selected for the distinguishing but indirect honour of becoming a husband to this particular woman. Then it is assumed that Christ has an actual and concrete existence as an individual Man, separate from all men. He is regarded as One amongst the millions of units constituting the human family, although One who is Divine as well as human. Having thus regarded Christ as distinct from the race, as one individual is distinct from another, it becomes difficult to us to understand what becomes of that body and soul of Christ constituting His individuality, and how it comes to pass, that His body, His cross, His burial and resurrection, are so associated in the New Testament with moral changes in the universal Church, as well as in every individual Christian.

(b) The moral aspect in which Christ represents His flesh is hard to reconcile with the literal theory. He says: 'The bread which I will give is My flesh, for the life of the world' (John vi. 51). 'He that eateth Me, he also shall live because of Me' (verse 57).

(c) A like difficulty presents itself, with still more vividness, when we come to think of what the New Testament says of the blood of Christ. That blood possesses an enduring virtue. It ever cleanses from sin, and washes the soul's robes. And does the reader suppose that, literally, the blood of Christ ran down on the cross, spilled on the literal ground, no more to be gathered up? There is something incongruous between this idea of the blood of Christ thus wasting away, and the testimony borne by the New Testament to its unspeakable and abiding value. It may be said by some that the blood is simply named as a figure for the death. The writer thinks that such a theory does not exhaust the New Testament allusions to that blood which cleanses from all sin, and which is drink indeed. It is hard to conceive that the blood of Christ, so full of moral virtue, had chemical properties like human blood, and ran in veins similar to ours. Was that blood evolved from bread, and milk, and other food products? The early Christian writers do not hesitate to speak of Christ's blood as if it were like our own. Their theory of the Body of Jesus, or His flesh, being literal, constrains them to this conclusion. Irenæus writes of the Eucharist: '*Vani autem omnimodo qui universam dispositionem Dei contemnunt, et carnis salutem negant et regenerationem ejus spernunt dicentes non eam capacem esse incorruptibilitatis. Sic autem secundum hæc videlicet, nec Dominus sanguine suo redemit nos, neque calix Eucharistiæ communicatio sanguinis ejus est, neque panis quem frangimus, communicatio corporis ejus est. Sanguis enim non est*

nisi a venis et carnibus, et a reliqua quæ est secundum hominem substantia, quâ verè factum Verbum Dei sanguine suo redemit nos' (Lib. V., c. ii.)—'But they are utterly vain persons who despise the whole Economy of God, and deny the salvation of the flesh, and repudiate its regeneration, saying that it is not capable of incorruptibility. So that, according to these things, forsooth, the Lord has not redeemed us with His blood, nor is the cup of the Eucharist a communion of His blood, nor is the bread which we break a communion of His body. For there is no blood unless from veins and flesh, and from the rest of human substance, in which indeed, having been made, the Word of God has redeemed us with His blood.' Tertullian speaks to the like effect. Speaking of the Eucharistic figure he says: 'Figura autem non fuisset nisi veritatis esset corpus. Cæterum vacua res quod est phantasma, figuram capere non posset. Sic et in calicis mentione testamentum constituens sanguine suo obsignatum, substantiam corporis confirmavit. Nullius enim corporis sanguis potest esse nisi carnis' (Cont. Marcion, Lib. IV., c. xl.)—'But there would not have been the figure unless the body had been a veritable body. Moreover a vain thing, that is a phantasm, could not have taken a figure. So also in the mention of the cup establishing a covenant sealed with His blood, He has proved that His body had substance. For there cannot be the blood of anybody where there is not flesh.' So in Cyril's Synodic Epistle (c. iii.) He is said to have suffered a birth like ours: τὴν καθ' ἡμᾶς ὑπέμεινε γέννησιν. But if the blood of Jesus be thus literal, and like to the blood which we have in our veins, so far as its human properties are concerned, why are we said to be elect to the 'sprinkling of the blood of Jesus Christ?' (1 Pet. i. 2). While the Christian Church has regarded Jesus Christ as having become literally a Man, it has virtually ignored the fact implied in such a view, that is, that His blood was literal blood. It has ever regarded that blood in a moral aspect. So some ancient writers, with all their literalism, do not scruple to lift the crucifixion into a moral sphere. Clem. Alex. says that the cross signifies a loosening, and withdrawing, and separating of the soul, even in this life, from pleasure (Strom., Lib. II., p. 407).

(d) A great moral difficulty has ever been felt in the literal theory as it relates to Christ's sinlessness, and the relation of the Incarnation to sin. Some German writers are now urging that the Incarnation is part of an evolutionary process, and would have been needful whether man had sinned or not. But how is the literalistic theory of the Incarnation to be harmonized with what the New Testament teaches of the sinlessness of Christ? It is a generally accepted doctrine that all men by action of hereditary laws are born with tendencies to evil. A plain-speaking Christian once said: 'I find it harder to get my grandfather out of my bones than to get Satan out of my heart.' Had the Virgin Mary a corrupt nature? If she had, how was it that Christ, when born of her, still remained undefiled? Mediæval art seems to have done dishonour to the idea that Mary was sinless. A Florentine asked Nunziata to make a Madonna that should be decent, and not likely to move light thoughts. He complied by painting a Madonna with a beard (Vasari's 'Lives of Painters,' Vol. V., p. 5). If Mary was a

sinner, by what hereditary law could Christ be born sinless? How could the saying of Julius Firmicus Maternus be defended: 'Maria virgo Deum concipit'—'The Virgin Mary conceives God?' (Er. Prof., p. 34). Some early writers push this difficulty a step further back by affirming the sinlessness of Mary. Origen refers to her as *καθαρὰ καὶ ἁγνή παρθένος* (Cont. Cels., Lib. I., c. xxxv.)—'A pure and holy Virgin.' But how did the Virgin thus become pure and holy? Was she born without sin? Irenæus not only states, but, in a measure, he also tries to explain this doctrine of the Immaculate Conception. He says: 'Et qui Eum ex Virgine Emmanuel prædicabant adunionem Verbi Dei ad plasma ejus manifestabant, quoniam Verbum caro erit et Filius Dei filius hominis (purus purè puram aperiens vulvam, eam quæ regenerat homines in Deum, quam ipse puram fecit), et hoc factus, quod et nos, Deus fortis est et inenarrabile habet genus' (Lib. IV., c. lxvi.)—'And they who were preaching that He would be Emmanuel from a Virgin were making manifest the union of the Word of God with His handiwork, that the Word would be flesh, that the Son of God would be the Son of Man (sinless, and sinlessly opening a pure womb, which renews men towards God, which He Himself makes pure), and while made like us He is the mighty God, and has the generation which cannot be declared.' We have the voice of Ecclesiastical Authority maintaining by Papal authority, and not by Scriptural evidence, the doctrine of the Immaculate Conception. That, however, is an unsatisfactory voice. It may cause the difficulty to be put back, but it does not remove it. Was Mary sinless? If so, how came it to pass that her mother conceived her without sin? If Mary was not sinless, we still long for Scriptural evidence to show that Christ could submit to genesis, and be born of a sinful woman, and yet be undefiled. Both in reference to moral character and Divinity of nature, the Manichees might well argue that 'it is unworthy that God, and He the God of the Christians, should be born from a womb:' 'Nec sic quidem dignum erit ex utero natum credere Deum, et Deum Christianorum' (Faust., Lib. III.). They ridicule the idea that 'He was disgracefully born from a woman:' 'Ipsium natum ex feminâ turpiter' (Id., Lib. XXXII., c. vi.). The second answer is that given by the apocryphal writers. They remove all such difficulties by the same process which enables a novel-writer to get his hero through manifold straits. They use an inventive mind. It appears to have been a great aim with these writers to show that the Virgin Mary and Jesus were not born of man, but by sinless and Divine action of the power of God. In the Protevangelium Jacobi, Mary is the daughter of Joachim and Anna. For many years they had no child. When the priest refused Joachim's gifts because he had no seed in Israel, Joachim withdrew in sorrow into the desert, leaving his wife. They are parted for some years, but at last an angel appears to each, and foretells the birth of a child. Joachim returns, and finds his wife already having conceived in the womb. The child thus born is called Mary. She is taken to the temple, where she lives a sinless life, receiving food from the angel's hand. In the account of her betrothal to Joseph, equal care is taken to show that Joseph cannot possibly be the father of the child, and that Jesus is born of the Word of God. In

the 'Historia Josephi,' c. xiv., Mary is said to have been fifteen years old when she gave birth to the Saviour. On the literal theory, it is hard to understand how all the wonders narrated in the Apocryphal Gospels could ever have been alleged of Mary and her parents had they been literal persons leaving posterity, which, according to human probabilities, must have been living in the time when the Apocryphal Gospels were written. Clemens Alex. deals with these difficulties, and maintains the dangerous doctrine that 'genesis is holy': ἀγία δὲ ἡ γένεσις (Strom., Lib. III., p. 470). He maintains that those who regard genesis as evil are blasphemers; for they are maintaining that Christ partook of evil, since He partook of genesis (Id., p. 469).

When we speak of original sin, and natural depravity, what do we understand by it? Let us look at the subject on what may be called the soulical side. The writer thinks that many persons who deal with this subject do not distinguish between original tendencies to evil and original tendencies to sin. By virtue of evolutionary and hereditary laws, every child must be born with certain fleshly and animal tendencies. The animal tendencies will lead a child to eat to undue repletion, to be petulant or angry when restrained, to work little acts of violence, and to covet all that pleases the eye. Such tendencies, in their full development, become a great moral danger. But they are only tendencies to evil; they are not tendencies to sin. They are the workings of the animalism within the child. They are not transgressions of a known law. But, apart from this tendency to evil, there appears to be in every child a tendency to do what is forbidden. This is the tendency to sin. Paul says: 'Sin, finding occasion, wrought in me through the commandment all manner of coveting' (Rom. vii. 8). Thus sinful passions are through law (verse 5). The account of the sin of Eve recognises this tendency to transgress. It is this which makes stolen waters seem sweet. Even in infancy, children will show a liking for a forbidden thing, and that, apparently, because it is forbidden. If this tendency is not sinful, it is at least tending to sin.

Now, we are taught that Christ had a human Soulical Nature. It is clear from Scripture that the Word became flesh (John i. 14). Early Christian writers maintain that He received this flesh in passing through Mary's womb. Thus Hippolytus speaks of Christ's earthly nature 'becoming flesh as from the old Adam through the Virgin': τὸ δὲ ἐπίγειον ὡς ἐκ παλαιοῦ Ἀδάμ διὰ παρθένου σαρκούμενος (Cont. Hær. Noët., c. xvii.). These fathers of the Church also teach that He assumed a literal earthly body like ours, whether or not the word 'flesh' be applied to that body. Thus Origen says: 'Corpus assumpsit nostro copori simile, eo solo differens, quod natum ex virgine et Spiritu S. est' — 'He assumed a body like our body, differing in this only that it was born from the virgin and the Holy Spirit' (De Princip., Lib. I., Præf.). So Augustine speaks of 'Jesus Christ, who, having assumed a human body,' etc.: 'Jesus Christus, qui, humano corpore assumpto' (Serm. 210). They not only maintain that Christ had a human body and flesh, they maintain that He assumed a human soul. As the Nicene Creed expresses it, we are to believe in Him κατελθόντα, καὶ σαρκωθέντα καὶ ἐνανθρωπήσαντα—'who came down, and was made flesh, and became

Man.' Hippolytus says: Θεὸς Λόγος ἀπ' οὐρανῶν κατήλθεν εἰς τὴν ἁγίαν παρθένον Μαρίαν, ἵνα σαρκωθεὶς ἐξ αὐτῆς, λαβὼν δὲ καὶ ψυχὴν τὴν ἀνθρωπίνην, λογικὴν δὲ λέγω, γεγονώς πάντα ὅσα ἐστὶν ἄνθρωπος, ἐκτὸς ἁμαρτίας (Id., c. xvii.)—'God the Word came down from heaven into the holy virgin Mary, that, having been made flesh from her, and having taken a human soul, I mean the rational, and having become all that man is, excepting sin,' etc. They teach the sinlessness of this process of Incarnation. Gregory Nazienzen says: Πίστευσεν τὸν υἱὸν τοῦ Θεοῦ, τὸν προαιώνιον λόγον, τὸν γεννηθέντα ἐκ τοῦ πατρὸς ἀχρόνως καὶ ἀσωμάτως, τοῦτον ἐπ' ἐσχάτων τῶν ἡμερῶν γεγενῆσθαι διὰ σέ καὶ υἱὸν ἀνθρώπου ἐκ τῆς παρθένου προελθόντα Μαρίας, ἀρρήτως καὶ ἀρυστάρως, οὐδὲν γὰρ ῥυπαρὸν οὐ Θεὸς καὶ δι' οὐ σωτηρίαν (De Orat.)—'Believe in the Son of God, the Logos who was before the Æons, Him who was born timelessly and incorporeally from the Father, Him who in these last days has been born for thee, and a Son of Man, coming forth from the Virgin Mary inexpressibly and without defilement, for there can be nothing defiling where God is, and through whom is salvation.' Such teaching may have great antiquity and great authority on its side; but its Scriptural nature is not clear, and its difficulties are great. These difficulties may have led Lucian and his followers to deny that Jesus had a human soul: Δοῦκιανὸς γάρ, καὶ πάντες Δοῦκιανίστοι ἀρνοῦνται τὸν υἱὸν τοῦ Θεοῦ ψυχὴν εἰληφέναι (Epiph. Ancor., N. XXXIII.). They said He had flesh only. If we accept the view that Christ had a human body and soul—that, as Reynolds states ('Mystery of Universe,' pp. 288, 291), Christ was 'God and Man, Man and God,' 'two natures, the Divine and human, becoming one Person'—we naturally ask, Had He the animal tendencies to evil which we all feel? Had He the tendency to sin so manifest in us all? Granting that He had not this latter tendency, it is still an insoluble mystery how He escaped having it when He was born of a woman. We may still ask, Had He not animal instincts and passions? If He had not, how could He be tempted in all points like as we are? Nay, are not these animal instincts, and even the tendency to transgress, the counterpart of that which is man's dignity and glory? They are inseparable from our manhood. Where there is no foeman worthy of our steel, there can be no glorious victory. If there were no tendency in Christ to animalism and to sin, how can He be said to have been made like unto His brethren, and to have suffered being tempted?

(e) However great may be the difficulties of the literalistic theory of the Incarnation, as it relates to the Soulical Side of Christ's nature, they are very much greater when we come to consider the relation of that theory to the Spiritual Side of Christ's nature. Early writers appear, at one time, to regard Christ as being as much human as if He had not been at all Divine; and then, at another time, they appear to regard Him as being as much Divine as if He had not been at all human. Most commonly, however, they suppose Him to possess these opposing qualities at one and the same time: 'Recte atque veraciter statuentes, sicut duas unius Domini nostri Jesu Christi naturas, id est, Deitatem et humanitatem, cujus duas natiuitates esse cognoscimus, de Patre videlicet ex æterno, de matre de qua humanitas ei accessit, ex tempore' (Ex

Lib. Diurn. Roman Pont.)—‘Rightly and truly determining, we recognise that there are, as it were, two natures of our Lord Jesus Christ, a Deity and humanity, of whom there are two nativities, one, indeed, an eternal one from the Father, and one, in time, from His mother, from whom humanity has come to Him.’ This theory is akin to that set forth by Charles Wesley in the words :

‘Our God contracted to a span,
Incomprehensibly made Man.’

Julius Firm. Maternus, says : ‘Deus, id est, Filius Dei, Homo passus est fieri’ (Er. Prof., p. 33)—‘God, that is, the Son of God, submitted to become Man.’ So Hippolytus speaks of Him as ‘God becoming Man :’ *Θεὸν ἀνθρώπου γενόμενον* (Cont. Nœt., c. viii.). The Germans often designate Christ : ‘Gott-mensch,’ or ‘God-Man.’ Canon Farrar speaks of ‘the Divinity and Humanity indissolubly yet distinctly united in the person of Christ’ (‘Early Days of Christianity,’ p. 508). It is as when Mr. Reynolds speaks of Christ as ‘being, by Incarnation, the perfect Man and the manifested God, the greatest Revelation and Inspiration, the Word of God’ (‘Mystery of Universe,’ p. 197). It is an enigma that has puzzled the Church through all its history, to know how the Human and the Divine Natures were blended in Christ. In A.D. 448, Eutyches, of Constantinople, maintained that in Christ there was but one Nature, that of the Incarnate Word. The Council summoned at Ephesus in A.D. 449 by Theodosius, sanctioned this Eutychian doctrine. But Leo the Great obtained the holding of the Council of Chalcedon in A.D. 451, and this Council condemned the Eutychian doctrine, and maintained that ‘in Christ two distinct Natures were united in one Person, and that without any change, mixture, or confusion.’ The Syrians, however, under the influence of Philoxenus and Peter Fullo, modified both the Eutychian doctrine, and the doctrine of the Council of Chalcedon, and maintained ‘that in the Son of God there was one Nature, which, notwithstanding its unity, was double and compounded.’ Discussions on these various theories led to cruel and desolating wars. Thomas Aquinas says that Christ had all that man has except sin, and he argues that the fact that Christ is said to have been found in fashion as a man, destroys the Eutychian error of Christ’s mingled nature being neither entirely human nor entirely Divine. ‘Quæ nec Deus pure est, nec purus homo’ (Expos. Sym. Apos., c. xiv.). The ordinary teaching on this subject may not appear so difficult when we merely have respect to Christ feeling weariness, weeping, sleeping, and having other Soulical Attributes. Even in that aspect, the teaching is unsatisfactory. It leaves us wondering how it comes to pass that He who has all power should experience these emotions of imperfect humanity. But what shall we say of the knowledge of Christ? The Catholic work, Lib. Diurn. Rom. Pont., speaks of Him as : ‘Carne animam habente rationalem atque intellectualem . . . totus factus est Homo’—‘Flesh having a rational and intellectual Soul . . . Altogether He was made Man.’ Mr. Grosart makes the strange statement : ‘I believe that the Incarnation constituted the eternal Son of God as really a Man as I myself am a man’ (‘Biblical Treasury,’ p. 31). Canon Farrar says : ‘His development was a strictly human development. He did not

come into the world endowed with infinite knowledge, but, as St. Luke tells us, He gradually advanced in wisdom' ('Life of Christ,' Vol. I., p. 56). Keble, who speaks of the Virgin Mary as the 'Mother undefiled' (The Purification), and as worthy of all but adoring love (Annunciation), writes in 'The Catechism':

'Was not our Lord a little Child,
Taught by degrees to pray,
By father dear and mother mild
Instructed day by day?
And loved He not of heaven to talk
With children in His sight,
To meet them in His daily walk,
And to His arms invite?'

On this theory, Joseph and Mary were both wiser than the Child Jesus. How can these statements be reconciled with the Christian doctrine as stated for example by Hengstenberg, that the Saviour, even in His condition of Humiliation (*Stande der Erniedrigung*), was, as respects His Divine Nature (*Nach seiner göttlichen Natur*), in the closest union with God? ('*Offenbar.*,' p. 301). Does the reader maintain that Christ had a mind that was only human? Some may say that He grew in wisdom (Luke ii. 52), and that one thing is said not to be known to Him (Mark xiii. 32). Nevertheless, He knew what was in man (John ii. 25), and Peter said that He knew all things (John xxi. 17). He could tell how often Peter would deny Him before sunrise (Matt. xxvi. 34). In respect to His Soulical Nature, men say that He kept His Divine power in abeyance, and acted as a Man. He hungered because He would not make stones into bread. Augustine is teaching that the Divine Nature was present with His human nature when He speaks of Christ as 'concealing the majesty of His Divinity, and appearing in the weakness of the Flesh.' '*Latente majestate Divinitatis, et carnis infirmitate apparente*' (Ep., 155). If the majesty of His Divinity was hid in Him, how could He, at the same time, be in the weakness of humanity? Some writers bring the same dual and opposing aspects of Christ's Nature into their conceptions of Him as He now appears in the heavenly state. Writing on Rev. i. 13, 'One like unto a Son of Man,' Hengstenberg says: '*Denn wenn er einem Menschensohne nur ähnlich ist, so muss bei ihm eine andere Seite des Wesens vorhanden sein, welche weit über das Menschliche hinausgeht. . . . Stosst euch nicht an meiner menschlichen Niedrigkeit, sondern gedenket daran, dass der Gottesheit bei Daniel das Aussehen eines Menschensohnes hat*'—'For if He is only like unto a Son of Man, there must be present in Him another Side of His being which far surpasses the human. . . . Stumble not at My human Lowliness, but remember that in Daniel (vii. 13), the Divinity has the appearance of a Son of Man' ('*Offenbar.*,' p. 129). Such allusions to another Side of Christ's being are an unconscious plagiarism from the Gnostics, misapplied to serve as a way of escape from the difficulties of the literal theory. The theory that Christ, when on earth, sometimes ceased from the Divine part of His nature, and acted only in the human part, removes some difficulties; but it is hard to be understood, it is not proved by Scriptural evidence, and

it tends to show that Christ was not like us. An English proverb says: 'It is good walking with a horse in one's hand.' The above theory assumes that when Christ walked on the human level, He always had Divine power in reserve and at command. But what should we say to the theory that He both rode and walked at one and the same time? This is virtually done by many writers in regard to the knowledge of Christ. Do men say that He was both God and Man in respect to His Mind? That is virtually to say that He knew all, and yet that He only knew in part. If He had a human Mind like ours, it must have been limited in its knowledge. This is to say that Christ was in a measure ignorant. And, if ignorant, might He not err? But we have no evidence of such error. All the wisdom of these later centuries is not to be compared with the wisdom of Christ. Moreover, such teaching as we have in John xvii. 1-5 assumes that Christ had a knowledge and a familiarity with unseen things to which no finite mind can lay claim. But if all treasures of wisdom and knowledge are hidden in Christ (Col. ii. 3), He cannot have had a human mind and limited knowledge as we have. But if not, how could He be tempted in all points like us? The reader will admit that, when a temptation is presented to the mind, he who cannot foresee all the evil consequences which will arise from yielding to that temptation, is not in the same place in regard to that temptation with a Being who can see right through Sin, and know all its hidden vileness, and foresee all its dire results to the most remote extremity. How could Christ, who knew sin so well, be as much tempted by it as we who are in a measure ignorant of its true nature, and beguiled by its subtilty? These difficulties are avoided in many of the ancient Christian formularies, either by using Scriptural expressions, or by the ready sentence against the gainsayer: 'Let him be anathema.' The first rough draught of the ancient Creeds may be said to be a passage in Irenæus, Lib. I., c. x., § 1. Most of the great Christian authorities, however, affirm alike the Divinity and the humanity of Jesus as the Incarnate One. Sometimes they blend the human and the Divine in a strange way. Thus Clein. Alex. says that the reason why Christ did not marry was because He had the Church for His Bride. Also because He was not a common Man (*οὐδὲ ἀνθρώπος ἦν κοινός*), and did not need a helpmeet according to the flesh. So He had no need of children, as He was the everlasting, and only begotten, Son of God (Strom., Lib. III., p. 446). Clement's argument respecting dignity has a very human aspect. It suggests such scruples as that felt by Duke Bernard, of Weimar, who would not marry Richelieu's niece for fear he should dishonour his Saxon blood (Schil. Dreis. Krieg, P. II., p. 248). For reasons above stated, specially pertaining to the Mind of Christ, the writer holds that the statements just quoted are based on a mistaken literalism, being also unsupported by Scripture, and involving contradictions. Irenæus speaks of Christ as, 'Verbum potens et Homo verus'—'The mighty Word and veritable Man' (Lib. V., c. i.). John of Antioch's Epistle to Cyril says that He was *ἰσούσιον τῷ πατρὶ κατὰ τὴν θεότητα*—'Of the same nature with the Father according to His Godhead,' and *ἰσούσιον ἡμῖν κατὰ τὴν ἀνθρωπότητα*—'Of the same nature with us according to His humanity.' *δύο γὰρ φύσεων ἕνωσις γέγονε*—'For

there became a union of the two Natures.' In the same Epistle he speaks of Christ as 'perfect God and perfect Man,' and says that some referred His Divine qualities to His Godhead, and His lowly qualities to His humanity. Athanasius, in his Exposition, after speaking of Him as 'true God,' says that He assumed our humanity, *ἡμέτερον ἀνθρώπων ἀνείληφεν*. Origen says: 'Et Homo factus, mansit quod erat, Deus'—'And being made Man, He remained what He was, God' (De Princip., Lib. I., Præf.). Tertullian says of Christ: 'Hunc missum a Patre in virginem, et ex ea natum, hominem et Deum, Filium hominis et Filium Dei'—'That He was sent from the Father into a Virgin, and born from her, Man and God, Son of Man and Son of God' (Adv. Prax., c. ii.). In the Apostolical Constitutions we read: *Τὸν Χριστὸν οὐ ψιλὸν ἀνθρώπον ὁμολογοῦμεν, ἀλλὰ Θεὸν λόγον καὶ ἀνθρώπον*—'We confess that Christ was not a mere man, but God the Logos, and Man.' Hippolytus says: *Οὗτος, προσελθὼν εἰς κόσμον Θεοῦ, ἐν σώματι ἐφανερώθη, ἄνθρωπος τέλειος προσελθὼν*—'He, God coming forth into the world, was manifested in a body, coming forth a perfect Man' (Cont. Hær. Noët., c. xvii.). While a believer in Christ's literal humanity Clem. Alex. deemed it compatible with that view to write thus: *ὁ Σωτὴρ δὲ ἡμῶν ὑπερβάλλει πᾶσαν ἀνθρωπίνην φύσιν*—'But our Saviour surpasses all human nature' (Strom., Lib. II., p. 367).

The writer is well aware that his motives and views in thus writing may be misjudged. Some may think that he is questioning the truth of Scripture. Others may think that he is calling in question the Saviour's Divinity, and showing sympathy with Unitarianism. The writer, in all this dealing with difficulties, has tried to commit himself to his Saviour. He is only writing against the commonly held and literal view of the Incarnation. He believes that every page of the New Testament is a pure page, and that it is unmixed because inspired truth. So far from having any sympathy with those who regard Christ as a mere man, he holds that the Saviour never became a Man at all in the sense in which we understand the word 'man.' He holds that the Gospels are moral history, and that the truths which they teach have their embodiment in a moral sphere.

It may be contended that to deny Christ's literal manifestation in a literal earthy body is equivalent to denying His existence altogether. But we have no doubt that Christ is ever walking in the midst of His Churches, though not in corporeal form. Though not having seen Him, we love Him; and, though we see Him not, we believe in Him, and rejoice in Him. Moreover, Christian men believe that He existed during the age of Prophets without assuming a literal earthy body. He not only existed, His Spirit was in the Prophets, revealing truth. So He was in the Apostles revealing truth. He says: 'Abide in Me, and I in you' (John xv. 4). 'If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you' (verse 7). What purport to be the words of Christ are no less His words, even if He only spake through Apostles. Hengstenberg mentions it as a gift peculiar to Apostles that they could make known to Christians: 'Was der Herr ihnen noch zu sagen hatte' (Offenb., p. 56)—'What the Lord had yet to say to them,' but which they were not capable of receiving

while He was on earth (John xvi. 12). In principle, this grants all for which the writer is here contending. It is not the mere fact of Christ being incorporeal that makes it hard to believe in Him. The faith which accepts Christ irrespective of all that is corporeal is the truest faith. Thomas would believe when He touched. Jesus said: 'Blessed are they that have not seen, and yet have believed' (John xx. 29). It is the apparent literalness of the histories in the Gospels which makes it hard to believe that Christ was not in a literal body. But faith in Christ, and a crucifixion with Him, and a burial with Him, and a resurrection with Him, are all independent of His having had a literal earthy body. The Apostles represent these as moral processes, and we may very one experience them even now. Job said: 'I know that my Redeemer liveth.' We who live long after the coming of Christ have the same knowledge. But of any literal earthy body of Christ we have no more knowledge than Job had. The sphere in which Christ has ever worked has been within man, and not before man's eyes. The mighty works wrought by Christ represent what is done in man. They are changes allegorically described, as much as the narrative of Adam and Eve. Thus regarded, they are full of hopefulness. If Christ descends into hell, it is in the class of men who go there. If He rises therefrom, it is the uprising of those who have been captive in hell. If His Spirit preaches to spirits in prison, it is within those spirits that Christ works, and utters His proclamation, and not as one distinct being goes to preach to another distinct being. Christ is crucified in us, for we are 'always bearing about in the body the dying of Jesus' (2 Cor. iv. 10). 'The sufferings of Christ abound unto us' (i. 5). Jeremy Taylor was recognising this subjective aspect of Christ's work when he wrote of Him: 'He died not by a single or a sudden death; but He was the "Lamb slain from the beginning of the world:" for He was massacred in Abel, saith St. Paulinus, He was tossed upon the waves of the sea in the person of Noah; it was He that went out of His country, when Abraham was called from Charran, and wandered from His native soil; He was offered up in Isaac, persecuted in Jacob, betrayed in Joseph, blinded in Samson, affronted in Moses, sawed in Esay, cast into the dungeon with Jeremy; for all these were types of Christ's suffering. And then His passion continued even after His resurrection. For it is He that suffers in all His members; it is He that "endures the contradiction of all sinners;" it is He that is "the Lord of life," and is "crucified again, and put to open shame" in all the sufferings of His servants, and sins of rebels, and defiance of apostates and renegadoes, and violence of tyrants, and injustice of usurpers, and the persecutions of His Church. It is He that is stoned in St. Stephen, flayed in the person of St. Bartholomew, He was roasted upon St. Laurence his gridiron, exposed to lions in St. Ignatius, burned in St. Polycarp, frozen in the lake where stood forty martyrs of Cappadocia. "Unigenitus enim Dei ad peragendum mortis sue sacramentum consummavit omne genus humanarum passionum," said St. Hilary—"The sacrament of Christ's death is not to be accomplished but by suffering all the sorrows of humanity."' The truculent Dr. South might satirize Taylor's style, and his allusions to 'the down on angels' wings,

or the beautiful locks of cherubims,' but he could have no power against such theology as Taylor embodies in the above paragraph. Taylor is dealing with Theology as Titania with Bottom :

‘And I will purge thy mortal grossness so,
That thou shalt like an airy spirit go.’

Yet the Truth is not left as a mere airy nothing, even when thus turned from the outward to the inward. Whoever may object to this subjective theory, those who believe in the Berkeleian philosophy that the idea of an independent outside world is a delusion will not deny that it finds some countenance from their philosophy. At the same time, the writer is not writing as a Berkeleian. This wider conception of the Incarnation would regard Christ as being not merely in one, but in all. Therein it is the better prefigured or reflected by other theories of an Incarnation that lie outside the realm of Christian Truth. From the incarnate Krishnu of India, to the incarnate gods supposed by some Polynesians to inhabit animals that hence become sacred, it is rather in many objects, or in a class of objects, than in one person or nature that the incarnation is supposed to be effected. So it is common for Christian writers to transfer the Cross and the Crucifixion to a sphere that is moral, and without local limitation. Thomas à Kempis says: ‘The cross, therefore, is always ready, and everywhere waits for thee. Thou canst not escape it, whithersoever thou runnest. Christ has gone before, bearing His cross, and died for thee on the cross, that thou mayest also bear thy cross, and desire to die on the cross with Him.’ Sylvester Horne, M.A., in a Sermon on ‘The Christ that is to be,’ quotes Lammennais’s words: ‘All Christ asked of mankind wherewith to save them was a cross whereon to die;’ and he adds: ‘All that you and I need in our efforts to enter into Christ’s labours is grace to go and die with Him.’ The wide aspects of the Crucifixion are reflected in the way in which the Sign of the Cross is supposed to be universally operative for good. This sign on the shield of the Red Cross Knight protected him from the Saracen :

‘Curse on that Crosse (quoth then the Sarazin),
That keeps thy body from the bitter fitt;
Dead long ygoe I wote thou haddest bin,
Had not that charme from thee forewarned itt.’

(‘Faerie Queene,’ Bk. I., cant. ii.)

Before passing to the more positive side of this subject, a few remarks may be made respecting the grade-words. The writer, equally with the reader, is but a student of God’s Word. In coming to the New Testament, he feels that he is coming to new conditions, and will have to proceed by somewhat tentative processes. Hence he prefers not to speak with confidence, but to wait until he has more fully considered the subjects in hand. Certain features of the subject may, however, be noted:

(a) The writer thinks that he sees evidence that some of the grade-words used in the Old Testament have the same or kindred meaning in the New Testament. If some of these words are the same, a presumption exists that others will have the same meaning.

(b) In coming to the New Testament, however, we pass from the

Hebrew to the Greek language. A word in Hebrew may have a word in Greek to represent it, and yet the latter word may have a wider significance and more meanings than the Hebrew word. In such case it seems natural to infer that the Greek will be a grade-word only in that meaning in which it corresponds to the Hebrew word. For example, the Hebrew בְּ means 'with,' but it never means 'after.' But the Greek $\mu\epsilon\tau\acute{\alpha}$ sometimes means 'with,' and sometimes 'after,' 'by,' etc. In these later meanings it is virtually a new word, and cannot be considered a grade-word equivalent to the Hebrew 'with,' or בְּ . When we compare Ps. xvi. 11 with Acts ii. 28, we see that $\mu\epsilon\tau\acute{\alpha}$ is used in the place of בְּ ; but it is in the sense of 'by,' and not 'with.'

(c) The grade-words do not appear to be used in exact accord with grammatical custom. Thus the word בְּ is supposed to be the common equivalent of $\sigma\upsilon\nu$. It is clear, however, that in Matt. i. 23 it is regarded as the equivalent of $\mu\epsilon\tau\acute{\alpha}$. We shall find further reason for following this Scriptural precedent, and for regarding $\mu\epsilon\tau\acute{\alpha}$ as a symbol of the Servants' Grade. A further grammatical peculiarity is that while the Hebrew זֶה , 'this,' has been seen, from many passages, to be a symbol of the Grade of Servants, we have not seen that its grammatical plural זֶּסֶם , 'these,' was a symbol of the same grade. By comparing such passages as Is. vi. 9; Matt. xiii. 15, also Is. xxix. 13; Matt. xv. 8, we see that the Hebrew זֶה is regarded as equivalent to the Greek $\alpha\upsilon\tau\omicron\varsigma$, $\alpha\upsilon\tau\eta$, $\tau\omicron\upsilon\tau\omicron$. We should therefore infer that this pronoun, in the singular number, and through all its cases, is used as a grade-word of the Servants' Grade. But we have not evidence to show that in its plural form it is a grade-word. By comparing Amos ix. 11 with Acts xv. 16, we see that the Hebrew כֵּן , 'that,' 'in that day,' is rendered in Greek $\mu\epsilon\tau\acute{\alpha}$ $\tau\alpha\upsilon\tau\alpha$, 'after these things,' which seems a disuse of a gradal form.

(d) This leads to the further fact, that the Septuagint is an important element in this question. The Apostles quote from the Septuagint. It is, however, noticeable that the passages they quote do not involve much use of grade words. The writer has not noticed a passage tending to invalidate the principle of grade words, or inconsistent with the view that such use of grade words is recognised in the New Testament. Even if a grade word be disused in the New Testament, we have still the Hebrew to guide us.

(e) Writing after review, the writer would urge the reader to accept the following teaching, for which much evidence will be given.

The verb $\epsilon\iota\mu\iota$, 'to be,' in all its parts, betokens the Sinaitic Process.

The verb $\gamma\acute{\iota}\gamma\omicron\mu\alpha\iota$, 'to become,' in all its parts, betokens the Seed Process, as does also the verb $\kappa\alpha\lambda\acute{\epsilon}\omega$, 'to call,' $\mu\epsilon\tau\acute{\alpha}$ as 'with,' equals בְּ , and shows the Servants' Grade. $\sigma\upsilon\nu$ equals בְּ , 'with,' and shows the Young Men's Grade. $\alpha\upsilon\tau\omicron\varsigma$, 'he himself,' equals זֶה , 'he,' and shows the Young Men's Grade. This is one of the most important words in the Gospels. $\epsilon\rho\chi\omicron\mu\alpha\iota$ equals 'come,' and shows the Servants' Grade. Other grade words will be noticed as we advance.

Thus in Matt. i., verses 1-20 are on the Servants' Grade. Verse 18 has 'find.'

Verse 21 alludes to the Young Men's Grade. It has $\alpha\upsilon\tau\omicron\varsigma$, 'He,' and 'people.'

Verses 22-25 are on the Servants' Grade. We have τοῦτο, 'this' (verse 22); μετὰ, 'with' (verse 23); 'do' (verse 24).

Reasons will be given for the view that the word 'Mary' has a certain relation to the Heathen. But while Mary is named, and while verse 20 alludes to the Young Men's Grade, the whole action of the chapter appears to be on the Servants' Grade. We shall find that such words as 'see,' 'hear,' 'serve,' 'do,' 'find,' 'men,' 'people,' etc., have the same gradal meaning in Greek which they have in Hebrew.

We may now turn to the positive side of this important subject.

1. As we have already seen, it was an ancient opinion that the Soulical Nature was the woman, and that the Intellectual or Spiritual Nature was the man. Philo says: 'Ἐπειδὴ γὰρ φαμεν εἶναι γυναῖκα τροπικῶς αἰσθῆσιν—'For since we say that Woman, figuratively, is the Sense-Nature' (Lib. de Cher., c. xii.). Elsewhere he says: 'Ἐν ἡμῖν γὰρ ἀνδρὸς μὲν ἔχει λόγον ὁ νοῦς, γυναικὸς δὲ αἰσθησις—'For in us the Mind has the count of a man, and the Sense-Nature of a woman' (De Mund. Op.). This distinction is Scriptural, for Adam and Eve are to each other as the Spiritual and Soulical Sides of one Adamic Man.

2. There is an ancient and peculiar use of the word γένεσις, 'genesis,' according to which it has respect to what comes by the Soulical Side, the Woman, as distinct from the Man. Since Scriptural evidence has been shown for the view that the Sense-Nature comes by Woman, we may regard this use of the word 'genesis' as one and the same, whether it is applied to what comes by the Sense-Nature, or to what comes by the literal woman. This peculiar use of the word γένεσις may be illustrated by the following passages: 'Ἀλλ' ὅγε μέγας Μωϋσῆς ἀλλοτριώτατον τοῦ ὁρατοῦ νομίσας εἶναι τὸ ἀγέννητον,—πᾶν γὰρ τὸ αἰσθητὸν ἐν γενέσει καὶ μεταβολαῖς οὐδέποτε κατὰ τὰ αὐτὰ ὄν—τῷ μὲν ἀοράτῳ καὶ νοητῷ προσένεμεν ὡς ἀδελφὸν καὶ συγγενὲς αἰδιότητα, τῷ δὲ αἰσθητῷ γένεσιν τὸ οἰκεῖον ὄνομα ἐπεφήμισεν—'But this great Moses, having considered that what is unbegotten is widely different from what is visible,—for all that is perceptible is in genesis and in changes, never being (long) the same,—assigned to the invisible, and to that which is perceived by the Mind, eternal duration, as a brother and relative, but to that which is perceived by the Sense-Nature he ominously applied the peculiar name 'genesis' (Lib. de Mund. Op., c. ii.). The writer is aware that Philo sometimes uses the word in a wider sense, as in the passage: Νοῦ καὶ αἰσθήσεως γένεσιν εἰπὼν πάλαι—'Having spoken formerly of the genesis of the Mind and of the Sense-Nature' (Leg. Al., Lib. I., c. i.), but that does not alter the fact that in some cases he associates the word 'genesis' with the realm of the Sense-Nature. In general, he applies the word to what is begotten and visible, as in contrast with what is unbegotten and invisible (Lib. de Mund. Op., cc. xvi., xvii., xix.), and this is to bring it into close connection with the realm of Sense. The Valentinians, judging from a passage in Clem. Alex. (Strom., Lib. IV., p. 510), appear to have recognised the Soulical aspect of the word 'genesis.' We read: 'And, in general, as touching the things spoken of him who is the Demiurgus, according to the image, they say that these things are predicted concerning the generation of man in the portion of the Sense-Nature image (εἰκόνας αἰσθητῆς) in genesis.' The word 'genesis,' in this sense, appears

to apply to what the Germans call 'Wesen,' or 'Being,' as in contrast with 'Thought.'

'Die Gute des Herren
Ist das Leben der Dinge. Sie macht die Wesen frohlocken.'
(Wieland.)

'The goodness of the Lord is the Life of things : It makes Being to rejoice.'

Plutarch appears to use the word in a close application to what is Soulical and Womanly. Speaking of the Egyptians, he says: *τοῖς δὲ μαχίμοις κάνθαρος ἦν γλυφὴ σφραγίδος· οὐ γὰρ ἐστὶ κάνθαρος θῆλυς, ἀλλὰ πάντες ἄρσενες. τικτοῦσι δὲ τὸν γόνον, ὡς σφαιροποιοῦσιν, οὐ τροφῆς μᾶλλον ὕλην, ἢ γενέσεως χώραν, παρασκευάζοντες* (De Is. et Os., c. x.)—'With the soldiers, the inscription of the seal was a beetle. For there is no female beetle, but all are male. They produce offspring as those who make round balls, not at all having prepared matter of nourishment, or place of genesis.' The meaning of this passage will be seen from what is said in c. lviii.: *τὸν τε νοῦν ἐνιοὶ τόπον εἰδῶν ἀπεφῆνατο, καὶ τῶν νοητῶν οἶον ἐκμαγεῖν. ἐνιοὶ δὲ καὶ τὸ σπέρμα τῆς γυναικός, οὐ δύναμιν, οὐδ' ἀρχήν, ὕλην δὲ καὶ τροφὴν γενέσεως εἶναι δοξάζουσιν*—'Some have declared the Mind to be the place of forms, and as an impression of things intellectually perceived, and some think that the seed of the woman is not power nor rule, but the Matter and Nourishment of Genesis.' Clem. Alex. is speaking after the same analogy when he says that the Divine knowledge, springing up in the soul, makes manifest all things that are in genesis (Strom., Lib. III., p. 444). He quotes from the Gospel of the Egyptians a saying attributed to Christ: 'I am come to destroy the works of the Woman, Lust being the Woman and the works, Genesis and Decay' (*ἡλίας μὲν τῆς ἐπιθυμίας· ἔργα δὲ γίνεσιν καὶ φθοράν* (Id., p. 452. See also p. 453). The way in which the Valentinians associate the word with the word 'form' (*τῆς δὲ γενέσεως αὐτοῦ καὶ μορφώσεως*, Iren., Lib. I., c. i., §§ 4, 18), and with fleshly increase, supports the same view. The writer is not maintaining that the word 'genesis' is not applied to the law of increase as affecting the whole man, Mind and Soul alike. What comes from the woman alone is said by the Valentinians to be of imperfect genesis: *διὰ τὸ ἀτελὲς τῆς γενέσεως* (Iren., Lib. I., c. i., § 3). What is here maintained is, that the word is sometimes associated in a special and pre-eminent degree with what is Soulical or Womanly, pertaining only to the realm of Sense Perception, and not to the Mental Side. In fact the early sections in c. i., Lib. I., of 'Irenæus,' afford a most striking illustration of this law. Sophia suffers a passion apart from fellowship with her partner Theletus: *ἄνευ τῆς ἐπιπλοκῆς τοῦ ζυγοῦ τοῦ Θελητοῦ* (§ 2). In this case she produces such fruit as a feminine nature bears: *οἶαν φύσιν εἶχε θήλειαν τεκεῖν* (§ 3). This Sophia is formed by Christ 'according to substance only, but not according to knowledge' (§ 7). But although this Æon below the Pleroma is only capable, as yet, of having feminine products, pertaining to the Sense-Nature or Passion, the term 'genesis' is several times applied to those products. Thus, from her Conversion, every soul is said to have genesis, from her tears every moist substance (*οὐσίαν*) is born (*γεγονέναι*, § 7), and substance generally is regarded as having genesis from some element pertaining to her (§ 8). All that is said in these sections is important as showing how

such terms as 'genesis' are applied to what is manifestly apart from the Mental Side, and pertaining to the Soulical Side only.

3. This special or peculiar association of the word 'genesis' with the realm of Sense-Perception is important as tending to explain the following facts. Matthew and Luke each give an account of the birth of Christ. Matthew describes that birth as a genesis (i. 18), and he writes the Book of the Saviour's Genesis (verse 1). On the other hand, Luke, who deals more fully with the subject, never uses the word 'genesis' at all in relation to the birth. The writer believes that this, as well as other evidence, goes to prove that Matthew is giving us an account of Christ's birth simply as relates to the Soulical Side, while Luke is giving us an account of that birth in relation to the Spiritual or Intellectual Side. In support of this view, the following facts may be noted.

(a) From Gen. xxvii., which relates to Jacob taking Esau's blessing, and also from the life of Gideon, we have seen how the Bible sometimes personifies a part of man's nature, as the Flesh, or the Soul, or the Mind. In harmony with this law, good and bad Elements, in the same nature, are personified, as children of God, and children of the devil, wheat and tares, sheep and goats, wise virgins and foolish virgins. Samson's connection with Gaza, or 'The Goat Town,' and its harlot, and the fact that a goat is a common symbol of impurity, tend to show that the goats who go into everlasting punishment (Matt. xxv. 46) are not men, but evil natures personified. Spenser writes :

'And next to him (Gluttony) rode lustfull Lechery
Upon a bearded Gote.'

('Faerie Queene,' Bk. I., cant. iv.)

Hence, if the Bible personifies Christ, first on the Soulical Side only, and then on the Spiritual Side only, it is but acting according to its usual method.

(b) Although this theory virtually makes the Gospels represent Christ as twofold—a Christ according to the Soulical Nature, and a Christ according to the Mind or Spiritual Nature—it is a very noticeable fact that all the leading Gnostics maintained that Christ was thus twofold. They believed in what they called a higher Christ and a lower Christ. Moreover, just as Matthew, who describes the genesis or Soulical origin of Christ, precedes Luke, who describes the birth of Christ in relation to the Mind, so the Valentinians speak of a coming of Christ into the world, which is not connected with intellectual knowledge, before they speak of the coming of the other Christ to impart intelligence. The reader must not be staggered by mention of two Christs. They simply represent two parts of one whole, as Adam and Eve are two parts of one whole. This widespread Gnostic opinion of the two Christs is one of the prominent features of Gnosticism. It is hard to see how it can be regarded as an evolution either from the Greek philosophy, or the Oriental philosophy. Is it not, then, very likely that it was a part of that secret teaching relating to the spiritual meaning of Scripture to which, as we have seen, some of the Gnostics refer? The Valentinian theory in relation to the coming of the two Christs to those in the world below the Pleroma may be seen from the following passages. Speaking of Achamoth, or the Æon below the Pleroma, in a dark and fleshly

realm, the Valentinians say: οἰκτεῖραντά τε αὐτὴν τὸν Χριστὸν, καὶ διὰ τοῦ Σταυροῦ ἐπεκταθῆντα, τῇ ἰδίᾳ δυνάμει μορφῶσαι μόρφωσιν τὴν κατ' οὐσίαν μόνον, ἀλλ' οὐ τὴν κατὰ γνῶσιν—'And that Christ, pitying her, and being extended beyond Stauros (i.e., the Horus, or boundary of the Pleroma), formed her by His own power of a form that is according to substance only, and not that which is according to knowledge' (Iren., Lib. I., c. i., § 4). This Christ gives Achamoth form and sense-power: μορφωθείσαν τε αὐτὴν καὶ ἔμφρονα γενηθεῖσαν—'She having received a form, and having been made sensible' (Id.). After the Christ and the Holy Spirit emitted by Monogenes according to the forethought of the Father, for the fixing and establishing of the Pleroma, and which Christ comes as above described, giving a form not according to knowledge, mention is made of another Saviour. The Pleroma having been established, we read: καὶ ὑπὲρ τῆς εὐποιίας ταύτης βουλῇ μιᾷ καὶ γνώμῃ τὸ πᾶν Πληρώμα τῶν Αἰώνων, συνευδοκοῦντος τοῦ Χριστοῦ καὶ τοῦ Πνεύματος, τοῦ δὲ Πατρὸς αὐτῶν συνεπισφραγίζομενοῦ, ἓνα ἕκαστον τῶν Αἰώνων, ὅπερ εἶχεν ἐν ἑαυτῷ κάλλιστον καὶ ἀνθηρότατον συνενεγκαταενύς καὶ εἰρανευμένους, καὶ ταῦτα ἁρμοδίως πλέξαντας, καὶ ἐμμελῶς ἐνώσαντας, προβαλέσθαι προβλήματα εἰς τιμὴν καὶ δόξαν τοῦ Βυθοῦ, τελειότατον κάλλος τε καὶ ἄστρον τοῦ Πληρώματος, τῶν καρπὸν τὸν Ἰησοῦν, ὃν καὶ Σωτῆρα προσαγορευθῆναι, καὶ Χριστὸν, καὶ Λόγον πατρυνυικῶς, καὶ πάντα, διὰ τὸ ἀπὸ πάντων εἶναι (Id., § 4)—'And on account of this benefit, with one mind and will, the whole Pleroma of the Æons, Christ and the Holy Spirit approving, and the Father of them adding the seal, every one of the Æons, what it had in itself most beautiful and most flourishing, combining and contributing, and harmoniously interweaving and carefully uniting these things, they put forth an Emission to the honour and glory of the Bythus, the most perfect Flower and Star of the Pleroma, the Perfect Fruit Jesus, whom also they call Saviour and Christ, and, patronymically, Logos, and All Things, since He is from all [the Æons].' It will be observed that this Christ is said to be to the honour and glory of the Bythus—that is, the great First Father. Thus He is in special connection with the Spiritual Side of the Æons. The writer holds that this 'second Christ,' as the Valentinians call Him (τοῦ δευτέρου Χριστοῦ, ὃν καὶ Σωτῆρα λέγουσιν—'Of the second Christ, whom also they call Saviour,' § 5), is higher than the former Christ, in that He is in relation to the Spiritual Nature. He comes later than the former Christ, or first Christ as He is called—τοῦ πρώτου Χριστοῦ (§ 5)—but when He comes, He gives intelligence. It is said of Achamoth in this later aspect: ἐπὶ ἱκεσίαν τραπήναι τοῦ καταλιπόντος αὐτὴν φωτὸς, τούτεστι τοῦ Χριστοῦ, λέγουσιν, ὅς ἀνελθὼν μὲν εἰς τὸ πλῆρωμα, αὐτὸς μὲν εἰκὸς ὅτι ὤκησεν ἐκ δευτέρου κατελθεῖν, τὸν Παράκλητον δὲ ἐξέπεμψεν αὐτὴν τούτεστι τὸν Σωτῆρα, ἐνδόντος αὐτῷ πᾶσαν τὴν δύναμιν τοῦ Πατρὸς, καὶ πᾶν ὑπ' ἑξουσίαν παραδόντος, καὶ τῶν αἰώνων δέομενος, ὅπως ἐν αὐτῷ τὰ πάντα κτισθῇ τὰ ὁρατὰ καὶ τὰ ἀόρατα. . . . μετέπειτα δὲ ἰδοῦσαν αὐτὸν σὺν ὅλῃ τῇ καρποφορίᾳ αὐτοῦ, προσδραμεῖν αὐτῷ, δύναντι λαβοῦσαν ἐκ τῆς ἐπιφανείας αὐτοῦ. ἀγκέινον μορφῶσαι αὐτὴν μόρφωσιν τὴν κατὰ γνῶσιν, καὶ ἴασιν τῶν παθῶν ποιήσασθαι αὐτῆς (§ 8)—'They say that she turned to the supplication of the light that had forsaken her—that is, of Christ. Who having gone up into the Pleroma, was probably Himself slow to descend a second time; but He sent

forth to her the Paraclete—that is, the Saviour—giving to Him all the power of the Father, and putting everything under His authority, and asking of the Æons’ (some read *ὁμοίως*, ‘similarly to the Æons’) ‘that in Him all things might be created visible and invisible. . . . and that afterwards, when she saw Him with all His fructifying power, she ran to Him, receiving power from His epiphany. And that He formed her of a form which is according to knowledge, and made a healing of her passions.’ It was probably as a protest against this idea of two Christs that some ancient writers insisted so strongly on the Saviour’s unity. The Apostolical Constitutions say that the One God ‘is Father of One Son, not of many :’ *ἐνὸς υἱοῦ πατέρα, ὃν πλείονων*. John of Antioch says : *ἓνα Χριστὸν, ἓνα υἱόν, ἓνα Κύριον ὁμολογοῦμεν*—‘We confess one Christ, one Son, one Lord’ (Ad. Cyril).

(c) When we compare Matthew’s account of the Incarnation with what is said by Luke, we find corroborative evidence to show that Matthew is writing of Christ as respects His Soulical Side, and that Luke is writing of Him as respects His Spiritual Nature. It is not merely that Matthew uses the word ‘genesis,’ which Luke does not use. In Matthew’s account there is nothing which implies intelligence in Joseph, or Mary, or Christ ; but there is an account of actions that may be described as emotional. Such are Joseph’s fear to take Mary to wife, the bringing of gifts by the Magi, etc. Neither Joseph, nor Mary, nor Christ, speaks one word in all Matthew’s account of the Incarnation. The reader will recognise a difference in the Intellectual Aspect of the two narratives. The Mary of Matthew’s Gospel seems inferior to the Mary who, when with Elisabeth, sang the song to the Lord. The writer holds that it is because of the reason just stated. In like manner the use of the word ‘city’ by Luke (ii. 3, 4, 11), as compared with its absence from Matthew’s narrative until the closing verse, tends to show that Luke’s narrative relates to what is on the Spiritual Side, while Matthew’s relates to what is on the Soulical Side.

(d) The foregoing reasons may be deemed inferential, but there is Scriptural justification for our regarding the narrative of Christ’s coming in a twofold aspect. The Bible recognises two comings. Moreover, in respect to the latter, it uses the word *πρωτοτόκος*, which is used by Luke (ii. 7), but not by Matthew. The Authorised Version has this word ‘firstborn’ in Matt. i. 25, but it is not in the best ancient Versions ; and the Revised Version gives it no place either in Text or margin. The allusion to Christ’s two births is made thus : ‘For unto which of the angels said He at any time, Thou art my Son, This day have I begotten Thee? and again, I will be to Him a Father, And He shall be to Me a Son? And when He again bringeth in (*ὅταν δὲ πάλιν εἰσαγάγῃ*) the Firstborn into the world, He saith, And let all the angels of God worship Him’ (Heb. i. 5, 6). It is noticeable that it is in the second narrative, that of Luke’s, relating to the Firstborn, that we are told of the angelic host worshipping and singing, while the shepherds heard. Matthew makes no reference to these angels. The Valentinians appear to have associated this word *πρωτοτόκος*, or ‘Firstborn,’ with the Spiritual or Intellectual Side in a pre-eminent degree. There is a word *μονογενής*, ‘only-begotten’ (John iii. 16). This word is sometimes used of an

only-begotten son (Luke vii. 12), and sometimes of an only-begotten daughter (Luke viii. 42). Hence it is clear that it can be applied to the Masculine Side. With the Valentinians, this term 'Only-Begotten' is apparently used of Christ on His Intellectual Side, and as in the Pleroma; while the term 'Firstborn' is used of the same Intellectual Side with its knowledge, when it has come down below the Pleroma into the creation under heaven, for man's good. Thus 'Firstborn' and 'Only-begotten' often indicate the lower and higher state respectively of Christ's Intellectual Nature, which has γνώσις, or 'knowledge.' Clemens Alex., in his Epitome of the views of Theodotus (p. 790), writes: τὸ Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος, οἱ ἀπὸ Ὀυαλεντινίου οὕτως ἐκδέχονται: ἀρχὴν γὰρ τὸν μονογενῆ λέγουσιν, ὃν καὶ Θεὸν προσαγορεύσθαι, ὡς καὶ ἐν τοῖς ἑξῆς Ἀντικρυς Θεὸν αὐτὸν ὁλοῦ λέγων, Ὁ μονογενὴς Θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνός ἐξηγήσατο. τὸν δὲ Λόγον τὸν ἐν τῇ ἀρχῇ τοῦτον τὸν ἐν τῷ μονογενεῖ, ἐν τῷ νῷ καὶ τῇ ἀληθείᾳ, μνηύει τὸν Χριστὸν τὸν Λόγον καὶ τὴν Ζωήν. ὅθεν εἰκότως καὶ αὐτὸν λέγει, τὸν ἐν τῷ Θεῷ τῶ νῷ ὄντα. ὁ γέγονεν ἐν αὐτῷ τῷ Λογῷ, Ζωὴ ἦν ἡ σύζυγος. διὸ καὶ φησὶν ὁ Κύριος, Ἐγὼ εἰμι ἡ Ζωή. ἄγνωστος οὖν ὁ Πατὴρ ὢν, ἠθέλησεν γνωσθῆναι τοῖς αἰῶσι. καὶ διὰ τῆς ἐνθυμήσεως τοῦ ἑαυτοῦ, ὡς ἂν ἑαυτὸν ἐγνωκώς, πνεῦμα γνώσεως, εὐσῆς ἐν γνώσει, προσέβαλε τὸν μονογενῆ. γέγονεν οὖν καὶ ὁ ἀπὸ γνώσεως, τουτέστι τῆς πατρικῆς ἐνθυμήσεως προσελθὼν, γνώσις, τουτέστιν ὁ υἱός. ὅτι δι' υἱοῦ ὁ Πατὴρ ἐγνώσθη. τὸ δὲ τῆς ἀγάπης πνεῦμα κεκραται τῷ τῆς γνώσεως, ὡς πατὴρ υἱῷ, καὶ ἐνθυμήσις ἀληθείᾳ. ἀπ' ἀληθείας προσελθὼν, ὡς ἀπὸ ἐνθυμήσεως, ἡ γνώσις. καὶ ὁ μὲν μείνας μονογενὴς υἱός εἰς τὸν κόλπον τοῦ Πατρὸς, τὴν ἐνθύμησιν διὰ τῆς γνώσεως ἐξηγεῖται τοῖς αἰῶσιν. ὡς ἂν καὶ ὑπὸ τοῦ κόλπου αὐτοῦ προβληθεῖς. ὁ δὲ ἐνταῦθα ὀφθείς, οὐκ ἔτι μονογενὴς, ἀλλ' ὡς μονογενὴς πρὸς τοῦ Αποστόλου προσαγορεύεται. Δόξαν ὡς μονογενοῦς, ὅτι εἷς καὶ ὁ αὐτὸς ὢν ἐν μὲν τῇ κτίσει πρωτότοκος ἐστὶν Ἰησοῦς. ἐν δὲ Πληρώματι, μονογενὴς.—'That saying, "In the Beginning was the Logos, and the Logos was towards God, and God was the Logos," the Valentinians thus explain: They say that the Beginning is the Only-Begotten, whom also they are accustomed to call God, as also what immediately follows manifests Him to be God, saying: "The Only-Begotten God, who is in the bosom of the Father, He hath declared Him." But they say that the Logos who is in (*i.e.*, within) the Beginning, the [Logos] who is in (*i.e.*, within) the Only-Begotten—that is, in (*i.e.*, within) the Mind and the Truth—signifies the Christ who is the Word and the Life. Whence probably he is speaking of Him as being in God the Mind. What was in this Logos was Life—that is, the Syzigia (Fellowship). Wherefore, also, the Lord says, "I am the Life." The Father, therefore, being unknown, was minded to be made known to the Æons. Hence, through the Enthymesis (Thought) of Himself, as if having known Himself (*i.e.*, maritally), He emitted the Spirit of Gnosis (Knowledge) that was in (*i.e.*, within) Gnosis, [this Spirit being] the Only-Begotten. Thus, then, from Gnosis—that is, from the paternal Enthymesis (Thought)—there was a forth-issuing Gnosis—that is, the Son. For through the Son the Father has become known. Moreover, the Spirit of Love is mixed with the Spirit of Gnosis, as a father with a son, and thought with truth. Gnosis comes forth from Truth, even as from Enthymesis. And the Only-Begotten Son who abides in the bosom of

the Father has declared Enthymesis to the Æons through Gnosis, as though it had been sent forth by His bosom. But He who has here been made manifest is no longer the Only-Begotten, but the Apostle designates Him "As the Only-Begotten." "The glory as of the Only-Begotten." For though being one and the same Jesus, nevertheless, in the Creation He is the Firstborn, but in the Pleroma He is the Only-Begotten.'

The reader will notice how, in this very important passage, a distinction is made between Christ as the Logos, or Soulical Life, and Christ as the Only Begotten, who, by coming down from the Pleroma to this lower Creation, becomes the Firstborn. Moreover it is very noticeable that the Only Begotten, or Firstborn, is here represented as coming from God as the Nous, or Divine Intellect. It is to that Intellectual Side, as the writer thinks, that the narrative given by Luke refers. Matthew's narrative refers to what is properly the Incarnation, that is, the coming of Christ's Soulical Nature into union with our Fleshly Soulical Nature. The foregoing passage shows how clearly the Valentinians distinguished between Christ's manifestation on the Intellectual Side, and His manifestation on the Soulical Side.

The Apostle Paul also appears to refer to the two births, using the same word for 'sent' in each case, and also using the word 'spirit' in the latter case, as if it had a reference to the Spiritual Side. He says: 'But when the fulness of the time came, God sent forth (ἐξαπέστειλεν) His Son, born of a woman, born under the law, that He might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth (ἐξαπέστειλεν) the Spirit of His Son into your hearts, crying, Abba, Father' (Gal. iv. 4-6). As the latter sending forth is a sending forth within the Heart, so, the writer thinks, the first sending forth is a sending forth in the Soulical and Fleshly Nature.

(e) This doctrine of Christ's two births, one on the Fleshly and Soulical Side, and one in respect to His Spiritual Nature, tends to remove certain difficulties and apparent contradictions. In examining the narratives of creation given in Genesis we saw reason for thinking that man, so far as He is in God's likeness, has a Soulical Nature received from Christ, but so far as he is in God's image, he has a Spiritual Nature, received from the Father of spirits. Thus man is connected with God by a double bond. The Soulical Nature is spoken of in Scripture as something that can die, but we do not read thus of the Spirit dying. Again, the doctrine of evolution teaches us that through all history there has been gradual progress in the physical world. Every successive type is higher than the one preceding. In the human race the highest animal type is reached, but this is not the highest type possible. Above that Animal Man, comes the New and Spiritual Man, created in Christ Jesus. The lower types have all been gained through an evolutionary process. But the literal theory of the Incarnation makes a break in the Evolutionary Law. It assumes that this highest and spiritual type of man is not reached by evolution from the Christ working within, but by an external Saviour, appearing as a literal Man, taking hold of the race, so to speak, from without, and so

lifting it higher. The writer holds that, whatever force there is in the Evolutionary Theory, it affords presumptive evidence against the literal theory of the Incarnation, and in favour of the view here being urged. It shows that Christ must, as the Embodiment of life, work from within, not from without. He is above all, and through all, and in all. If this be so, then, the Incarnation, and what, in respect to the Spiritual Nature, we may call the Birth of Christ, must have been a process of ages, and not like ordinary child-birth, a process of days and months. Paul refers to the mystery hid from all ages and generations (Col. i. 26), and the Apostles refer to Christ's manifestation (1 Tim. iii. 16; 1 John i. 2), rather than to His origination.

It is natural to think that along with man's physical progress there was also progress in his moral nature. The Adamic generations up to Enoch have been regarded as illustrating this truth. Moreover this progress must have been on two lines, one Spiritual, the other Soulical, according as man was in God's image and likeness. But what do we mean by this moral progress? We mean that Christ was being formed in men. He was dwelling in them all, but hid and straitened by animalism and sin. Especially in the Prophets and in Men of Faith did this moral progress proceed. The Spirit of Christ was in them, and ever waxing mightier, until the fulness of time came. When, in this moral progress, Christ had become so mighty in the souls of the righteous that they would lay down their lives for others, Christ was manifest in the Soulical Nature. When, also, that Spirit of a Son of God, ever being manifested in the Spiritual Nature, had become so mighty in the spirits of the righteous, that they subdued animalism, and became meek, and lowly, and pure in heart, the Son of God was being born in the Mind. Thus, in Christ, we may be said to have a conjoining of a law of life coming from Christ as the Divine Fountain of Life, and the mind of Christ, or nature of a Son of God, coming from God the Father of spirits. When this Son is subjected, God will be all in all (1 Cor. xv. 28).

The writer thinks that many ancient writers on this subject assume what is not capable of proof. They take it for granted that the Bible has somewhere said that Jesus Christ became a Man. Irenæus assumes that He was 'vere Homo factus est'—'truly made Man' (Lib. V., c. ii.). We read that the Word became flesh (John i. 14), and that He was in the likeness of flesh of sin (Rom. viii. 3), and that He was born of a woman (Gal. iv. 4), and that He partook of flesh and blood (Heb. ii. 14), and that, because of this, it behoveth Him in all things to be made like unto His brethren (verse 17). He is said also to have been in the likeness of men, being found in fashion (σχήματι) as a Man (Phil. ii. 7, 8). But this is all widely different from saying that Christ was a Man. All admit a wide difference in that Christ had not an earthly father. Moreover we have seen how the Apostle uses the word 'woman' in a moral sense, as it is also used in the Old Testament, so that we have not hastily to assume that Mary is a literal woman. In so far as Christ was becoming Incarnate on the Soulical Side, the Word was becoming flesh. But flesh and blood cannot inherit the kingdom. The work Ex Lib. Diurn. Roman. Pont., though representing the views

of the ancient Roman Pontiffs, overlooks this fact when it writes of the Saviour : ' In qua carne quam ex nobis assumsit absque solo peccato, sedet ad dexteram Patris '—' In which flesh, that He assumed from our nature, but free from sin, He sitteth at the right hand of the Father.' Hence, in this aspect, the Incarnation of Christ involves the dying of Christ, ere the kingdom can be gained. Nevertheless, He who becomes flesh, and dwells among us, is still the Word, and not a distinct and complete Man. He is Christ perfectly formed in us, in regard to our Fleshly and Emotional Nature ; but to say that Christ is thus manifested and incarnate in our flesh is very different from saying that Christ became a Man. It is true that we have in the New Testament the title ' the Man, Christ Jesus ' (1 Tim. ii. 5), and equivalent expressions. But the term ' Man ' has an Adamic meaning in some references to Christ. He is the Second Man (1 Cor. xv. 47). While He took a part of our nature, and was made like His brethren in all things (Heb. ii. 17), no passage clearly teaches that He became what we understand as ' a literal man.' Christ perfectly formed in our Fleshly and Soulical Nature is only Christ on the Fleshly and Soulical Side, and not Christ as a Son of God. It is on this Fleshly Side that Christ pours out His soul unto death. On the other hand, Christ, perfectly formed in our Minds or Spiritual Nature, is only Christ as the Son of God, and not Christ on His Fleshly and Soulical Side. On this Side, Christ becomes as a little Child, but it is not here that His flesh is crucified. Thus the Saviour has two aspects, one Soulical and one Spiritual, and He has two spheres corresponding to these two aspects, the Soul and Flesh, and also the Spirit. The former is under the law of death. But because the spheres differ, it does not, therefore, follow that the Christ after the Soulical Side, and in the Soul, and subject to death, is a Man, while the Christ after the Spiritual Side is God. Both are Divine, but they are the Divine in two aspects, and working in two distinct spheres, one Fleshly and Soulical, the other Spiritual.

One great difficulty arising from the view that Christ became literally and fully Man, even while He remained the Son of God, is the following. Men read that Christ rose from the dead, that He ate, that Thomas put his hands into the Saviour's side. Then they infer that the literal body of Jesus arose and ascended. But the difficulty arises : The Bible says that flesh and blood cannot inherit the kingdom. But if Christ, the Firstfruit, ascended with a fleshly body, why cannot we ? If He so ascended, have not flesh and blood, in His case, inherited the kingdom ? It is interesting to notice how Irenæus refers to Christ in order to refute those who deny the literal resurrection, and then pushes his argument until he falls with it. He is obliged virtually to alter Paul's teaching to leave any place for his argument. He says : ' Si igitur caro et sanguis sunt quæ faciunt nobis vitam, non proprie de carne dictum est et sanguine, non posse ea possidere Regnum Dei, sed de prædictis carnalibus actibus qui ad peccatum transvertentes hominem privant eum vitâ ' (Lib. V., c. xiv.)—' If, therefore, they are flesh and blood which work out life for us, it is not, strictly speaking, of flesh and blood that it is said that they cannot possess the kingdom of God, but it is of certain predicted fleshly actions which, by seducing man to

sin, deprive him of life.' So, in the same chapter, he says: 'Si enim non haberet caro salvari nequaquam Verbum Dei caro factum esset'—'For if flesh was not to be saved, the Word of God would not at all have been made flesh.' In chapter after chapter, Irenæus is misled by the word 'flesh.' He applies it to the literal earthy body, although it is difficult to read the New Testament without seeing how the word is therein most used of what is not visible to the outward eye.

By ignoring the distinction between the Soulical and Intellectual Sides, and the two corresponding manifestations of Christ, ancient writers are ever coming into difficulty. They take it for granted that the Word, as made flesh, is a whole Man, but that still, there is a Son of God who is Divine. In each case they assume that Christ, as the Man, is complete Man, Mind and Soul, and that Christ, as the Son of God, is complete Son of God, Mind and Soul. Although men may ridicule the Valentinian notion of two Christs, that teaching does not so completely make Christ a Duality as does the ordinary theory. This represents Him as having two wills: 'Et duas naturales habere voluntates'—'And that He had two natural wills' (Ex Lib. Diur. Rom. Pont.). The former, as the writer thinks, simply has respect to two different aspects of the one Christ. The latter makes Christ Divine and human, God and Man. Then a laborious effort is made to harmonize the conflicting teaching, and to show that there are not two Christs. Thus Cyril of Alexandria, in a Nestorian epistle, says: οὐχ ὡς τῆς θείας αὐτοῦ φύσεως ἀρχὴν τοῦ εἶναι λαβούσης ἐν τῇ ἀγίᾳ παρθένῳ, οὔτε μὴν δεηθείσης ἀναγκαιῶς δι' ἑαυτὴν δευτέρας γεννήσεως μετὰ τὴν ἐκ πατρὸς. . . . Οὐ γὰρ πρῶτον ἄνθρωπος ἐγεννήθη κοινός ἐκ τῆς ἀγίας παρθένου, εἴθ' οὕτω καταπαιφιοιτήκεν ἐπ' αὐτὸν ὁ λόγος· ἀλλ' ἐξ αὐτῆς μήτρας ἐνωθεὶς ὑπομείναι λέγεται γέννησιν σαρκικὴν, ὡς τῆς ἰδίας σαρκὸς τὴν γέννησιν οἰκειούμενος. . . . Οὐ διαμετεῖον τοιγαροῦν εἰς υἱοὺς δύο τὸν ἕνα κύριον Ἰησοῦν Χριστόν—'Not as though His Divine nature received a beginning of existence in the holy Virgin, nor as if it necessarily needed a second genesis through her after the one from the Father. . . . For He was not first born an ordinary Man from the holy Virgin, the Logos then coming down to Him, but, having been put forth from her womb, He is said to suffer fleshly genesis, claiming as His own the genesis of a peculiar flesh. . . . Assuredly we must not divide into two Sons the one Lord Jesus Christ.' The efforts made to harmonize the view that Christ was God and Man, and the allusions to Christ receiving flesh from Mary, 'being made flesh in her womb' as Tertullian expresses it ('carnem factum in utero ejus,' De Præs. Hær., c. xiii.), are all based, as the writer thinks, on a mistaken literalism, which assumes that Christ in the flesh is complete Christ, and that Christ as the Son of God is complete Christ. The writer holds that Christ in the flesh is Christ as described by Matthew, sinless, but needing to die, as all flesh must before the kingdom can be reached. Moreover He is not complete Christ, but simply Christ as respects His Soulical Side. In like manner, Christ the Son of God is Christ as described by Luke. He is Christ in the Mind, but He is not complete Christ. He is only Christ as respects His Spiritual Side. We may conceive of Christ becoming incarnate within men in respect to a part of His nature, when we cannot so easily conceive of Him becoming

incarnate apart from all but Mary. Roscellinus, in the eleventh century, said that it was impossible that the Son of God should become incarnate without the Father and the Holy Ghost becoming incarnate also. But he speaks thus of an outward and embodied Christ.

We may now consider more particularly Matthew i. :

1. Matthew gives us the genesis of Christ in two aspects. First he gives the Book of the Genesis (verse 1), and then he describes the genesis itself (verse 18). The Book of the Genesis has respect to the Old Testament. It shows the connection between those Adamic representatives of the faithful to whom the promise was given, and the Saviour in whom those promises were fulfilled. Thus we should attach emphasis to the word 'Book.' It is not dealing with the genesis of Christ as an actual concrete fact, but as something written in an inspired Book. It is of no little importance that we should see how the characters described in the patriarchal records, and in all the Old Testament, reach their consummation in Christ. But the lineage here given is moral, not literal. Christ is nowhere said to be born of a line of flesh and blood ancestors. The generations given, both in Matthew and in Luke, would be far too few for a literal flesh and blood succession through so vast an era as from the primeval man to Christ. Moreover the theory that amid all the changes in the Jewish nation after the captivity, a genealogical record was kept of every family, is not well established, and is contrary to probability.

2. Matthew gives the names of forty-two generations from David to Christ. We have seen how some of these names, as Abraham, Isaac, Jacob, are moral symbols. They represent an Adamic moral class. It is a singular feature that one primary element of Gnosticism was that of the emission of the Æons. This was especially the doctrine of Valentinus, who taught that the Æons were thirty in number. It is said of Valentinus: 'Introducitur enim pleroma et æones triginta'—'For he introduced the Pleroma and thirty Æons' (Adv. Om. Heret., c. v.). Some of the later Gnostics added to the number of the Æons, and also changed some of their names. This doctrine of the Æons does not seem to have been derived from any preceding philosophy. Irenæus attributes its origin to the Greek doctrine of Antiphanes, respecting Chaos being born from Night and Silence (Lib. II., c. xix.). The writer believes that the doctrine of the Æons has its origin in the genealogies of Christ. Just as the Valentinian Æons have a relation to Christ in two aspects, or to two Christs, so the two genealogies given in the New Testament have a relation to the two Christs, although Christ is not represented by Valentinus as the final Product, as in Matthew. Moreover there is just such a variation in the names of the Gnostic Æons as our study of the Old Testament would lead us to expect in the moral genealogies of Christ. Thus, some of the Æons, like Νοῦς, 'Mind,' and Ἀνθρωπος, 'Man,' evidently are personifications of parts, or of the whole, of man's nature, such as we have had in the life of Jacob, and in Adam. Other Æons, like Εκκλησία, 'Church,' evidently personify a Godly Institution, as does Esther. The most common feature of the Æons, however, is that they represent Moral Qualities or Virtues. Thus we have Ἀληθεία, 'Truth;' Πίστις, 'Faith;' Ἐλπίς, 'Hope;' Ἀγάπη, 'Love;' Σύνεσις,

'Understanding'; *Σοφία*, 'Wisdom.' The fact that Jesus, the Star of the Pleroma, is said to be formed from what is beautiful and excellent in all these Æons, is an argument in favour of the view that the genealogies of Christ, given in Matthew and Luke, are moral, and not flesh and blood genealogies. Dr. McLaine, the translator of Mosheim, appears to regard all these Æons as Virtues, and not persons. He says of the Gnostics: 'They had formed to themselves the notion of an invisible and spiritual world, composed of Entities, or Virtues, proceeding from the Supreme Being, and succeeding each other at certain intervals of time, so as to form an eternal chain of which our world was the terminating link' (Cent. I., c. i., Note § 7). In this aspect, the Gnostic theory of Æons, or Emanations, is not without reason. It is the vividness of the personification that excites some prejudice against it. But the genealogies of Christ afford some justification for this personification of the Æons. Those genealogies are personified Virtues, or Adamic representatives, and not flesh and blood men. All Virtues were ever unfolding towards the Christ, and they find their full embodiment in Him. Some features of these genealogies may be noted.

(a) The generations of Adam, as we have seen from the number 666, have a tripartite aspect. So the genealogical table in Matthew has a tripartite aspect, being divided into three classes of generations of 14 each. In this case, however, the generations all appear to be in one line, and to number 42.

(b) As any solid body immersed in water displaces its own bulk of water, as the coming of light involves the displacement of darkness, so the Æons, or Virtues, that are good must, so far, displace Qualities of an opposite kind. Hence these forty-two generations may be regarded as opposites of the forty-two of an evil seed which in Elisha's moral history are said to be torn by two she-bears (2 Kings ii. 24).

(c) It is in favour of the moral nature of this genealogy that the names all admit of a good or an innocent meaning. Moreover, as the list proceeds, we find the Divine name more commonly used. This will be seen by looking at the meaning of the names as given in any Lexicon. Without examination in detail, we may notice how the names are defined in the Oxford Bible: 'Abraham' = 'Father of a great multitude.' 'Isaac' = 'Laughter.' 'Jacob' = 'Supplanter.' 'Judah' = 'Praised.' 'Perez' = 'Breach.' 'Hezron' = 'Enclosed.' 'Ram' = 'High.' 'Amminadab' = 'Of the Prince.' 'Nahshon' = 'Enchanter.' 'Salmon' = 'Clothed.' 'Boaz' = 'Fleetness.' 'Obed' = 'Worshipping.' 'Jesse' = 'Wealthy.' 'David' = 'Beloved.' 'Solomon' = 'Peaceable.' 'Rehoboam' = 'Who enlarges the people.' 'Abijah' = 'Of the sea.' 'Asa' = 'Physician.' 'Jehoshaphat' = 'Whom Jehovah judges.' 'Joram' = 'Whom Jehovah has exalted.' 'Uzziah' = 'Might of Jehovah.' 'Jotham' = 'Jehovah is upright.' 'Ahaz' = 'Possessor.' 'Hezekiah' = 'Might given by Jehovah.' 'Manasseh' = 'One who makes forget.' 'Amon' = 'Foster-Child?' 'Josiah' = 'Whom Jehovah heals.' 'Jechoniah' = 'Whom Jehovah has appointed.' 'Shealtiel' = 'Whom I asked for from God.' 'Zerubbabel' = 'Scattered to Babylon,' or 'Born at Babylon.' 'Abiud' = 'Of Praise.' 'Eliakim' = 'Whom God has set.' 'Azor' = 'Helper.' 'Sadoc' = 'Just.' 'Achim' = 'Whom God strengthens?'

'Eliud' = 'God of Judah.' 'Eleazar' = 'Whom God aids.' 'Matthan' = 'Gift.' 'Jacob' = 'Supplanter.' 'Joseph' = 'He shall add.' There is no particular resemblance between these names and those of the Valentinian *Æons*. They are only alike in that they relate to Moral Qualities, and a moral realm, and not to literal persons. These genealogies bring down the record to the time of Christ, and so complete the Book of the Genesis. But it is only the Book of the Genesis. It is in these genealogical lines, and in these lines only, that we see the Old Testament brought into vital connection with the New, and the Patriarchs brought into connection with Christ. In other respects there is a void between the time of Malachi and the coming of Christ.

(*d*) There is a marked difference between the genealogy given by Matthew, and that given by Luke. Julian refers to these genealogies as at variance, and Jerome tries to answer his objection (Hieron. in Matt., T. IV., P. 1, p. 7). From Joseph to Abraham are fifty-five generations, and from Joseph to Adam seventy-five. Many new names are added. Eusebius has a chapter on these differences (H. E., Lib. I., c. vii.). He quotes Africanus, who tries to show that the difference is owing to Luke giving the genealogy according to law, while Matthew gives it according to nature. If a man took his brother's wife, and raised up seed to his brother, in law the seed would be the dead brother's, but in nature it would be the living brother's. The writer holds that this theory does not solve the difficulties. Moreover, a comparison of the genealogies tends to show that there is truth in what has been alleged of Luke giving the genealogy of the Saviour in regard to His Spiritual Nature, emanating from the Father of spirits. In this case, the genealogy is that of sons, and it is carried back to God. Moreover, by carrying the genealogy backward, all that is suggestive of genesis is omitted from the language. In Matthew's genealogy, however, the order is from the more remote to the more recent, as in the book of the Adamic generations (Gen. v.). It is only in Matthew that we have the word 'Book' used. This, too, establishes affinity with the list in Gen. v. That was a list of what was Soulical and Feminine in its moral aspect, which is an additional reason for thinking that a like Womanly and Soulical aspect pervades the genealogy given in Matt. i. It is the Seed of the Woman, the Soulical and Womanly Part, as in contrast with the Intellectual, that is to bruise the serpent's head. The writer holds that it is this Seed of Woman which is set forth in Matthew's genealogical table, while Luke gives the line on the Side of the Intellect, and of sons of God. It may be said that in Matthew's genealogy the language implies what is masculine, and speaks of begetting. But it must be borne in mind that the word ἐγέννησεν, used so often in Matt. i., and rendered 'begat,' is used of a woman bearing a child (Luke i. 57). The differences between the two genealogies probably indicate the fact that they do not relate to Christ in the same aspect.

(*e*) It is in harmony with the moral nature of this genealogical list that its later generations, including Joseph and Mary, are not spoken of as dying. Nothing is said of their age, nor do they seem to be associated

with those incidents and details that we regard as almost inseparable from literal history.

3. What is said of Joseph is suggestive of moral history. There is an analogy between him and the Joseph of whom we read in Genesis. Both are sons of Jacob. Both go down into Egypt. On the literal theory, it is hard to see what great end is served in God's redemptive process by the connection of Mary with Joseph. If a virgin was to bear a Son, it might have been thought likely that an unbetrothed virgin would have been selected for that honour. The supernatural aspect of Christ's birth shows that the history is in moral affinity with the patriarchal history, and the miraculous births therein recorded, such as the birth of Isaac, and of Joseph himself. Neither history is literal. The writer of literal history will sometimes indicate the sources from which he is drawing his information. The writers of the Gospels never quote human authorities, never give human evidence to show the truth of what they write. Luke does not say: 'I have heard that Mary sang this song, My soul doth magnify the Lord.' He and all the evangelists write as if they knew perfectly all words spoken, all secret Divine warnings that were given, all private purposes and prejudices. The fact that they thus write in respect to the Incarnation, never hinting at human sources of information, is itself evidence that what they are writing is not a record of actual and concrete facts, but moral history. We know, also, from our own observation, that, for a single person in Mary's position, even if her betrothed acted as Joseph acted, it would be an impossible task to turn away suspicion of immorality by the allegation of a supernatural birth. We are almost constrained to admit that such a literal incarnation does not avoid the appearance of evil. Coarse-minded sceptics have made particular use of this portion of Gospel History, as did Celsus (Orig., Cont. Cels., Lib. I., c. xxxix., etc.). But the Word of God abideth true and pure, when human laughter and human misconceptions die away. Had such literal events happened, more notice would have been taken of them, and more evidence afforded by those who had a part therein. We should not have been left without evidence from sources outside Scripture as to what became of Joseph and Mary, and those miraculously healed or raised by Christ. Irenæus, in order to show that Jesus actually existed, refers to the miracles wrought by His Apostles. He says: *ἡδὴ δὲ, καθὼς ἐφάμεν καὶ νεκροὶ ἡγέρθησαν, καὶ παρέμειναν σὺν ἡμῖν ἱκανοὶς ἔτεσι*—'For, as we have said, even the dead were raised, and remained with us many years' (Lib. II., c. lvii.). This is all he says respecting those thus raised. The statement lacks the details which we should have expected in regard to so wonderful an event as an uprising from the dead. In his 'Last Days of Pompeii,' Bulwer Lytton uses the uprisen dead of the time of Christ for the adornment of his story. Irenæus goes to the other extreme, and, beyond a bare allusion, says nothing concerning them.

When Joseph was born to Rachel, his mother prophesied, saying: 'The Lord will add to me another son' (Gen. xxx. 24). The Revised Version regards it as a prayer: 'The Lord add unto me another son.' The subsequent birth of Benjamin (xxxv. 17), and the moral history of

Joseph, tend to show that the words are a prophecy. In examining Joseph's history, we saw many evidences to show that Joseph is an emblem in close relation to the word of prophecy as preached by Prophets in their highest and best aspect. He makes known the word of life, and is a witness to the coming Saviour. The writer believes that this history of the Incarnation, regarded as moral history, shows that Joseph, the husband of Mary, and son of Jacob, has a like representative aspect to that of the Joseph who went down into Egypt. He is what we may call the Prophetic Body, as knowing and teaching the truth. It also has the Scriptures of Truth in possession. Joseph is as a class of Prophetic Jewish Teachers, acting in Godly Service, on the Servants' Grade, and bearing testimony.

4. Around Mary there has gathered a halo which the writer holds to be very delusive. When Ferdinand of Germany was beginning his reign he sought at Loretto, 'die Gnade der Jungfrau Maria,' 'the favour of the Virgin Mary' (Schil. Dreis. Krieg, p. 94), and afterwards remembered in his battles, 'Seiner Generalissima, der heiligen Jungfrau,' 'his generalissima, the holy virgin' (Id., p. 137). Reynolds speaks of her as 'the holiest and purest of God's handmaidens' ('Mystery of Universe,' p. 287). The virgin has been to multitudes an object of reverence and worship. The Calabrian shepherd sings :

'Hear us, Sweet Mother ! thou hast known
Our earthly hopes and fears,
The bitterness of mortal toil,
The tenderness of tears.'

And yet no such woman ever had literal existence. Mosheim refers to the impious frauds practised by the Dominican friars, in order to invalidate the doctrine of the Franciscans that Mary was born without the blemish of original sin. The translator in a note gives an account of the tragedy acted at Bern, in A.D. 1509, when, by a trick, the virgin was made to seem to appear to a Dominican called 'Jetser,' conversing with him, and imprinting on him Christ's stigmata (Hist. Cent. XVI., § 1, c. i.). From the days when the Apocryphal Gospels were written, Mary's name has been used as a buttress to support ascetic systems that have no foundation in Scripture. Vows of perpetual virginity are supposed to have been countenanced by her. In the Pseudo-Matt. Mary says : 'Non potest fieri ut ego viram cognoscam, aut me vir cognoscat' (c. vii.). Salome says of Mary after Jesus has been born : 'Virgo concepit, virgo peperit, virgo permansit'—'As a virgin she conceived, as a virgin she has had offspring, as a virgin she remains' (c. xiii.). While the Apocryphal Gospels thus magnify Mary's virginity, they do not represent her as receiving such Divine honours as have been given to her in later times. Even Channing speaks of 'the celestial loveliness of Mary' ('Perfect Life,' p. 281). Prince Henry, in Longfellow's 'Golden Legend,' tells how penitents

'Offer to her their prayers and their confession,
And she, for them, in heaven makes intercession ;
And if our Faith had given us nothing more
Than this example of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure,
This were enough to prove it higher, and truer,
Than all the creeds the world had known before.'

Because Gabriel blessed Mary, it is supposed that she may be worshipped. Bernard speaks of her as, 'Virgo tam sublimis, ut salutetur ab angelo : tam humilis ut desponsetur fabro'—'A virgin so exalted as to be worshipped by an angel, so lowly as to be espoused to a carpenter.' Had Mary been a literal woman, taken by John to his own home (John xix. 27), it is hardly likely that she would have been so completely ignored as she is in John's Epistles. His silence respecting one who is supposed to have spent her last days with him, compared with his exaltation of Christ, is evidence that Mary was not regarded as an object to be worshipped.

The name 'Mary' is from the Hebrew word 'bitter,' 'rebellious,' 'provoking.' Thus it is a word allied to 'Moreh' (Gen. xii. 6), and 'Amorite' (Gen. xv. 16). But we have seen from many passages that such words are symbols of the Heathen Grade. And the writer holds that the Virgin Mary is a symbol of an idolatrous and rebellious people. Like the word 'Canaanite,' Mary is a symbol of a Heathen Multitude. She appears, however, to symbolize such people as those who have in them a Christward tendency, and who are coming into relation to Joseph or the Prophetic Body. Paul writes of the two moral classes, Israel and the Gentiles, the good olive-tree and the wild olive-tree; and the writer holds that Joseph and Mary are to each other as Teaching Jews and Idolatrous Gentiles. Even amongst the Gentiles, however, some have a certain knowledge of law. The writer thinks that while the name 'Mary' is given to the whole class of Gentiles as idolaters, there is in the history a recognition of the truth that, so far as the Gentiles have Christ in them, they are found on the Servants' Grade.

All literal explanations of the history assume that the word 'Virgin' signifies a literal woman who is a Virgin. But the name has a variety of meanings. We speak of Virgin-Soil, or a Virgin-Land ('*terram virginem*,' Pliny, Lib. XXXIII., c. xv.), meaning ground that has not received seed. And Mary is a Virgin in the sense that she and the Prophetic Body have not yet come together, and hence the seeds of prophetic truth have not been sown in her heart. She has not received a knowledge of the Scriptures of Truth, but Christ has been born in her of the Spirit, even before she has come to know Joseph or the Prophetic Body. Julius Firmicus Maternus brings the figure of virgin-soil into connection with the Virgin Mary, thus: '*Ex virginis terræ limo factus Adam . . . Per virginem Mariam ac Spiritum Sanctum Christus natus*' (De Er. Prof., p. 33)—'From the soil of virgin-earth Adam was made. . . . Through the Virgin Mary and the Holy Spirit Christ is born.' Philo speaks of God sowing seed 'in good and virgin-ground'—*εἰς ἀγαθὴν καὶ παρθένον γῆν* (Lib. de Cher., c. xiv.). He is hardly, however, using the word 'virgin' in the sense in which we speak of virgin-soil. He is trying to show that, while in human life virginity precedes womanhood, in the life of God womanhood precedes virginity. The soul that had been defiled becomes a virgin when it receives God's seed. Clem. Alex. applies the phrase *τῆς παρθενίου καλύμειης*—'the earth called virginal' (Strom., Lib. I., p. 274), to the subsoil which is reached by digging, and which is found waterless and barren.

We have seen how Ephraim, the child in whom Joseph was made

fruitful in the land of his affliction (Gen. xli. 52), appears to be used in some passages of Scripture as a symbol of fruit gathered to Israel from heathen lands. Hence it is noticeable that the best-known prophecy respecting a virgin conceiving and bearing a Son is in relation to Ephraim as well as to Judah (Is. vii. 8-17). Is it likely that when God said to Ahaz, 'Ask a sign,' he literally said, 'I will not ask?' (verses 11, 12). All the aspects of the prophecy show that it pertains to moral, and not to literal history. The Hebrew word for 'virgin' is not the word sometimes used as a symbol of the Young Men's Grade. This shows that *παρθένος*, or 'virgin,' is not a word here used of that grade. 'Therefore the Lord Himself shall give you a sign, Behold the virgin shall conceive, and shall bear a Son, and shall call His name Emmanuel. Butter and honey shall He eat to His knowing to refuse in evil, and to choose in good' (verses 14, 15). It is clear that the prophecy has some relation to a state in which the ability to distinguish between good and evil is not well developed. But as the Christ, so feebly formed in these heathen, begins to receive the treasures of prophetic truth, eating what is good, and delighting in fatness (lv. 2), His knowledge will increase. In the midst of the fleshly land butter and honey, the precious things of God's truth, will be eaten (vii. 22). Pliny says: '*Infantibus nihil butyro utilius, per se et cum melle*' (Lib. XXVIII., c. lxxviii.)—'For infants nothing is better than butter, either by itself, or with honey.' He goes on to speak of it as useful in teething for the gums and for eruptions, but he does not speak of it as having any connection with knowledge. The reader cannot suppose that a literal infant Saviour ate literal butter and honey with a view to knowing how to refuse evil and choose good. But Christ does grow in human hearts, and He increases strength by the words coming from the mouth of God. The literal theory assumes that there was a time when Christ, like ordinary children, did not know the difference between good and evil. That opens up many difficulties in the way of those who think that He was God, even when in the manger. But such difficulties do not lie against the view that, through human fleshliness and sin, the Christ in our hearts is sometimes as feeble as an embryonic child, who knows not the difference between good and evil. The Christ in us needs the milk of the Word to grow thereby. We are not doing dishonour to Christ when we say that some men have Him perfectly formed in them, while others have Him imperfectly formed. When Paul speaks of Christ being thus born or formed, he represents Him as being formed in us (Gal. iv. 19). So the writer holds that the Christ born to Mary is born within, even though He be made manifest, or brought forth, in the outward life.

In Jonah's history Tarshish is a symbol of the Heathen Grade. In Is. xxiii. 10 Tarshish is compared to a Woman, while in verse 12 an oppressed and dancing or rejoicing people of Zidon is spoken of as a Virgin. It is very common for the word 'Virgin' to be applied to a people (2 Kings xix. 21; Is. xlvii. 1; Jer. xiv. 17; xviii. 13; xxxi. 4, 21; xlv. 11). If the Egyptians can be spoken of as a Virgin, the Gentiles in their entirety might be thus designated. It is evident, however, that the term 'Virgin' is used in respect to Joseph, or the Prophetic Body, and sower of the Seed of Scriptural Truth. So long as Mary, or the

Gentiles, have not received the Word of God, they are like virgin-soil, waiting for good seed. It is in this sense that the writer regards the Virgin Mary. She is the bitter or provoking people in all idolatrous lands, which have not received the Truth from Joseph, or the Prophetic Body. Paul is virtually using this imagery when he says: 'The word of the truth of the Gospel, which is come unto you; even as it is also in all the world bearing fruit and increasing, as it doth in you also, since the day ye heard and knew the grace of God in truth' (Col. i. 5, 6). The fruit is Christ in us, the Hope of Glory (i. 27). Until that Word, of which Paul speaks, came to these Gentiles, they were as a Virgin in respect to this good seed. It is in this sense that Mary is a Virgin in respect to Joseph. They who worship the Virgin are simply deifying ancient idolatry, which, however, had something of Christ in it. It may be said that in this worship of the Virgin idolatry has been perpetuated to Christian times, even though we cannot call it a Christless idolatry. But when men worship Mary as a woman, they are worshipping what never had a literal existence. Such language as that which Sannazarius applies to Mary is little removed from idolatry. He designates her: 'Spes fida hominum, spes fida Deorum, Alma Parens'—'Firm Hope of men, firm Hope of Gods, dear Parent.'

5. It is true that before the Gentiles had come to know either Prophets or Prophecy, Christ had, in some measure, been formed in them by the Spirit. The Spirit entered the Adamic Prophet (Ezek ii. 2) when He was about to go to nations that were rebellious (verse 3), and before the roll of the Book had been put into His hand (verse 9). It would be an error to say that men who have not received the Scriptures of prophecy have had nothing of Christ in them. Jesus had sheep outside the Jewish fold (John x. 16). He had much people in Corinth while it was yet a city of idolaters (Acts xviii. 10). Some of the sayings of the noblest heathen are sufficient to show that Christ was already born of the Holy Ghost in this Mary, or rebellious class, even though they had not been brought into fellowship with Joseph, the prophetic Body, and the inspired Oracles possessed by the Jews. The discussions in Plutarch, whether the Jews abstained from swine's flesh out of reverence or abhorrence (Sympos., Lib. IV., Quæ. V.), the grave contention that it is done in reverence, the discussion on the question, Who is the God of the Jews? (Sympos., Lib. IV., Quæ. VI.), the attempt to show that the Jewish sabbaths are connected with the rites offered to Bacchus, the assertion of Tacitus that the Jews had images of asses in their holy places (Lib. V., c. iv.), and that their institutions were awkward and impure (Id., c. v.), these things all show how ignorant the heathen were of Jewish prophets and prophecy. Mary and Joseph had not yet come together. But even these blind heathen were being led in a way that they knew not. Mary, the rebellious Gentile class, was found with child of the Holy Ghost, and Christ was being born in it while it was yet in idolatry. Such sentiments as the following, though uttered by heathen, have the Spirit of Christ in them. Cicero says that when Sophocles had expressed to Pericles a rather lewd sentiment in respect to a beautiful youth who had passed, Pericles gave the answer: 'A Præter, Sophocles, should observe continency with his eyes, as well as

with his hands' (Tull. Off., Lib. I.). Socrates, discoursing with Aristarchus, said: 'If, indeed, I was about to do anything base, death would be preferable' (Xen. Memorabil, Lib. II., c. vii, § 10). Æschylus expresses the like sentiment when he says: 'Death is more noble than a wicked life' (Frag.):

βίου πονηροῦ θάνατος ἐυκλεεστερος.

It would not be easy to improve on the philosophy of Plutarch when he says that children should be taught 'That it is needful to worship the gods, to honour parents, to reverence the aged, to obey the laws, to be submissive to rulers, to love friends, to show sobriety towards women (*πρὸς γυναῖκας σωφρονεῖν*), to be loveable towards children, not to be insolent towards slaves, and, above all, not to be overjoyed with prosperity, nor oversaddened with adversity, neither being loosened in pleasures, nor passionate and fierce in displeasures' (De Liber. Educand., c. x.). The Apostle speaks of God's 'everlasting power and Divinity' being perceived through the things that are made (Rom. i. 20). When thus writing, he might have had in his mind the following passage from Cicero: 'Nulla gens tam fera, nemo omnium tam immanis, cujus mentem non imbuerit Deorum opinio. Multi de diis prava sentiunt; omnes tamen esse vim et naturam divinam arbitrantur' (Tus. Quæ., Lib. I., c. xiii.)—'There is no nation so savage, no man amongst all men so wild, whose mind the thought of gods has not pervaded. Many think erroneously concerning the gods, but, nevertheless, all judge that there is a Divine Nature and Power.' Seneca thought that we might as well doubt of the happiness of Diogenes as doubt of the happiness of the gods, even if they have no estates and gardens: 'Having nothing, they give all things'—'Omnia dantes nihil habentes.' He goes on to compare their independence to that shown by Diogenes, who refused to bring back a valuable runaway servant called 'Manes,' saying: 'Turpe est Manen sine Diogene posse vivere, Diogenem sine Mane non posse'—'It would be disgraceful that Manes should be able to live without Diogenes, and that Diogenes should not be able to live without Manes' (De Tranquil. Anim., c. viii.). There is an ancient Poem ascribed to Phocydides. Its sentiments, however, are so Scriptural, that it is thought by some that the writer knew the Jewish Scriptures, or that he was a primitive Christian. The following lines will show the spirit of the Poem:

'First honour God, and afterwards thy parents.
Give to all what is just, and wrest not judgement for favour.
Reject not poverty, and judge no one unjustly.
If thou judgest wickedly, God will afterwards judge thee.
Flee from false witnessing, buy things that are just.

* * * * *

Give promptly to a poor man, and say not, "We will come to-morrow."
Having filled thine hand, shew mercy to the needy.
Receive the homeless into thy house, and guide the blind in the way.
Have pity on the shipwrecked, since a voyage is uncertain.
Give a hand to the falling, and succour a defenceless man.
Suffering is the common lot. Life is a revolution. Wealth is uncertain.
If thou hast wealth, stretch out thy hand to the needy.
Of what God has given thee, bestow on those in want.

Let all thy life be impartial, and all things likeminded.
 Draw the sword, not for slaughter, but for defence.
 But O that thou mayest not use it, neither lawfully nor unjustly.
 For, if thou killest thine enemy, thou hast defiled thine hand.⁷

Many passages might be quoted from the writings of the heathen, who knew not the Scriptures, which would further justify the view that even in them the Spirit was working, and Christ was born, although they had no knowledge of Joseph, or the Prophetic Body. This view of the Incarnation does not bring the Saviour into special connection with a Syrian woman called Mary, but it regards Him as in vital and saving connection with countless multitudes of every age, and in the most remote parts of the world. The writer thinks that this wider view is more in accord with inherent probability, with the general laws of Divine action, and with the great truth that God is the Father and Saviour of all.

6. Mary is said to be betrothed to Joseph before they had come together (verse 18). The word 'betrothed' implies a covenant engagement to be married (Plut., *Amat. Nar.*, c. v.). It is literally true that the Gentiles were betrothed, or given by covenant to the Prophetic Body, and all in Church fellowship with that body, long before these Gentiles had any knowledge of that Prophetic Body. We read of Abraham: 'He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them: and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision' (Rom. iv. 11, 12). The promise was to Gentiles as well as Jews, those that were far off as well as those who were nigh. 'For this cause it is of faith that it may be according to grace, to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, A father of many nations have I made thee), before Him whom he believed, even God, who quickeneth the dead, and calleth the things that are not as though they were. Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be' (verses 16-18). Many heathen peoples practise circumcision. This is evidence of Mary's betrothal to Joseph. The union of the Gentiles with the Church that has had the Divine oracles is illustrated by the imagery of a wedding. 'Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and gird thyself with them like a bride' (Is. xlix. 18). 'It is too light a thing that Thou shouldest be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give Thee for a Light to the Gentiles, that Thou mayest be My Salvation unto the end of the earth' (verse 6).

7. The fact that Mary is nowhere spoken of as a woman of any Jewish tribe is evidence in favour of the view that she represents the

Gentiles. Indirectly, she claims Abraham for her father (Luke i. 55); but the passages just quoted from Romans show that Abraham had a seed amongst Gentiles as well as amongst Jews. The Apocryphal Gospels represent Mary as being of the tribe of Judah (Pseud.-Matt., c. i.), which appears to show that the writers were not followers of Scriptural teaching. The absence of all allusion to Mary's parentage, or connection with the Jewish nation, is the more remarkable, inasmuch as, in the case of Joseph, and Zacharias, and Elizabeth, the Jewish origin is so clearly indicated. Some may think that the reference to Mary as being akin or cousin to Elizabeth (Luke i. 36) shows that she is a Jewess. But, as we shall see, the word *συγγένεις* is applicable to something very different from blood-relationship, as well as to such relationship. In fact, this allusion to Mary as Elizabeth's cousin is one of the things that tend to show that the history is moral. On the literal theory, it looks like Divine partiality for a particular family for Christ to be born from a literal woman called Mary, and His great fore-runner to be born from Mary's cousin. It is strange that through all the Gospels there is no evidence to show how the family line of Elizabeth and that of Mary are conjoined. It is because the relationship is not such as comes by flesh and blood. Nor were Christ and John the Baptist, in literal fact, half-cousins.

8. It is not, either, inconsistent with the moral theory that Joseph is said to be a *τέκτων*, or 'carpenter' (Matt. xiii. 55). Christ is also said to be a Carpenter (Mark vi. 3). The apocryphal writers make great use of this epithet. Joseph works as a 'faber ligni,' or wood-worker, at Capernaum (Pseud.-Matt., c. x.). He makes yokes for cattle, and ploughs, and agricultural implements, and wood beds (c. xxxvii.). He has to make a couch six cubits long; but a mistake is made in the cutting, one piece of wood being made too long, and the other too short. Jesus, the Child, comes to the rescue, and He draws out the shorter piece until the two pieces are of equal length. So, when Joseph had been two years engaged in making a throne for the King of Jerusalem, and it did not exactly fit its place, Jesus drew out the wood until it was of proper length (Evang. Inf. Arab., c. xli.). Æschylus speaks of Zeus as *μέγας τέκτων*, or 'The Great Carpenter or Architect' (Iket., verse 587). This word 'carpenter,' however, has a moral, as well as a literal, use. It is applied in the Sept. (Zech. i. 20) to the four carpenters, or smiths, which fray the horns of the nations. While the word is applied to any constructive worker in wood, it is also applied to those who cut down trees. The grade-word 'Moreh' is specially associated with idolatrous oaks (Gen. xii. 6). Oaks, and poplars, and terebinths, are associated with idolatrous rites (Hos. iv. 13). Men who pour out drink-offerings inflame themselves 'among the oaks, under every green tree' (Is. lvii. 5). But the day of Christ was to be upon the oaks (Is. ii. 13), and men were to be ashamed of them (i. 29). The writer thinks that Jesus and Joseph are both designated carpenters in respect to the fact that Prophetic and Christian Truth lays low the idolatrous oaks under which Mary's class had so long been worshipping. As Pausanias and others show, idolatrous temples were often associated with groves of oak and other trees. A grove of oaks surrounded the

Phigalian cave, sacred to Demeter (Pausan., Lib. VIII., c. xlii.). But when the Saviour, and the Prophetic Man who embodies Him, come to the idolatrous realm, it is as the Carpenter coming to cut down the idolater's trees. John said: 'And even now is the axe laid unto the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire' (Matt. iii. 10). While Christ cuts down the oaks of idolatry, He also lays low the thorns and briars in unregenerate hearts. It is spoken of as part of the carpenter's work to hew down trees: 'He heweth him down cedars, and taketh the holm-tree and the oak' (Is. xlv. 14). The Sept. speaks of the tree-felling carpenter: ὑλοτόμος τέκτων (Soph. xiii. 10). Since the names 'Mary' and 'Joseph' thus appear to have a like significance in the New Testament to that which they possess in the Old, presumptive evidence is found tending to show that other grade-words will probably have the same meaning.

9. One very prominent and valuable Christian grace is Love of all the Brethren. Until we love all who have Christ in them we do not fully manifest Christ. Especially ought those Christians who have pre-eminent strength, or wisdom, or riches, to show kindness to Christians who are less favoured in the possession of these gifts. The Apostle tells us that the strong are to bear the infirmities of the weak, but he does not say much of how the weak should care for the strong. The temptation to despise the brethren lies more on the side of the rich and wise, than on the side of the poor and ignorant. When the lion reigned in righteousness, the wolf made peace with the lamb, and the leopard with the kid, and the tiger with the fawn, and all things had peace. Then the timid hare said that the day had come which it had ever prayed for, when things timorous and weak could be classed with creatures that were mighty:

καὶ τοῖς βιαίοις φοβερὰ τὰσθενῇ θήσει.
(Babrius, 102.)

There is sore need that a like treaty of peace should be effected amongst all classes of Christians, and of God-fearing men. It will yet come into force under the peaceful government of the Lion of the tribe of Judah. The great sin of the Jews was their exclusiveness. They were like the elder brother in the parable of the Prodigal Son. They deemed it sinful to eat with the uncircumcised (Acts xi. 3), and would have no dealings with Samaritans (John iv. 9). Pliny describes the Jews as 'a nation noted for despising the gods'—'Judæa gens contumelia numinum insignis' (Lib. XIII., c. ix.). Unfortunately this excellent quality was sometimes too closely connected with a disposition to despise all who worshipped idols. While even believing Jews and Jewish Teachers continued to despise and reject the Gentiles, they had not fully brought forth Christ. The Saviour had not become Joseph's Son. Joseph, or the Prophetic Body, must lay aside its prejudice, and must learn to love even Gentiles, thus taking Mary to wife. When this is done, and not until then, Joseph may call Mary's Child Jesus (verse 21), and thus use a father's prerogative in respect of that Child. He will, in very truth, have brought forth Christ, as much as Mary has brought Him forth. It is not by mere right of marriage-relationship that the genealogy of Jesus

is reckoned through Joseph. The Saviour is Joseph's Child, even as He is Mary's, so soon as this Prophetic Body has laid aside its prejudice against Gentiles, and has learned to own and love the Christ in them, or brought forth by them, and has been taught that what God hath cleansed must no more be called common (Acts x. 15). When this heavenly word comes to Peter in his trance, the Angel of God is telling Joseph in a dream not to be afraid to take Mary to wife.

10. It is a noticeable fact that in Luke's narrative not the slightest hint is given of Joseph having any prejudice against Mary. What is the reason for the difference, in this respect, between Luke's narrative and Matthew's? The writer thinks that it tends to show the truth of the distinction which the writer has been trying to point out. That is, that Matthew is recording the genesis of Jesus, which is on His Soulical and Fleshly Side. On the other hand Luke is not recording a genesis at all. He is simply recording the birth of Jesus on the Spiritual Side of His Nature, wherein He is the Son of God, the Father of spirits. Thus the silence of Luke respecting any prejudice felt by Joseph, as compared with what Matthew says of this prejudice, is in very close relation with another important distinction between the two narratives. It is this: Luke never speaks of Joseph 'taking' Mary, and never speaks of her as Joseph's wife, although he says she is betrothed to him (ii. 5). On the other hand, Matthew refers with a frequency that becomes emphatic to Joseph taking Mary. 'Fear not to take unto thee Mary thy wife' (i. 20). 'And took unto him his wife' (verse 24). 'Take the Young Child and His mother' (ii. 13). 'He arose, and took the Young Child and His mother' (verse 14). 'Arise and take the Young Child and His mother' (verse 20). 'He arose and took the Young Child and His mother' (verse 21). Now, all these allusions to taking have a Soulical and Fleshly Aspect. We take what we can touch, or what can come into Soulical and Fleshly Fellowship with us. Thus Abram took to him the various animals (Gen. xv. 9, 10). He also speaks of taking a wife (xxii. 3, 4, etc.), for to 'take' a wife imports a union that is Soulical and Fleshly. 'They shall be one flesh' (Gen. ii. 24). But spiritual fellowship is not a taking, for it has no affinity with touching and handling. Jesus said: 'Handle Me and see, for a spirit hath not flesh and bones as ye behold Me having' (Luke xxiv. 39). Since what is Spiritual is not capable of being taken or handled after the fashion in which the word 'take' is applied in Scripture to what is Soulical and Fleshly, the fact that Matthew so often speaks of Joseph taking Mary, and of her being his wife, while Luke never so speaks, tends to show that Matthew is describing the genesis of Christ's Soul and Flesh, while Luke is only referring to His Spiritual or Intellectual Nature. Mary's words, as recorded by Luke, tend to show that she never does know Joseph after the flesh, or on the Soulical Side. Paul says: 'We henceforth know no man after the flesh' (2 Cor. v. 16). Clem. Alex. says that Christ assumed a humble bodily form that men might not, by its beauty, be led away from His words, and from things perceived by the mind (Strom. Lib. VI., p. 690). When Gabriel came to Mary he said: 'Thou shalt conceive' (i. 31). Thus his language relates to the future, not, as in Matthew's narrative, to the past (i. 20). How was it that

Mary did not understand the promise to apply to a Child that would be born to her after she married Joseph? She was living in the same city with him (verse 26). She was betrothed to him. The angel's language has respect to the future. No hint is given in it that the Child is to be born apart from Joseph. Why, then, did Mary say: 'How shall this be, seeing I know not a man?' (verse 34). Her language is also future. It covers all future time, as if she was never to know a man, not even Joseph. The writer holds that this is her meaning. She is never, in respect to the Spiritual Christ of whom Luke is writing, to know Joseph after the flesh. 'That which is born of the flesh is flesh, and that which is born of the spirit is spirit' (John iii. 6). Christ's birth is here being described after the spirit, as respects His Spiritual Nature as the Son of God. Hence the words applied to fleshly genesis are not used. Mary is not said to be Joseph's wife, or to be taken by him. She says she knows not a man, that is, she has no Soulical and Fleshly Fellowship, and will not have even in the future, with what is Soulical and Fleshly. In this respect we might apply to her the words of De Nativ. Mariæ, c. vii., wherein she is represented as saying: 'Hoc statui in corde meo ut virum penitus non cognoscam'—'I have determined this in my heart, that I will not at all know a man.' Luke, however, only represents her as expressing a fact, not as making known a virtuous resolution.

On this theory, Luke's silence respecting any prejudice felt by Joseph is very natural, and for the following reason: It is only on the Soulical Side that such prejudice as Joseph manifested can arise. To take a new system and its adherents into Soulical Fellowship as a man is said to 'take' a wife, carries with it outward and visible fellowship. It is like marriage in involving personal companionship, or outward association and union. It is here that prejudice is felt by one class of men against another. It is not felt between things good in the spiritual realm. For example, Jews like Philo could recognise pure moral principles, even when such principles were taught by heathen men. They could admire, and quote, and commend such principles. So far they were in spiritual union, and had no prejudice against each other. They could obey the command:

σὺ δὲ παρ' ὁψιγόνου μάθῃς γεραφρονῶν.

(Æsch., Iket., v. 355.)

'But do thou, who art old in wisdom, learn from one who is later-born.'

But when it came to a question of Soulical Fellowship, of eating with the uncircumcised, or of recognising what was excellent in their ritual, the case was different. The Jew then showed his soulical prejudices against those who could not boast, as he thought, of being in Abraham's flesh-and-blood line. A kindred spirit, in a less degree, worked even amongst the Greeks and Romans. Sometimes the prejudice was Intellectual, and it might, in such case, be commendable, as when Pliny says that it was 'Super omnem impudentiam'—'above measure shameful'—that the gods should be represented by the nations as committing adultery, and that there should be gods of theft and other vices (Lib. II., c. v.). More commonly the prejudice was Soulical, as in the

saying of Thales the Milesian, that he was thankful to the gods for three things : That he was born a man, and not a beast ; that he was born a man, and not a woman ; that he was born a Greek, and not a Barbarian (Diog. Laert.). We may see a like working of Soulical prejudice amongst ourselves. For example, previous to the American war, there were many sincere Christians in this country who had the intellectual discernment and grace to see that colour was not a matter of right or wrong. They could admire good sentiments uttered by slaves, they could sing their songs, they could encourage such coloured emancipationists as Lloyd Garrison, they could weep as they read 'Uncle Tom's Cabin,' they could pray for all barriers between man and man to be broken down, they could quote with devout emphasis the inspired declaration respecting all men being of one blood, they were in hearty accord with Cowper's sentiment :

'Skins may differ, but affection
Dwells in black and white the same.'

Yet some of these very people, if they could have suddenly been transferred to America, would have been as unwilling as the white Americans to associate with black people in Christian fellowship or social unions. The writer is not saying that such prejudice would have been just. He thinks it would have been unjust, but he is only stating what he thinks would have been a fact. While the devout Englishman was in this country, his union with the black was spiritual, a union of heart. But when he got to America, Soulical Union would then be possible, and it would be when that was coming in, and when a 'taking to him' of the black became a present duty, that prejudice would begin to arise. Hence the fact that Matthew records a prejudice felt by Joseph against taking Mary, while Luke makes no allusion to it, is further evidence that Matthew is writing of the Soulical Origin or genesis of Jesus, while Luke is writing of the birth of His Spiritual Nature, as the Son of God, the Father of spirits. But if this argument be admitted as having force, we are to that extent unable longer to maintain that the Gospels are literal history, or that Christ was born as literal men are born.

We may now proceed to notice the text. Having referred to the Book of the Genesis, and shown that Christ is Abraham's Seed (Gal. iii. 16), in whom all the promises must therefore find confirmation (2 Cor. i. 20), Matthew now proceeds to speak of the actual genesis. 'But of Jesus Christ the genesis was thus' (verse 18). This is the coming of Christ as respects His Soulical Nature. As we have seen, the word 'genesis' is sometimes in special association with the Soulical or Womanly Side of increase. Philo says : 'For the life-producing country is the womb, the workshop of nature as someone speaks of it, in which living creatures only are wrought. And this is not a part of earth, but of a female creature, and has been formed for genesis' (De Incorrupt. Mund., c. vii.). The prominence given by Paul to the union of Jew and Gentile in Christ, who makes 'of the twain one new man' (Ephes. ii. 16), shows that the idea of a union analogous to a marriage union between Jew and Gentile is recognised in other parts of Scripture. The fact that this union is so prominently recognised tends to show that if the history of the Incarnation be moral history, it is pro-

bable that Mary represents the Gentiles, and Joseph a Jewish class thus made one in Christ. But it is only by act of God that this union is brought about. The Angel of the Lord intervenes before Joseph will receive or take Mary to wife. No division of classes is more commonly recognised in the New Testament than that between circumcision and uncircumcision, Jews and Gentiles. 'His mother Mary being betrothed to Joseph, before that they had come together, she was found having in the womb from the Holy Ghost' (verse 18). Of course the phrase is elsewhere used of ordinary conception, but it is a moral conception in the womb that is here being described. Ephraim is to be remembered, and a backsliding daughter is not to go hither and thither, for the Lord is to create a new thing in the earth, a woman is to compass a man (Jer. xxxi. 20-22). This is too great a promise to have its embodiment in a literal birth from a literal woman of Palestine. The word 'was found' betokens, in its lower use, the Grade of Servants. The Gentiles who had Christ in them would be the best of the Gentiles. Mary, in relation to them, is regarded as being on the Servants' Grade. She has not yet come into fellowship with Joseph, or the Prophetic Body. She knows not the inspired Oracles, and hence has not received seed from Joseph; but the Holy Ghost is in her, and Christ is being formed in her. 'To each one is given the manifestation of the Spirit to profit withal' (1 Cor. xii. 7). Mary, or the rebellious Gentile class, is profiting and doing by nature the things of the law, even when as yet she has not the law (Rom. ii. 14).

In examining the next verse, much depends on the sense in which we take the word *παραδειγματίσαι*. Our Version renders it, 'to make her a public example.' Canon Farrar thinks that the best reading is *δειγματίσαι*, *i.e.*, not 'make her an example,' but, as Eusebius points out, reveal her condition to the world ('Life of Christ,' vol. i., p. 9). Even this reading would give countenance to the view about to be stated. The word 'in the full form' is a comparatively rare one. It is unquestionable that it most commonly means to make an example that shall warn. The Sept. has: 'I have given thee before kings to be made an example' (Ezek. xxviii. 17). 'That thine heels have been made an example' (Jer. xiii. 22). So the apocryphal Salome prays that God will not make an example of her to the sons of Israel (Protevan. Jacobi, c. xx.). Origen speaks of Christ making an example (*παραδειγματίσαντος*) of principalities and powers on the tree (Cont. Cels., Lib. I., c. lv.). Plutarch speaks of τῶν ὑπ' Ἀρχιλόχου πρὸς τὰς γυναῖκας ἀπρεπῶς καὶ ἀκολάστως εἰρημενων, ἐαυτὸν παραδειγματίζοντος (De Curios., c. x.)—'The things spoken unbecomingly and intemperately by Archilochus respecting women, making himself an example.' Though this is the general meaning of the word where it is used at all, the writer believes, from the moral history itself, that it has here a rare meaning which is virtually recognised by some lexicographers, and which is, to make an example in a good sense, and not as a warning. Liddell and Scott define the word thus: '*παραδειγματίζω*, Polybius, 2, 60, 7, 29, 7, 5. To make a show or spectacle of, Plut., 2, 520, B. II. To show by example, Eust., 153, 18.' So the writer holds that the reference here is to making an example. That is, Joseph, being a just man, making his boast in the law, having a righteousness of law, being a child of the Prophets, is not

willing to take Gentile Mary's class, however good, and make that an example for imitation. How would Joseph have compromised his justice by putting away openly an adulterous woman? On the literal theory we should have expected the passage to say: 'Then Joseph, being a merciful man, and not willing to make her a public example.' Where is it said that for a man to give his wife a bill of divorcement, and put her away, is to make a public example of her? The literal theory in this respect contravenes Jewish custom, so far as it can be gathered from Deut. xxiv. 1. The cognate forms of the word are most commonly used of what is for imitation. Thus the word 'Paradigm,' in grammar, has that meaning. To leave a good example is sometimes expressed by *ὑπόδειγμα* and the verb 'to leave' (2 Mac., vi., 28, 31). Lysias speaks of making an example in a way that shows there was some latitude in the use of the idiom. He says to the dicasts: 'Assuredly all know this, that it is not when you punish those who are not able to speak, that there shall then be an example of your not acting unjustly (*τότε ἔσται παράδειγμα τοῦ μὴ ὑμᾶς ἀδίκειν*), but it is when you take a penalty from the powerful, that then all cease attempting to sin against you. . . . Now assuredly, O dicasts, ye shall make an example to others to be just when ye take a penalty from these'—*παράδειγμα ποιήσετε τοῖς ἄλλοις, δίκαιους εἶναι, παρὰ τούτων δίκην λαβόντες* (Accus. Epicrat.).

There is another passage, Heb. vi. 6, where the word, as the writer thinks, is used with the same meaning that it has here. That is the meaning, To take as an example, or To set up as an example. The writer has had much to say about the two processes, the Sinaitic Process and the Seed Process. We might fittingly speak of the Sinaitic Process as the Paradigm Process. That is, it is a conformity to a certain pattern or type, but not by a Process of Life. The Platonic idea was that all visible things are made from invisible patterns or Paradigms. With Philo the visible realm is pre-eminently the realm of genesis and sense nature, but the invisible realm is the realm of Paradigms. He speaks of a time when the world was not made as being *πρὸ τῆς οὐρανοῦ καὶ παντὸς αἰσθητοῦ γενέσεως*—'Before heaven and all the perceptible genesis' (Vit. Mos., Lib. III., c. xxxvi.). But he recognises an invisible heaven of what pertains to an Intellectual and Paradigm-heaven, behind the heaven of Sense Nature. He says: 'For of God is the heaven that is perceived (*ὁ αἰσθητὸς οὐρανός*), and that known by the mind (*καὶ νοητός*), one might say the heaven of heaven, and, again, the earth and all things in it, and all the world, both the visible and the invisible and bodiless, the paradigm of heaven': *τὸ παράδειγμα τοῦ οὐρανοῦ, or οὐρατοῦ, 'the paradigm of the visible' (Lib. de Sac., c. viii.).* So he speaks of 'bodiless and Paradeigmatic ideas,' *τῶν ἀσωμάτων καὶ παραδειγματικῶν ἰδεῶν* (Vit. Mos., Lib. III., c. xiii.). The Apostle has been speaking of the Sinaitic Process. He calls it 'The first principles of Christ' (verse 1). He uses concerning it the word 'perfection' (*τελείωσης*, verse 1), so often applied to the consummation of this Sinaitic Process. The Elements of this Process are said to be, Repentance from dead works, Faith toward God, the Teaching of Baptism, Laying on of hands, Resurrection of the dead, Æonian Judgement. Every one of these phrases shows that the Apostle is referring to the Sinaitic Pro-

cess. The phrase 'Æonian Judgement' indicates the Sinaitic Law and Works. The word 'dead' joined with 'resurrection' accords with the application of the same word in 1 Thes. iv. 16, to the dead who have not life in Christ, being under the Sinaitic Process, as compared with the word 'sleeping' applied in verse 14 to the dead under the Seed Process, who have life in Christ. Some of these Sinaitic Christians had suffered a moral lapse. When they should have been teachers they needed again to be taught the rudiments of the first principles; that is, the principles of the Sinaitic Process (v. 12, 13). The Apostle urges them to cease speaking of the first principles (verse 1), and laying their foundation, and to press on unto perfection. He adds, 'And this will we do if God permit' (verse 3). Then he goes on to show that this going on to perfection has an exception to it. It does not apply to those who have apostatized after having been saved by the Seed Process. He mentions what the Elements of this Process are. They are all different from the Elements of the Sinaitic Process or first principles just named, thus showing that the two Processes are distinct. The Elements of the Seed Process are more inward and spiritual. There is Enlightenment, Tasting of the Heavenly Gift, becoming partakers of the Holy Ghost, Tasting the good Word of God and the Powers of the coming Spiritual Æon. If they who have thus been saved by the Seed Process fall away, they cannot go back to the Sinaitic Process. They have been born of incorruptible seed, and, for better or worse, they must be rewarded or punished according as they bring forth herbs meet, or only thorns and briars. The good seed, as Christ tells us, may be choked by worldly cares and the deceitfulness of riches (Matt. xiii. 22), but it is still good seed. The man who has been born of that seed cannot go back to the position of a comparatively ignorant man, under the Sinaitic law. He cannot be renewed again to repentance, and begin a legal process of salvation in place of a process of life. Such men have passed the imperfect Sinaitic era. They cannot again turn Christ into a Legal Sacrifice. That would be like a special sacrifice of Christ for their own benefit. They would be crucifying Him 'again to themselves' (verse 6). This does not mean that they had ever crucified Him before. It means that if they could go back to the Sinaitic Process, the Christ who had been 'once offered' (ix. 28), and that 'once for all' (vii. 27), should be offered once again, and thus remain a Sacrifice for sins, even for those who had received knowledge of truth (x. 26). That He should do this, also, for the special benefit of these apostates. As if, when He had wrought the greater work, and become living Seed within these men, He should go back to the inferior work, and again become to them a mere Example before their eyes, by imitation of whom, and faith in whom, they may again go on to Sinaitic perfection. Christ is to be our infused Excellence, much as Goethe's Alphonso the Second becomes to Tasso:

'Hast du mir nicht, O kluger, tapfrer Fürst,
Das alles enigeflösst, als wärest du
Mein Genius, der eine Freude fände,
Sein hohes, unerreichbar hohes Wesen
Durch einen Sterblichen zu offenbaren?'

'Hast not thou, O brave and prudent prince, infused all this into me, as if thou wert my Genius, who found a pleasure in unfolding his high, unattainably high, essence through a mortal?'

The writer holds that it is in the foregoing sense that παραδειγματίζοντας is here to be read. He would read that it is impossible 'again to renew them to repentance, they crucifying the Son of God again to themselves, and making Him an Example.' Clem. Alex. says: 'Truth is not taught from imitation' (ἐκ μιμήσεως), 'but from instruction' (ἐκ μαθήσεως, Strom., Lib. VI., p. 689). It is noticeable, also, how the same writer teaches that a Gnostic, or spiritual man, cannot revert to his former estate. 'In him, then, who by Gnostic exercise has developed the virtue that cannot be lost (ἀναπόβλητον τὴν ἀρετὴν), a habit has been raised up. His knowledge, like gravity in a stone, cannot be cast away. It has been gained, not unwillingly, but willingly, by a rational, and gnostic, and providential power. Unto the degree of not being capable of being lost, it has become, through piety, a thing that cannot be cast away. He will hold on to Piety unto sinlessness, and to Prudence unto causing virtue to be what cannot be lost' (Strom., Lib. VII., p. 726). Theognotus applies the passage to the perfected (τελειώθειςιν), and says that there is no excuse, or way of escape, for such when they sin' (Athanas., Epis. IV., ad Serap.). Although Novatus himself is supposed to have regarded the Epistle to the Hebrews as uncanonical, it is probable that many Novatians were confirmed by these verses in their theory that those who sinned after baptism were excluded from repentance and restoration to the Church. As we cannot go back from mental light to ignorance at pleasure, so neither can we go back from moral light. It is significant, as a reflection of truth, how, in the Gospel of Nicodemus, John the Baptist is represented as preaching in Hades, and telling sinners there it was for them 'the season of repentance' for sins committed in the vain world above, but that in another season this would be impossible: ἐν ἄλλῳ δὲ καιρῷ τοῦτο γένεσθαι ἀδύνατον. It is noticeable that the Sinaitic Baptist has a 'season of repentance' which precedes a season of a different kind.

Having thus far referred to the Seed Process, the Apostle goes on to use an agricultural figure in harmony therewith. If these apostates bring forth good fruit they will have blessing. If they bring forth bad fruit, then, the very earth, or flesh, in them, is nigh unto cursing and burning. No passage seems to show more clearly than this the distinction between the Sinaitic Process and the Seed Process. The writer thinks that the view above stated as to its meaning is more reasonable than the ordinary view. That view makes the passage an awful intimation of the impossibility of salvation after apostasy. Like the description which Lactantius gives in his Epitome (c. lxxii.) of the rivers of blood that are to flow (et torrentes sanguinis current) when the Millennium comes in, and when the multitude of the ungodly is destroyed, it links the beneficence of Christianity with horror and dismay. It also represents the apostate as making Christ a warning Example. The writer holds that in both these respects the ordinary view is misleading. The Apostle is showing that if a man has been saved by the Seed Process, and then apostatizes, he cannot go back to be saved by the Sinaitic Process. But the apostate may still be saved by the Seed Process, if, as the rain comes down upon him, he brings forth herbs instead of thorns and briars. So the Apostle is not showing that the

apostate makes Christ a warning Example. He is only showing that after Christ has become that man's Life He cannot once more become, as under the Sinaitic law, an Example of Righteousness apart from the inner life. In the histories of Joseph and of Jephthah we have seen how Ephraim, or The Fruitful, is used as a symbol of those in the Seed Process. Such persons do not, or ought not, to walk merely according to a Sinaitic commandment. They have to live and walk in the newness of a Seed Process Life. Hence we may see the significance of the words in Hosea v. xi. : 'Ephraim is oppressed, he is crushed in judgment, because he was content to walk after the command.' He should have walked according to the Seed Process. It is, the writer thinks, in the foregoing sense that *παραδειγματίζειν* is used in Matt. i. 19. The word is Sinaitic. It implies that Joseph, the Prophetic Body, having the righteousness of law, was too proud to take a Heathen Class, or Mary, either as an example for himself or for commendation to others. Though Christ was in this class, Joseph was still too proud to own it. The Prophetic and Jewish class is inclined to ignore Mary, or the Gentile class, and quietly put it away from fellowship with itself, and with truth. 'But Joseph, her husband, being a just man, and not willing to use her for an example, was minded to put her away privily' (verse 19). It is well for the reader to have in mind the fact that however peculiar the application of a grade-word may appear in a particular case, there is systematic harmony in the general use of such words. Thus, in the early chapters of Exodus, where Moses, the child, is a symbol of Law, so far as Gentiles can be a law to themselves, it is one called 'Miriam' who is pre-eminently associated with the Gentile class. And 'Miriam' is but a form of the name 'Mary.'

One of the marked distinctions between the narratives of Matthew and Luke is that, in the former, the angelic visits are paid to the sleeping; but in the latter such visits are paid to those who are awake, and on duty. Even when the angel comes by night to the shepherds, they are keeping watch, and not dreaming. This distinction also tends to show that Luke is writing of Christ's Spiritual Nature, and Matthew of His Soulical Nature. The spirit cannot die. The soul can be poured out unto death. To be asleep and to dream are acts in affinity with the functions of the Soulical Nature, thus capable of falling into death. That the speaking is in a dream shows that Joseph is not hearing with the bodily ear, but with the soul, in his night of Jewish prejudice and darkness. Plutarch refers to visions—*κατὰ τοὺς ὕπνους*, or 'in sleep' (De Defect. Orac., c. v.). Sir W. Hamilton thinks that it is certain 'that in sleep the senses are torpid, but that the mind wakes.' He also says that 'Plato and the Platonists were unanimous in maintaining the continual energy of intellect.' Cicero, Augustine, Descartes, Malebranche, are all quoted in support of the same opinion (Met., Lect. XVII.). It is therefore specially fitting that God's action upon the Sense-Nature, and revelations to that Nature, should be represented as being according to a dream. Iphigeneia speaks of certain new things being made known to her by *νύξ φέρουσα φάσματα*, 'the Night, which brings visions' (Eurip. Iph. in Taur., verse 42). Ranke tells how the father of Pope Sixtus the Fifth was comforted in a time of hardship with

the assurance, given by a holy voice, that he should have a son who should bring prosperity to his house. 'Durch eine heilige Stimme mit der Versicherung getröstet, er werde einen Sohn bekommen, der sein Haus glücklich machen selle.' The word *ἐνθυμηθεντος*, used by Matthew, and rendered 'thought,' will apply to what is felt in the soul, as well as to an act of intellect. The word *θῦμός*, forming part of it, means 'soul.' Such revelations as were given from the dead were often supposed to come as dreams. The shade of Clytemnestra says: 'I, Clytemnestra, who am now a dream, call you' (*Æsch. Eumen*, verse 1116).

ὄναρ γὰρ ὑμᾶς νῦν Κλυταιμνήστρα καλῶ.

When Hecuba is about to bear Paris to Priam, dreams prefigure what the child will be.

πρῶτα δὲ τὴν στροβέεσκον ὄνειροι ἡεροφῶιτοι,
Γυνὸν γὰρ πυρόεντα τεκεῖν δοκέσκεν ὀνείροις,
Ὅς πρῆσε Τροίην τε καὶ ἄστυ Τρώϊα πάντα.
Μάντις δ' αὖ τὸν ὄνειρον ὑπεκρίνοντο λέγοντες·
Γαστέρι παῖδα φέρεϊς Ἐκάβη, Τρώεσσιν ὀλεθρὸν.

(*Τα Προ Ομηρ.*, Johan., Tzet., vv. 40-44.)

'First Dreams, that walk in darkness, whirled her round, for she seemed in dreams to give birth to a burning torch, which burned Troy and all the Trojan suburbs. And further, the prophets interpret the dream, saying, O Hecuba, thou bearest in thy womb a son, who shall be for a destruction to the Trojans.'

As the vision which Peter had in his trance (*Acts x. 10, 11*) removed his prejudice against the Gentiles, so the Prophetic Body is represented as having its prejudices removed in a dream: 'And while he thought on these things, lo, the Angel of the Lord, according to a dream, appeared to him, saying, Joseph, son of David, do not fear to take Mary thy wife, for That which has been born in her is from the Holy Ghost' (verse 20). Thus he is coming to know through Divine but Soulical teaching, and as in a dream, that the Gentile Mary is really his wife, and that what is born in her is really Divine. It is Christ, the true Angel of the Covenant, who is thus enlightening these Jews respecting His presence in Gentile hearts. Joseph must receive Mary into fellowship, as the wise men in Esther had the comparatively ignorant women under their rule. However strange it may appear to us to represent that which is human as having offspring to that which is Divine, it was very common in pre-Christian times for men to depict such foreshadowings of the Incarnation. Jupiter had offspring by Alcmena and others. The Chorus says to Io:

μηδὲ πλασ-
θεῖν γαμέτῃ τινὶ τῷ ἐξ οὐρανοῦ.

(*Æsch.*, *Prom.*, v. 915.)

'Nor may I ever be fashioned with a heavenly Spouse.'

Sometimes, in mythical and apocryphal writings, we find reflections of truth. The following curious passage from the 'Pseudo-Matthæi Evangelium,' c. xiii., which relates to a time just preceding the Saviour's birth, may be said to reflect truth: 'When, therefore, Joseph and Mary were going by the way which leads to Bethlehem, Mary said to Joseph, I see two peoples before me, one weeping and the other rejoicing. Joseph answered her, Be seated, and hold on to the ass (jumento), and do not speak superfluous words. Then appeared before them a beautiful

youth, clad in a splendid garment, and he said to Joseph, Why hast thou said that the words were superfluous concerning the two peoples of whom Mary has spoken? For she saw the Jewish people weeping because it has departed from its God, and the Gentile people rejoicing because it has approached and been made nigh to the Lord, according to what He promised to our fathers Abraham, Isaac, and Jacob, for the time has come that, in the Seed of Abraham, a blessing should be bestowed on all the Gentiles.' Matthew does not say, like Luke, that Mary has conceived (i. 31). The word used by Matthew is γεννηθῆν. It is in harmony with the origin of what is Soulical and in Genesis. Joseph was not only to know that something Divine had been born in Gentile souls. He was to know that Something as a Person, even as Christ Jesus. He would never know Christ until he laid aside Jewish prejudices, and began to love the Gentile brethren in whom Christ was being made manifest. Equality was a watchword of primitive Christians, but it was an equality of brotherhood: 'Fratrum nomen nobis invicem impartimur, quia pares esse nos credimus' (Lactant., Lib. V., c. xvi.)—'We give to each other the name of brothers, for we think that we are equal.' Dr. Huxley, in his Article on 'Agnosticism and Christianity' (*Nineteenth Century*, June, 1889), is virtually putting the excellencies of the Jewish and Hellenistic philosophies into antagonism with Christianity when he writes thus: 'Greek science, Greek art, the ethics of old Israel, the social organization of old Rome, contrived to come into being without the help of anyone who believed in a single distinctive article of the simplest of the Christian creeds.' This is to use the word 'Christian' in a most misleading sense, and it is an attempt to strike a blow at the Christian system under the ineffective cover of the word 'distinctive.' The best influences in Heathenism were those which made the unity of God their starting-point. After referring to the teaching of Heraclides, Theophrastus, Chrysippus, and many others on this question, Octavius concludes that either the Christians of his day were philosophers, or that the philosophers of former days were Christians: 'Aut nunc Christianos philosophos esse, aut philosophos fuisse jam tunc Christianos' (Minuc. Fel., p. 21). What right has Dr. Huxley to put such a truth as the unity of God into virtual contrast with Christianity? By his disingenuous use of the word 'distinctive' he implies that what Christianity and the earlier faiths had in common may all be put aside when we judge of what is distinctively Christian. This is like saying that we must put out of the fruit all that it has in common with the blossom if we want to judge of the distinctive excellencies of the fruit. Dr. Huxley's words imply that Christianity had no latent existence in Judaism, or Philosophy, and that it was not a Divinely effected Evolution therefrom. Yet, as Octavius says, when men said, 'God is great! God is true!' and 'If God grant,' they were using the speech that a Christian man would use: 'Qui Jovem principem volunt, falluntur in nomine, sed de una Potestate consentiunt' (p. 19)—'They who regarded Jove as supreme, erred in a name, but they were in agreement as respects the unity of the Supreme Power.' Dr. Huxley himself presently says: 'The science, the art, the jurisprudence, the chief political and social theories of the modern

world, have grown out of those of Greece and Rome, not by favour of, but in the teeth of the fundamental teachings of early Christianity, to which science, art, and any serious occupation with the things of the world were alike despicable.' He also says: 'All that is best in the ethics of the modern world, in so far as it has not grown out of Greek thought or Barbarian manhood, is the direct development of the ethics of old Israel.' With what Dr. Huxley says of Ecclesiasticism and sham miracles, the writer sympathizes. But in other respects he deems the Article irreverent and unjust. It is unjust with the worst kind of injustice—that is, injustice towards the Almighty and towards His Truth. It propagates a slander on the Apostles and the early Christians, who appreciated fine buildings, who commended everything lovely, and from whose imagery relating to heaven Art has borrowed some of its most valuable conceptions. The Article ignores the fact that the world of Science and Art from which the early Christians shrank had two great Antichristian aspects. First, it was a world whose Art was full of uncleanness. It was a world in which the very drinking-cups were carved for the provocation of vice: '*Irritamenta vitiorum*' (Pliny, Lib. XXXIII., c. ii.). The scoffing Cæcilius, in Minucius Felix, makes a similar charge to that made by Dr. Huxley: '*Non spectacula visitis, non pompis interestis. . . . Non floribus caput nectitis* (Oct., p. 12)—'You go not to the pageants, you take no part in the processions. . . . You wreath no flowers for the head.' On p. 42, Octavius shows that it is for the sake of morals and modesty ('*moribus et pudore*') that they abstain from the public pleasures and pomps, with their hurtful allurements: '*Noxia blandimenta*.' He shows that these are connected with homicide, uncleanness, etc. On p. 28 he gives an answer which is valid against Dr. Huxley's charge: '*Ubi autem magis a sacerdotibus, quam inter aras et delubra, conducuntur stupra, tractantur leocinia, adulteria meditantur? Frequentius denique in ædituorum cellulis, quam in ipsis lupanaribus flagrans libido defungitur*'—'But where, more than amongst priests, and at the altars and shrines, are filthy intercourses bargained for, and bawdries managed, and adulteries forecast? In the chambers of the guardians of the temples, more frequently than in the stew-houses themselves, shameful uncleanness is perpetrated.' Tertullian bears similar testimony (Apol.). But, secondly, Art was not only full of uncleanness: it went hand in hand with idolatry. The best and the most numerous statues were, at the same time, emblems of idolatry. We who have centuries of Christian influence behind us may look on such objects as works of Art simply. It was otherwise with those who had just stepped out from the ranks of idolatry, and who had to guard against lapsing to their former superstitions. Moreover, religion had become degraded into what was external and unspiritual. Christian testimony to the spirituality of religion was sorely needed, and it could only be given by Christians holding themselves aloof from everything idolatrous. Dion Cassius records it as a peculiar feature that the Jews specially differ from other men in that *τῶν μετὰ ἄλλων θεῶν οὐδὲνα τιμῶσιν, ἕνα δὲ τινὰ ἰσχυρῶς σέβουσι. οὐδ' ἄγαλμα οὐδὲν ἐν αὐτοῖς ποτὲ τοῖς Ἱεροσολύμοις ἔσχον. ἄρρητον δὲ δὴ καὶ ἀειδῆ αὐτὸν νομίζοντες* (Lib. XXXVII., fol. 41)—'They

honour none of the gods of other nations, but mightily reverence one God. Nor had they ever an image amongst them in Jerusalem. They think that God is ineffable and invisible.' Christianity is even more spiritual than Judaism. But how could Christians have borne witness to that spirituality if they had not kept aloof from a world of Art that was both unclean and idolatrous? It is also unjust on the part of Dr. Huxley, and that in a very high degree, to say that 'from Justin onwards it may often be a fair question whether God or the devil occupies a larger share of the attention of the Fathers.' It is likewise unjust to ignore what is said in the Bible of God using similitudes, and forthwith to choose and insist upon a battle-ground of hard literalism, to the manifest glorification of scientific literalists, and to God's disparagement. Since the Apostle says that what is said of Hagar and Sarah is spoken allegorically, is not Dr. Huxley begging the question, as well as imputing bad motives, when he writes: 'The faithful who fly to allegory in order to escape absurdity resemble nothing so much as the sheep in the fable, who, to save their lives, jumped into the pit?' After this sneer at 'the faithful,' Dr. Huxley, with an air of much wisdom, asserts that the straitest Protestant will not deny that the New Testament teaches the existence of a devil and demons. We shall see ample reason for challenging the truth of this statement, as Dr. Huxley intends it to be taken. With a disingenuousness that characterizes his whole Article, he is virtually trading on the wide-spread belief in a 'personal' devil and demons, and ignoring all other conceptions of Satanic agency. We shall yet see more fully that Dr. Huxley was darkening counsel by words without knowledge when he thus wrote so as to damage the Gospels in public estimation. When Christian men weakly attack well-established Scientific Truths and their teachers, such Christians deserve censure. But a more severe condemnation should be meted out to those scientific men who become so far 'vain in their imaginations' as to speak with flippant irreverence of the Gospels. Science is beautiful when conjoined with reverence and humility. It is hateful when it builds on Pride. It is

' Full great pittie that so faire a mould
Did on so weake foundation ever sitt.'
(*'Faerie Queene,' Bk. I., cant. iv.*)

Joseph, like Christ, is a son of David (verses 1, 20), and both are in the line of Abraham, or of Faith. While Mary is five times called the mother of Jesus (verse 18; ii. 11, 13, 14, 20, 21), He is nowhere specially spoken of by Matthew as her Son. He is no more her Son than He is Joseph's Son. Joseph is to name Him, which implies fatherly prerogative. When Joseph owns Mary, or the Gentile class, and when he believes that what is born in her is Christ, then he, too, is having Christ manifested by him. Christ is becoming a Saviour to the class of People, or Young Men, who are in the Prophetic Body, and not Gentiles. Hence it must be in special reference to Joseph that the word 'People' is used in verse 21. This is a grade word of the Young Men's Grade. It applies to the Prophetic Body who have Truth, but not to the Gentiles. Hence it is not Mary, but Joseph, who names Christ in reference to the People. Thus the words 'And thou shalt

call' are equivalent to 'And He shall be thy Child as well as Mary's, and thou shalt name Him Jesus, for He will save thy class from sins.' He cannot, however, do this, until Joseph lays aside his prejudice and comes to recognise the fact that Christ had been born in, and brought forth or manifested by, Gentiles, even before they had come into fellowship with Jews. 'And she shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins' (verse 21).

The allusion to the saving aspects of Christ's work brings before us the great subject of the Atonement. When we come to consider what is said of the Crucifixion, the Atonement will be more fully considered. Inasmuch, however, as we can better understand the Incarnation by looking at it as part of a process of Atonement, it may be well, so far, to consider it here.

Many readers may think that to maintain that the Gospels are moral history must be to impugn the doctrine of Redemption and Vicarious Suffering. It will be said: If Christ did not literally exist as a Man, and if His Incarnation is within us, then He cannot suffer except by suffering within us. Thus it will be said that His suffering is virtually identical with our suffering, and cannot be a suffering endured on our account.

As we have seen, it was one of the great difficulties of the early Churches to know how Christ could be God and yet Man, and how, being Divine, He could yet die. They affirm that, being God, He became Man without ceasing to be God. Paul, Bishop of Constantinople, says: "Εμεινε γὰρ ὁ Λόγος ὁ ἦν, καὶ γέγονεν ὁπερ οὐκ ἦν—'For the Word remained what He was, and became what He was not.' So the Ex Lib. Diurn. Rom. Pont. says: 'Deus Verbum idemque Filius Dei, pro nobis factus est Homo: id quod erat manens, factus est quod non erat'—'God the Word, who is the Son of God, was made Man for us; while remaining that which He was, He was made that which He was not.' Then they try in regard to the Incarnation to show that He is but One. Cyril's Nestorian Epistle deals very fully with this difficulty. Cyril says: 'The Only-begotten Logos of God, He having been begotten of the substance (οὐσία) itself of the Father, true God from true God, the Light from the Light, He through (διὰ) whom are all things both in heaven and on earth, came down for our salvation, lowering Himself down to emptiness (κένωσιν), and He was made flesh, and made human (ἐνυθρώπησέ), that is, taking flesh from the Holy Virgin, and making it His own from the womb; He endured the genesis according to us, and He came forth Man from woman, not casting off what He had been. But if He was in an assumption (προσλήψει) of flesh and blood, He also remained as He was, God that is, in nature and in truth. And neither do we say that His flesh was turned into the nature of the Divinity, nor that the inexpressible nature of the God Word was turned into the nature of flesh. For He is unmovable and unchangeable, ever and altogether the same, according to the Scriptures. And when He was seen, and was an Infant in swaddling bands, being yet in the bosom of the Virgin that bore Him, He filled the whole creation as God, and was sharing in council with the

Father (τῷ γεννητοῦ). For the Divinity is not according to size, and greatness, and does not admit of limitation. . . . Nor, nevertheless, do we name peculiarly as Christ the Word from God, and then peculiarly as Christ another One, Him from the woman, For we know only One Christ, the Word from God the Father, with His own flesh. . . . We confess that the Son Himself has been born from God the Father, and is God only begotten, being, assuredly, according to His own nature, impassible, but He suffered for us in the flesh, according to the Scriptures. . . . If anyone shall divide the substances of the one Christ after their union, joining them in a union that is according to dignity, or authority, or power, and not rather by a fellowship according to physical unity, let him be anathema.' Such teaching, when examined by logic, or by Scripture, is hopelessly involved. If Christ remained God after the incarnation, how could His mind know any limitations, and how could He be tempted in all points as we are? The Canons of the ancient Councils may threaten anathemas, but they cannot reconcile what is irreconcilable. At one time, as we read these authorities, we are ready to think that Christ is but God with a fleshly covering around Him, and hence not Man. At another time He appears almost as human as ourselves Hippolytus, while maintaining His Godhead, lays stress on His humanity, in that 'He hungered, and grew weary, and fainted with thirst' (Cont. Hær. Noët.). While thus referring to difficulties in the ancient Creeds, the writer is far from maintaining that such Creeds are altogether false. He believes that they embody profound truths, having their origin in Scripture, but that such truths are obscured, and made to appear full of difficulty, by a literal, and therefore unscriptural, theory of the Incarnation. By this literal theory of the Incarnation, the writer means the theory that Christ was born according as we are born, and lived as a separate and concrete Man. He does not mean that Christ did not, in any sense, become Flesh. To what low depths of folly, and even of cruelty, the literal system of explaining Scriptural references to Christ and His manifestations may lead, the reader may see from Mr. Baxter's 'Forty Coming Wonders from 1890 to 1901,' with its horrible pictures in the early part of the Book, its presumptuous claims to know God's times and seasons even to the minute, its unjust references to the family of the Buonapartes, and its ghastly and merciless predictions that the worst horrors of the days of Robespierre will be of constant occurrence throughout Christendom for three years and a half (p. 295).

The following principles may be set forth as illustrating the way in which, according to the theory that the Gospels are moral history, the doctrine of the Atonement may be regarded :

1. The progress of the human race is progress according to laws of Evolution. In that progress the Soulical precedes the Spiritual, the first Adam precedes the second Adam (1 Cor. xv. 45, 46). By this process, through the action of God, who is the Evolver, ever working His will in all Nature's processes, Man has been elevated from the state of a naked and shameless savage, to that of a pure-hearted child of God, meetening for the inheritance of the saints in light. Where men are found still savage, the laws through which God elevates the soul have

not had operation, or have been resisted, but the fact remains that, at least in the household of faith, the higher type of character has been evolved.

2. This moral progress is compatible with an increase of virulence in sin. As we have urged, the brighter the light becomes, the darker is the shadow that it can cast. Knowledge of law gives strength to sin. Only those who have an intelligent knowledge of law can be very great sinners. Hence we may maintain that human history shows moral progress, even though we admit that the first human race was sinless, while all men now living are sinners. In relation to sin, there was a lapse of the race before its progress began. Augustus had a picture of Venus issuing from the sea. The lower part of the picture became injured, and no painter could be found who was able to restore it. Thus the very injury to the picture redounded to the glory of its painter (Pliny, Lib. XXXV., c. xxxvi.). In like manner the image which God impressed, at the beginning, upon man's nature was so perfect, that, when it became marred, no human hand could undo the evil. Thus even sin redounds to God's glory in so far as it makes it possible for us to see that only God can restore our nature to the Divine image and likeness. But that moral lapse which the first race suffered must have been concomitant with, and a result of, an intellectual advance whereby the race became enlightened enough to sin.

3. In respect of those who are the seed of Abraham, the moral and evolutionary progress must be more marked and more general than in the case of those who, though they have light, love darkness. Even in regard to the heathen, by the Apostolic rule that the exercise of the senses has to do with the discernment of good and evil (Heb. v. 14), we may infer that some progress is made. Though the heathen are said to live almost as by instinct, they do make some progress in the lapse of centuries, and the laws of Evolution have manifested their action in the social customs, and political institutions, and religious doctrines of Chinese, Hindus, and others who have not had the Gospel.

4. In the course of this Evolutionary Progress from a Soulical to a Spiritual state there would, of necessity, come a time when the laws of sacrifice and worship would be better understood. The Rev. J. Chalmers says of the people of New Guinea: 'They have one great Spirit, Palaku Bara, who dwells in the mountains. They worship Him unitedly in the one place. . . . Pigs are never killed but in the one place, and then they are offered to the Spirit. The blood is poured out there, and the carcass is then carried back to the village, to be divided, cooked, and eaten. . . . The spirits have wallaby, fish, and bananas presented to them' ('Work and Adventure in New Guinea,' p. 79). The sacrificial system of the Jews was far in advance of such heathen rites. But, in Christian times, a still higher knowledge of sacrifice has been gained. We have come to know that it is not enough to give God our substance, and to present the blood of animals outside ourselves. We have been taught by the New Testament to mortify our inward animals, the beasts of our own animal nature, and thus to present ourselves as a living sacrifice.

5. God, however, is a perfect Being, and our worship to Him as the

Divine Spirit should be perfect and spiritual. God, in His evolutionary work, has been seeking for the race of true worshippers, who would worship Him in spirit and in truth (John iv. 23, 24). But if it is first that which is Soulical, and then that which is Spiritual, we must, of necessity, sacrifice according to the flesh, before we can offer the Spiritual Sacrifices. All the world over, the nations have thus given fleshly sacrifices before they have given spiritual sacrifices. When men, ceasing to offer bulls and goats, have begun to deny their animalism, their fleshly lusts, fleshly sacrifice has been coming near to its highest type. It is better to deny our lusts than to give a bull or goat to God. But even if we deny our fleshly lusts, and sacrifice our animalism to God, it is still a fleshly sacrifice. And not only is it fleshly, it is imperfect. All flesh has corrupted its way. We all have in us, by virtue of evolutionary laws, qualities akin to those possessed by animals. Simonides, in a poem, maintains that, in making woman, God embodied in her the nature of the following animals: the sow, the fox, the dog, the ass, the cat, the horse, the ape, and the bee. His sarcastic theory of evolution might be applied in sober earnest to the man as well as to the woman. Thus, when men crucify the Flesh, and offer that in sacrifice to God, they are offering something in which passions reigned, and which is defiled by sin.

6. Through all the fleshly era, however, Christ was in men's souls. In Him all things consisted (Col. i. 17). 'In Him was life, and the life was the light of men' (John i. 4). 'The Spirit of God moved on the Waters of Life in the beginning, and, through all the centuries, Christ was in men. But while He was in man as the Life of man, and as born of the Spirit, and as tending to righteousness, He was not yet brought forth in man as Something distinct from man. He was man's Life, and intermingled with man as the blood pervades our system, but He was not yet brought forth in man's flesh as the Incarnate One.

7. When we look at the Strata of the earth, we see that they follow in regular order. We speak of all those strata as The Earth. But we do not mean that, because they are one Earth, therefore all the strata are indiscriminately blended, the Palæozoic with the Kainozoic, the Plutonian with the Mæsozoic. In like manner, though all types of animal natures are embodied in man, we are led by the analogy of the stratified earth, to think of these natures as following a certain order. So in the embryonic child, we have the brain forms according to the order of creation, first that of a fish, then that of a reptile, then that of a bird, and then that of a mammal.

8. But, as the writer understands Scripture to teach, when these forms of animal life had come to their highest purely human fleshly level, the Christ who had ever been in man as his Life, was brought forth in man's Fleshly Nature as a New Type of Animal Nature, over and above that of the merely human being. There was an Evolution of Christ within man, as well as of the man himself. Instead of Christ merely being man's Life and Light, He was brought forth in man's Fleshly Nature as a Being of a higher fleshly type than those lower types from which He was born. Those types were ruled by wolfish passions, by animal impurities. But the Christ born from man's Flesh

was a New Moral Type, distinguished from other types by its sinlessness. This fleshly Christ is represented as a Lamb, as a Sheep, as a Servant. Though brought forth in man, and having flesh, He is as distinct from man as a child is distinct from its parent. This separate and higher type of sinless animalism is Christ after the flesh. Thus the writer holds that there is a great difference of meaning between the two expressions: 'That which is begotten in her' (verse 20), and 'She shall bring forth a Son' (verse 21). In the former case, while Christ is in them as their Light and Life, He is intermingled with their nature, and is not brought forth as a Separate Existence or Type, that is, as the Flesh which, instead of being wolfish and impure, is as a little Child. It is when this later Type of flesh is born in the righteous, that Christ has been born.

9. This view is in accord with what is said in Scripture of Christ having been hid before His manifestation, and also with the evidence that a new Type of Animalism came into existence at the beginning of the Christian era. Paul speaks of 'The mystery of Christ, which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy Apostles and Prophets in the Spirit—to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel' (Ephes. iii. 4-6). 'And to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things' (verse 9). At the time of the Incarnation there was born in men a New Type of Animalism, which was, in very truth, the Flesh of Christ separate from our sin. This type was that of the Lamb, or the Little Child, meek, and humble, and harmless as the dove. John Wesley says: 'One cannot but observe here, that Christianity begins just where heathen morality ends; poverty of spirit, conviction of sin, the renouncing ourselves, the not having our own righteousness—the very first point in the religion of Jesus—leaving all pagan religion behind. This was ever hid from the wise men of this world, insomuch that the whole Roman language, even with all the improvements of the Augustan age, does not afford so much as a name for humility. The word from whence we borrow this, as is well known, bearing in Latin a quite different meaning. No, nor was one found in all the copious language of Greece till it was made by the great Apostle' (Sermon on Matt. v. 1-4). It is true that Greek words which had been commonly used to denote an abasement that was a misfortune, and sometimes a degradation, are used in the New Testament to denote a humility that is a Christlike grace. If the reader will admit that Christ is in man at all, as the New Testament teaches, then he will, perhaps, allow that Christ may be in man not merely as blended with him, but as brought forth from the man's flesh. In such case, Christ lives in him, and yet is distinct from him, just as a higher type in the man is distinct from the lower man. This view of the Incarnation and birth of Christ regards in a new light what is meant by Christ being Head. We may also urge that it is in harmony with the Scriptural representations which show Christ to be in vital union with a whole moral class, living in them, and sharing in their great moral changes. Of this New Type of Flesh it

cannot be said : 'Their throat is an open sepulchre, with their tongues they have used deceit' (Rom. iii. 13). Where the Flesh of Christ has been brought forth in a man, that Christ-Nature will show itself in the man being gentle, and humble, and like a little child.

10. If Christ, according to the flesh, can thus be born in man, then it is reasonable to infer that this same Christ after the flesh can suffer and die in man. So Paul says : 'The sufferings of Christ abound unto us' (2 Cor. i. 5). 'Always bearing about in the body the dying of Jesus' (2 Cor. iv. 10). The letter from the Churches at Vienne and Lyons speaks of the sufferings of Sanctus, and says : 'His body made manifest what had been done to him, being one mass of wound and scar, drawn up, and now destitute of the outward form of a man. In whom Christ suffering, wrought great wonders (*ἐν ᾧ πάσγων Χριστὸς μεγάλας ἐπετέλει δόξας*), annulling (*καταργων*, Heb. ii. 14) the adversary' (Euseb., H. E., § 202). But if He suffers and dies, it must be according to His nature. Hence He must die as a Lamb, and be like a Sheep dumb before His shearers. The dying Hercules dashed Lychas against the rock for having brought him Dejanira's poisoned robe. The dying Saviour, as well as Stephen His servant, prayed for His enemies. Like Prometheus, He profited mortals 'beyond measure' (*καιροῦ πέραν*), and was regardless of His own suffering (*Æsch.*, *Prom.*, verse 515). This dying of Christ the Lamb within us is not necessarily a literal death, although, in many a martyr, it must have involved literal dying. It is patient submission to suffering brought on by well-doing. We have seen that to be perfected is to come to Zion by the Sinaitic Process. Christ was made 'perfect through sufferings' (Heb. ii. 10). It is said : 'And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing' (James i. 4). 'For ye have need of patience, that, having done the will of God, ye may receive the promise' (Heb. x. 36). We read of those 'that by patience in well-doing seek for glory and honour' (Rom. ii. 7). This process of perfection by suffering involves the suffering and perfection of Christ after the flesh in the sufferers. Only those who have this Lamb-Nature in them can thus patiently suffer for well-doing, even to perfection. It may be that in some heathen this Christ after the flesh was about to be brought forth, even before Joseph took Mary. The writer has often felt impressed with the moral sublimity of the words and actions of Socrates, as shown in Plato's account of his closing days. It is, however, noticeable that with the incoming of Christianity there came in what may be described as the Martyr Era. This is the era of patient suffering for well-doing. This is not the highest type of Christianity, notwithstanding its nobility. It is not the highest, because it is Sinaitic rather than a part of the Seed Process. The martyrs were rather contending with outward forces, trying to turn them from righteousness, than seeking for inward spirituality, according to the Seed Process. Luther's Age was, to many, a martyr age ; but its great theological watchword was Justification by Faith, which is the perfection of the Sinaitic system. The martyr age is fast passing away, but the higher age of the Seed Process is coming more fully in. The more spiritual and inward aspects of the Christian life are being considered as they

have never been considered before. Even amongst those who are still coming to Zion by the Sinaitic Process, where no sufferings of martyrdom are threatened, a life of self-denial in obedience to God's will will be the suffering and perfection of Christ within the man.

11. When the Lamb, or Christ according to the flesh, thus dies in those who are becoming perfect through sufferings, it does not alter the sentence: 'In the day that thou eatest thereof, thou shalt surely die' (Gen. ii. 17). The death of Soul which, in the beginning, came through sin, has 'passed unto all men, for that all sinned' (Rom. v. 12). 'In Adam all die' (1 Cor. xv. 22). Flesh and blood cannot inherit God's kingdom. Hence there must be a dying of the flesh before we can reach the kingdom. Whether we be saints or sinners, the primeval sentence is upon us. The sinning soul must die.

12. But while death reigned from Adam to Moses, inasmuch as even the heathen showed the work of the law written on their hearts (Rom. ii. 15), it reigned still more effectually over those who received from Moses a knowledge of the Sinaitic law—that is, it reigned more effectually on the Grade of Servants than on the Heathen Grade. The writer holds that Rom. v. 14 is made misleading by giving to the word *καὶ* the rare meaning 'even,' instead of its common meaning 'and.' Paul is speaking of two classes—the Heathen who lived before Moses brought knowledge of the Sinaitic law, and those who had that higher knowledge. He says: 'Nevertheless, death reigned from Adam until Moses, and (*καὶ*) over them that had not sinned after the likeness of Adam's transgression, who is a figure of Him that was to come.' Surely those who lived before Moses and the Sinaitic Law must have been like Adam in not having that Law. And if they were like him in only having the Law in their hearts, must they not have been like him in sin? Those who had received the higher Sinaitic Law could be said to sin in another likeness of sin than Adam's. But how could that be said of those who lived in the era from Adam to Moses? They were all alike in having an imperfect Law; and as the sin is according to knowledge of Law, the sin of all from Adam to Moses must have been of one likeness. Thus this verse affords evidence that primeval men were an ignorant race, not having knowledge of such a complete moral Law as was given from Sinai.

Both classes of transgressors—those from Adam to Moses, and those under Mosaic Law—are under sentence to die. But there is a difference in respect to the nature of this death in regard to these two classes. In the first case, while death reigned even from Adam to Moses, it is not said that all in this class died accursed. God said to Adam: 'Thou shalt surely die;' and He cursed the Adamah, or flesh, for man's sake (iii. 17), but He did not curse the man. Paul shows that their dying was mild in its form when he says: 'Until the Law sin was in the world, but sin is not imputed when there is no Law' (Rom. v. 13). But as respects those under the Mosaic Law, the death is to be under a curse. 'For as many as are of the works of the Law are under a curse; for it is written, Cursed is everyone which continueth not in all things that are written in the book of the Law to do them' (Gal. iii. 10). Thus Jews and Greeks are 'all under sin' (Rom. iii. 9). 'All have

sinned, and fall short of the glory of God' (verse 23). The sinning heathen have to die, although, their sin not being imputed, they have not to die accursed. The sinning Jews and Greeks, so far as the latter know Law, are not only condemned to die soulically like the heathen, they have also to die accursed—that is, hell is to be their portion. From the Saviour's allusion to Jonah being three days in the heart of the earth, and from the history of Jonah, we see that even those who go down to hell have still Christ in them. Their descent is His descent. But after three days and three nights, a symbolic era, His uprising will be their uprising. Even for those cursed by law, however, God made provision in that He found skins to cover their nakedness, and entered into a Covenant of Sacrifice with them, foreshadowing a greater Sacrifice. Faith had a place under the Mosaic era. It became to multitudes 'the assurance of things hoped for' (Heb. xi. 1), and the just lived by it (Hab. ii. 4). Although these had to die Soulically, their death was 'according to faith'—*κατὰ πίστιν* (Heb. xi. 13). Though they had not received the promise (Heb. xi. 39, 40), they had witness borne to them through their faith, as Abel had (verse 4), and as Enoch had (verse 5). They saw the promises, 'and greeted them from afar' (verse 13). Hence their death was not under the curse—that is, a descent to hell. It was according to faith, and hence, though they were dead, they were 'the dead in Christ' who were to rise first (1 Thes. iv. 16). So in respect of the heathen over whose souls the death-change passed, the grace of God, and the gift by the grace of Christ, abounded unto them (Rom. v. 15). The writer thinks that Rom. v. 15-20 relates literally to the *οἱ πολλοί*, or multitudes of the heathen. To these the free gift is to come to justification of life (verse 18). Through the Saviour's obedience, their disobedience is to be graciously condoned. A saying in Æschylus is fulfilled—that a work perfected on the head of Zeus falls not on the back (Iket., verse 85). It is in verse 20 that Paul begins to speak again of those under Sinaitic Law. Thus, while sinners under Sinaitic Law who were not believers died accursed, like the rich man who went to hell, the heathen who had not Law, and all under that Law whose soulical dying was according to faith, were in Christ, and waiting for the promise.

13. While, however, those under Mosaic Law who died according to faith did not die accursed and go to hell, the book of the Law still said, Cursed be he who continueth not in all the things written to do them. How, then, could they escape that curse on the ground of faith, since they had not done all those things, and the condemnation was spoken against them? It was for this reason: Their faith was reckoned to them for righteousness, but not for its own sake. It was not a mere floating web, unattached to anything. Whether they knew it or not, their faith in sacrifices reached on to Christ the true Lamb. Moreover, it not merely reached to Him as the Lamb, but it reached to Him as the Lamb accursed, and suffering, and put to shame. So the victims led to the altar had often the curse laid upon their head, and they were led to the altar to be slaughtered and burnt as sin-offerings, which was more than mere dying. They died under a curse. And it is as important that Christ died as a curse, as it is that He died at all. When

there was born in Men of Faith the highest type of animalism, the Lamb—that is, the sinless Flesh of Christ—when also that Lamb in patient suffering for well-doing endured with meekness reproach and shame ; when the men in whom that Lamb dwelt, and in whose sufferings it shared, were cast out, and buffeted, and made the offscouring of all things for that Lamb's sake ; when by such suffering the Lamb was perfected, then the Lamb of God according to the flesh had died under a curse. Thus God had made manifest a new righteousness, not of sinful man, but of the sinless Lamb of God, becoming obedient even to death of soul. Moreover, a new way of dying under a curse was made manifest. But the sinful human Elements, the Animalism in us, could not, of itself, win heaven by so dying, for it is sinful. It is only the Lamb in men that can thus become a Curse, through whose dying God can be just, and yet justify all who by faith seek His mercy through this Lamb who has thus been made a Curse for us. Through all the age of sacrifice, the faith of men had its aspect towards this Lamb of the curse. To believe in such a Lamb, and to seek for It, is to seek for a Higher Sacrifice than literal Sheep or Goats, a Higher Sacrifice than even the highest merely human type of animalism. It is to seek for the Sinless Type of Animal in man, the Lamb born of the Spirit and without sin. This is a perfectly righteous Sacrifice. And God, in His wisdom and love, has graciously provided that this righteous Lamb, made a curse in men, shall be the end or completion of Law for righteousness unto all who believe in Him. He is also to be for the remission of the sins of all who have died in faith. This saving work, however, is only in respect to the curse pronounced upon us for not doing the works of the Law. It does not save us from having to die Soulically. But when men believe in Christ, and are thus justified, they have still to crucify the flesh with its affections and lusts. When they do this, the Lamb of God is dying in them, and they are sharing in His suffering and shame, and so will reign with Him. Paul says : ' Christ redeemed us from the curse of the Law, having become a Curse for us ' (Gal. iii. 13). It is evident that this redemption implies salvation from the doom of having to die a Soulical death under the curse of Law, and so to go to hell as transgressors. Christ becomes our Curse. We, in our measure, die under a curse by putting our faith in the despised and crucified One, and by glorying in His cross of shame. Thus as the moss in the recesses of Roman dwellings had beautiful red curtains to screen it from the sun (' *Museum a Sole defendunt*,' Pliny, Lib. XIX., c. vi.), so the weak, and sinful, but trusting soul, is defended by the crimson covering of the Saviour's blood from the fire of celestial wrath. Moreover, we not only find deliverance from the curse through Jesus. He is also made to us a new Righteousness, not of Law, but of Faith. ' But now, apart from the Law, a righteousness of God hath been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ, unto all them that believe ' (Rom. iii. 21, 22). ' Being justified freely by His grace, through the redemption that is in Christ Jesus, whom God set forth to be a propitiation through faith by His blood, to show His righteousness because of the passing-over of the sins done aforetime, in the forbearance

of God, for the showing, I say, of His righteousness at this present time, that He might Himself be just, and the justifier of Him that hath faith in Jesus' (verses 24-26).

14. This view meets difficulties, though some may think it introduces difficulty. Men say, Was it right for the innocent to suffer for the guilty, the righteous for the unrighteous? (1 Pet. iii. 18). But we have to remember that the righteous Lamb who suffered was brought forth in the unrighteous or imperfect ones. He is a higher and Divine Type of Animalism, superadded by Divine action to the lower and imperfect types that have come by natural processes. Thus it is the righteous Lamb of God in men, suffering for the unrighteous animalism in men. Even those who have not the Lamb formed in them may be saved by faith in Him, as the Lamb revealed in Scripture, and thus they will begin to receive Christ who dwells in us by faith. Again, it is sometimes urged that the doctrine of justification by faith tends to a licentious Antinomianism. Men will sin that grace may abound. Christ's robe will be our covering. But so far from this charge being just, God has connected the dying of the Lamb of God with the highest of all types of moral attainment. Faith has respect to a Lamb of God who is sinless and yet is brought forth in man, a covering to his lower nature, as a higher type may be said to cover a lower type. Thus redemption is inseparably associated with man's inner life and spiritual advancement. It may seem strange to speak of a sinless Lamb of God being brought forth in man from man's animal nature. But when Paul says 'Christ liveth in me' (Gal. ii. 20), does he not imply that the Christ in Him is sinless? And if the Sinless Christ can live in men of faith, may not the sinless Lamb of God be brought forth in such men of faith, to die in them and for them, and to raise them from a fleshly to a spiritual state? It is in this sense the writer would regard the words: 'It is He that shall save His people from their sins' (Matt. i. 21).

Having referred to the people, or Grade of Young Men, on which Joseph, or the Prophetic Body, names Jesus, Matthew next uses words of the Servants' Grade. The word *τοῦτο*, 'this,' also *μετὰ*, 'with,' answering to *עִמָּ*, in 'Emmanuel,' show this grade. Here Mary (Is. vii. 14), or the Gentiles in so far as they pertain to the Servants' Grade, give the name. They recognise the truth that God is with them, and yet in distinction from them. The Greeks said: 'No mortal prospers without God' (Gnomic).—*Θεοῦ γὰρ οὐδὲς εὐτυχεῖ βροτῶν ἀνευ*. Quoting the prediction in Is. vii. 14, Matthew writes: 'But this (*ταυτὸ δὲ*) all came to pass that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, a virgin shall have in the womb, and shall bring forth a Son, and they shall call His name Immanuel, which is, being interpreted, God with us' (verse 23). It is good for those on the Servants' Grade to come to know Christ as with them, rather than in them. But this is not the best knowledge of Him.

When Peter had awoke from his trance, he went without gainsaying to Cornelius (Acts x. 29). So, when the Prophetic Body, or Joseph, had come to know that Christ was in the Gentiles, he took Mary, or the Gentiles, to his fellowship as Peter received Cornelius. But in both

cases, which are virtually identical, the act is rather a good deed than an act of faith. It involves the laying aside of prejudice, and the manifestation of kindly feeling towards those who have formerly been counted aliens, but yet it is a good work, and as such pertains to the Grade of Servants. The word 'did' indicates this. We see that the taking is rather outward than inward, as yet. It is after the flesh rather than after the spirit. After visiting Cornelius, Peter is still seen prejudiced against Gentiles (Gal. ii. 11). 'And Joseph arose from his sleep, and did as the Angel of the Lord commanded him, and took unto him his wife' (verse 24).

The last verse in the chapter seems to suggest what most Christians have been slow to believe. Reverence for Christ is a sufficient excuse for the multitudes who, from the earliest times have insisted on the perpetual virginity of Mary. At the same time, this doctrine does not comport well with this verse. Canon Farrar says: 'The inference, whether correct or not, to which the language of the Evangelists would naturally lead us, certainly is that the Lord's brothers were the children of Joseph and Mary, born in holy wedlock after the birth of Christ. Can anyone honestly say that such is not, at least, the *prima facie* conclusion which every reader would draw from the Gospel allusions and the Gospel narrative?' ('Early Days of Christianity,' p. 272). The scruple already referred to is an instinct of worship, trying to escape from the difficulties of the literal theory. Christ is not ashamed to call the sanctified His brethren (Heb. ii. 11). Such condescension we can regard with reverential adoration. But does it not seem superfluous condescension that Christ should not merely come to the womb, but that He should come to a womb in which other children were to be nurtured. The literal theory constrained even apocryphal writers to suppose that Jesus had brethren. Such allusions to Christ's mother and brethren as we have in the Gospels (Matt. xiii. 55) led them to this conclusion. But they maintained that these sons were born to Joseph before his marriage with Mary. In the 'Historia Josephi,' c. xi., Jesus is represented as saying: 'Justus indeed and Simeon, the older sons of Joseph, having taken wives, went to their families. In like manner, both the daughters married and departed to their own houses. But Judas and James the less remained in the house of Joseph, and also My mother the virgin. Moreover I remained with them, hardly otherwise than if I had been one of his sons. But I passed all My life without fault. I called Mary My mother, and Joseph, father.' Whether the other children be regarded as born of Mary, or only as her step children, the literal theory necessarily imports ideas of a carnal aspect, and which we find it hard to reconcile with the majesty and holiness of the Son of God. Is it easy to accept such thoughts of Christ's early years, and of His youthful amusements, as the Gospels of Thomas and of the Saviour's Infancy suggest? Yet, on the literal theory, He must have grown up as a Child, played amongst children, sat at table with brothers and sisters, dressed in the morning and undressed in the evening. The literalist may say that such deeds are all innocent. The writer would say, Yes, but they are not Godlike. The profound silence of Scripture respecting the early life of the Saviour tends to show that

it was not in a literal Nazareth, or as a literal Man, that He spent those early years. Joseph took Mary before Christ was born. That is, Joseph, the Prophetic Body, put aside its prejudice against fellowship with the Gentiles, and began to recognise Christ in them. But, at first, this fellowship was imperfect. It was outward rather than inward. It was not like a marriage union in which two become one flesh. Such union could only be formed by Jews and Gentiles becoming one in Christ. Paul says that Christ creates 'in Himself of the twain one new man' (Ephes. ii. 15). But if the two are to be made one in Christ, then Christ, or the Lamb, must have been brought forth in men before this union can be effected. Hence Joseph cannot know Mary until she, like himself, has brought forth Christ. He is not called her Son. She, however, names Him Emmanuel (Is. vii. 14), as he names Him Jesus. Christ is to be brought forth as Son of both, for both name Him. When both bring forth the Lamb in them, there can be a true marriage union between them. Jews and Gentiles both become as one flesh in Christ. 'And knew her not until she had brought forth a Son, and he called His name Jesus' (verse 25).

The writer thinks that there is force in what Clem. Alex. says respecting history in symbol. He says: 'Moreover, also, all things that are shown through a kind of veil set forth the truth in a grander and more illustrious manner, just as fruits seen through water. So is it with forms that make themselves manifest through coverings. These add to the splendour, in addition to the fact that the things made manifest may be apprehended in a particular way. When, then, it is lawful to receive a thing in a variety of senses, as we do receive the things spoken with secret [meanings], these things so being, the ignorant and inexperienced man is deceived, but the Gnostic apprehends. Nor would [these] be inclined to expound all things rashly to anybody, nor to communicate the good things of wisdom to those who, not even in dreams, have a pure mind. For it is not lawful to reach out to anybody they meet, the things prepared with such conflicts, nor to narrate the mysteries of the Word to the profane' (Strom., Lib. V., p. 574). The part assigned to Allegory in Scripture may be said to afford a most striking illustration of a principle stated by Chamisso, to the effect that the world has to be deceived to its salvation:

'Man muss die Welt zu ihrem Heil betrügen.'

As he adds, many are won thereby with whom sense is mighty, who would have been frightened by the naked truth.

CHAPTER XXIV.

MATTHEW II.

It may be considered inappropriate to place this chapter under the title 'The Incarnation.' Since the Saviour's birth is recorded in the first chapter, it may be alleged that the process of Incarnation must have been consummated before the visit of the magi. The writer thinks that, in at least a part of this chapter, the process of Incarnation is being

illustrated, and, hence, he holds that the title named may be given to the chapter.

No facts of literal history can be better established than that there were two kings in Judæa, father and son, one called 'Herod,' the other 'Archelaus.' Josephus, in Books XVI. and XVII. of his 'Antiquities,' records at length the events of their respective reigns. Because two kings of the same names, having the same relationship to each other, and ruling in districts similarly named, are spoken of in this chapter, it seems a most natural thing to suppose that this chapter contains literal history. But, however natural such a supposition may be, the writer holds that it is a mistaken supposition. The reader will admit that literal places are sometimes used in Scripture as moral symbols. Jerusalem is equivalent to the Sinaitic covenant (Gal. iv. 25). When it says: 'Walk about Zion' (Ps. xlviii. 12), it does not mean that we are to walk about the literal hill so named. Such phrases as 'Follow me' (Matt. iv. 19), 'Walked no more with Him' (John vi. 66), refer to actions of the heart, not of the body. We read: 'In this mountain shall the Lord of hosts make unto all peoples a feast' (Is. xxv. 6). We do not expect to have this feast upon a literal mountain of Palestine. The waters are not literally to flow eastward to a literal sea (Ezek. xlvii. 1, 8). But if the names of literal places can be used as moral symbols, may not the names of literal men have a like usage? Scripture shows us that they may. There were literal kings, Pharaohs and Nebuchadnezzars. But that does not alter the fact that the great dragon Pharaoh (Ezek. xxix. 3), and the Pharaohs of Genesis and Exodus, and the Nebuchadnezzar who is the head of gold (Dan. ii. 38) that is not to be broken until the literal kings of Babylon and Babylon itself have disappeared, are not literal kings but moral symbols. There may have been literal kings of the names recorded in Hos. i. 1; but we have seen reasons from the Inspired History to conclude that the kings are only used in Hosea as symbols. The fact that literal men may be, and are, thus used, is of importance. It shows us that even though in the Epistles, which are written in the first person, we have references to a literal Peter, and James, and Jude, and John, it does not therefore follow that in the Gospels, which are written in the third person, these men are not used as moral Symbols. The writer holds that they are thus used, and used to their undying honour. Their names are inseparably interwoven with the imperishable truth of God, and they are made into foundations upon which the Church is built. That Herod and Archelaus, in their names, and relationship, and sphere of government, are thus capable of being used as symbols of moral truth, shows how the political world, as well as the religious world, is subject in its every change, to Divine control. 'He changeth the times and the seasons; He removeth kings and setteth up kings' (Dan. ii. 21). The most High ruleth in the kingdom of men, and giveth it to whomsoever He will' (Dan. iv. 25). 'He doeth according to His will in the army of heaven, and among the inhabitants of the earth' (Dan. iv. 35).

'And let all feel, the rulers and the ruled,
All classes and all countries, that the world
Is Thy great halidom; that Thou art King,
Lord! only Owner and Possessor.'

(Bailey.)

That this chapter, notwithstanding the use of the names of the literal kings, Herod and Archelaus, is not literal but moral history, may be maintained for reasons such as the following :

1. Neither Josephus, nor any Greek or Roman historian, says anything of Herod's slaughter of the children. The Jew in Celsus disbelieves it, and Origen says that this is because *πονηρία*, or wickedness, is blind (Lib. I., c. lxi.), which is a summary way of dealing with opponents. Justin Martyr (Dialog., Part II.), Irenæus (Lib. III., cc. xvi.-xxi.), and other Christian writers mention it, but they do not go beyond Scripture, from which they appear to have derived their information. The question is not whether the inspired Apostles wrote that Herod killed the children, but it is whether what they wrote was literal or moral history. Christian writers like Irenæus or Origen, who received the Scriptures, would very naturally refer to this slaughter as a literal event. The writer holds, however, that while their allusions prove the early existence of these Inspired Histories, they do not prove that the histories are literal. Had Josephus, or Greek and Roman historians, writing from a different standpoint from that of Christians, recorded this event, their testimony would have had more weight in favour of the literal theory. Lardner thinks that this objection is of 'a very extraordinary nature.' He meets it by saying that the most exact and diligent historians omit many things, that Herod, like other Eastern princes, was so cruel a man, committing so many murders, even murdering his own wife and children, that he would be a likely man to give such an order as Matthew mentions. He alludes to the account, given by Josephus, of Herod slaughtering the Pharisees who foretold to the wife of Pheroras that Herod's government and race would end, and that hers would have the kingdom (Ant., Lib. XVII., c. ii., § 6). He thinks that the vastness of the Roman Empire, and the multiplicity of its affairs, might cause this incident to be left unnoticed by the historians. He quotes from Macrobius, a heathen author who lived in the latter part of the fourth century, a statement that Augustus heard that Herod ordered the children within two years of age to be slain in Syria, Herod's own son being killed amongst them, whereupon Augustus said: 'Melius est Herodis porcum esse quam filium'—'It is better to be Herod's hog than his son' (Macrobius, Sat., Lib. II., c. iv.). Lardner says that he will not lay stress upon this passage, partly because it comes late, and partly because there is reason to think that Macrobius was mistaken as to the occasion of the jest (Credibil., Vol. I., p. 353). The jest was virtually much older than the time of Augustus. Ælian says that Diogenes, alluding to the ignorance and rudeness of the people of Megara, said: *ἐβούλετο Μεγαρέως ἀνδρὸς κρεῖς εἶναι μᾶλλον, ἢ υἱός*—'He would rather be a ram of a man of Megara than be his son' (Var. Hist., Lib. XII., § 56). While the cruelties of Herod render him a most appropriate symbol for a cruel king in a moral realm, the fact that Josephus records so many of his cruel deeds makes it the more noticeable that he should pass this by. We could well imagine a slaughter of a number of men being ignored, but there is something to excite popular interest, and to merit public notice, in a general slaughter of little children throughout a certain district. A deed so likely to be chronicled because of its

unusual nature, so peculiarly detestable, and, at the same time, having a relation to a great public question, that of the Royal Succession, would hardly have escaped the notice of all historians had it really occurred.

2. What is said of the Star cannot well be reconciled with literal history. Origen thinks that as comets and similar stars portend changes in kingdoms, it is not strange that a Star of a wonderful kind should usher in Christ's kingdom (*Cont. Cels.*, Lib. I., c. 59). This argument has not much weight now. The Star is spoken of as 'His Star' (verse 2). How does this Star become 'His Star' if it be nothing more than a meteor or a star coming to view at the time of Christ's birth? Astrologers know the time of birth, and then draw the horoscope, and find the star. But here the star is seen when there is yet some ignorance respecting the birth. The magi know not where Christ is to be born. It is also, for higher reasons, unlikely that these men speak of 'His Star' in the sense in which Cassius speaks to Brutus of 'Our Stars.' Suetonius refers to a comet, or hairy star (*stella crinita*), which had appeared in heaven, and he says that some thought that it pertained to the king of the Parthians, who was a hairy man (*Vespas.*, c. xxiii.). Aurelius Victor regarded the star as pertaining (*pertinet*) to the king of the Persians, who was more hairy still. In this case, where only one similarity, hairiness, is noted, controversy arises as to whom the star signifies. How then could all the magi have agreed to refer the star which they saw to an unknown Jewish king? The Bible condemns astrologers and star-gazers (*Is.* xlvii. 13), and is it likely that such astrologers would be so honoured as to be guided by a supernatural Star to Christ? This would be to put honour on a science ever associated with much that is evil. As *Hudibras* says of the astrologers of his day :

' They tell more lies
In figures and nativities,
Than th' old Chaldean conjurers
In so many hundred thousand years.'

Wallenstein appears to have at last doubted *Seni*, his Italian astrologer. When, on the night of Wallenstein's death, the astrologer, professing to read the stars, said, 'The danger is not yet past,' Wallenstein answered, 'Sie ist es, der an dem Himmel selbst seinen Willen wollte durchgesetzt haben' (*Schil.*, *Dreis. Krieg*, Part II., p. 209)—'You yourself are the man who would have his will done in heaven.' Then he forewarns him of imprisonment. Further, the way in which Wallenstein thought that the stars were kind to him—'die Sterne seien ihm gewogen' (*Id.*, p. 190)—when he was plotting against his lawful king, is evidence that not only astrologers, but even the stars themselves, were regarded as morally imperfect. Further, astrologers professed to read what was written in stars, and to judge from conjunctions, etc., but were never guided by movements outside the usual orbits of celestial bodies. The Star that guided the wise men was certainly not moving in an orbit customary to stars. The way in which the Star is localized gives mathematical evidence that the history is not literal. That which merits the name 'star' must be high overhead. In a realm of such wide dimensions, the distance from Jerusalem to Bethlehem would be as nothing.

How could a literal star go before the wise men on this journey? How could it come and stand over a particular house in which the Child was? (verse 9). The Epitome of Theodotus (Clem. Alex., p. 800) gives a moral aspect to this Star: 'Hence arose a new and strange Star, destroying the old Astrology (*ἀστροθεσία*), shining with a new and world-wide (*κοσμικῶς*) light, the Star that turns [men] to new and saving ways, the Lord Himself becoming the Guide of men, He who came down that He might transfer those who believe in Christ from the fated destiny to the foreknowledge of Him.' Æschylus speaks of a woman marking out a star-guided contrivance (*ὑπαστρον μῆχαν*) in a flight from a sorrowful marriage (Iket., verse 387). When Cæsar was deified, the fact was indicated by the adding of a Star to his image, and it is noticeable that the Star was placed over the head: 'Credittumque est, animam Cæsaris in cœlum recepti: et hâc de causâ simulacro ejus in vertice additur Stella' (Suetonius in Julio)—'And it is supposed that the Soul of Cæsar was received into heaven: for this reason a Star was added to his image at the top.'

3. When read as literal history, this chapter does not conform to literal probability. It sets aside due proportion in the relation of cause to effect. No literal magi, before or since, have ever been known to take such a journey with such an object in view through having seen a star. It is wonderful that these magi know so much about Christ, and from such a cause; and it is also wonderful that, knowing so much, they should yet be ignorant where He was to be born. In all human history, when astronomers have seen a new star, they have regarded it as a star. They have not identified it with some Divine King in a moral realm. Still less have they left home to follow it. Little children setting out to reach the horizon would not be acting more foolishly than men who should leave home to follow a wonderful meteor or star. It must be remembered that the Orientals were skilful astronomers. The Egyptians had a wide knowledge of astronomical laws. The pyramids give some evidence of this fact. Philo, who lived in Egypt, says that the Chaldæans pay special attention to astronomy, and to the motions of stars (Lib. de Abra., c. xv.), and that they are the fathers of astronomical and mathematical science, and think the stars to be gods (De Mundo, c. i.). It is strange that with their astronomical knowledge they should be so influenced by the sight of a new meteor or star as to set out to a far-distant country to seek a King to whom they thought that the star pertained. Senî led Wallenstein—'gleich einem Knaben am Gängelbände'—'like a boy in leading strings.' Scott's 'Kenilworth' describes the astrologer in whom Leicester had faith. But neither in actual life, nor in fiction, does faith in astrology lead men so far out of ordinary habits of life as to set out from their own land to follow a star. Since also, in order to reconcile Matthew with Luke, it is supposed that the magi must have come two years after the birth, the question arises, How was it that they were so long a time in coming? Or did the Star not arise until some time after the Saviour's birth? And, if so, why should the magi assume, in their question to Herod, that Christ must still be in the place where He was to be born? When they find that He was to be born in Bethlehem, they set out to

Bethlehem as if He must still be there. Of course, a child may be expected to have its home where it is born ; but, in this case, Luke says Nazareth was the city where Joseph and Mary lived, and if they afterwards went to Bethlehem to live, it must have been to a home that only became theirs after Christ's birth. Think also of what these magi say when they come to Jerusalem : 'Where is He that is born King of the Jews?' This expression implies a knowledge of Christ's Divine nature, and of His heavenly kingdom. How could literal magi have gained such a knowledge from the appearance of any literal star? Would it not have been an intellectual miracle, if, from the appearance of a star in Chaldea, any magi had inferred that a Divine Child, King of a Divine kingdom, had been born in a small province in Palestine-Syria? Their words imply that they knew Him to be a King even from His birth. He is born King. But they could not have meant that Christ was born King of the country over which the literal Herod was the lawful king. Jesus never was King of Palestine, or of the Jewish nation. He said Himself that His kingdom was not of this world. He refused the honours of earthly kingship (John vi. 15). He was King, from His birth, of Jews ; but 'He is not a Jew, which is one outwardly' (Rom. ii. 28). Christ was not born King of any Jews, save those who are Jews inwardly, and who belong to the heavenly kingdom. How could Chaldean magi have inferred this great truth from the appearance of a literal star? Is not the premiss too feeble to carry so great a conclusion? The Epitome just quoted says : 'Moreover, the Magi not only saw the Star of the Lord, they knew also the truth that He was born King, and [they knew] of whom He was King—that is, of the Godly (*θεοσεβῶν*). At that time the Jews alone were callers (*διαβοήται*) to Godliness.' If it be said that they had gained this knowledge from the Hebrew Scriptures, it may be asked, Why did they not say so? Why did they simply refer to seeing the Star as if that alone had prompted their journey? Why, also, were they ignorant where Christ was to be born? These magi did not mistake the time of Christ's birth, or the land of His birth. Is it likely, then, that they mistook the nature of His kingdom? If they did not, then, when they designated Christ King of the Jews, they must have meant moral Jews. And if the Jews of whom they speak live in a moral realm, may not the Jerusalem to which they come, and they themselves, pertain to the same realm?

4. It is not much like literal history that these magi, before leaving the East, had prepared gold, and frankincense, and myrrh, for this Child who was a born King in a Divine kingdom only, and who can only be truly worshipped by those who yield to Him the best treasures of their hearts.

5. What is said in this chapter about Egypt is very suggestive of moral history. As the Bible speaks of the Egyptians as being 'great of flesh' (Ezek. xvi. 26), so the Alexandrian Jews regarded Egypt as a symbol of the Sense-Nature, and of the Body. Thus it was no novelty for a Jew, of the time of Christ, to regard an investiture of the Spirit, or Mind, by a Fleshly Soul, or a Fleshly Body, as a journey into Egypt. We have already seen how Philo regards Egypt as a symbol of the

Emotional Nature, or the Body. This may here be shown more fully. He says: 'In Egypt—that is, the bodily habitation'—*ἐν Αἰγύπτῳ τουτέστι τῷ σωματικῷ οἰκῷ* (Leg. Al., Lib. II., c. xix.). 'Let us make a captain, and let us return into the Emotion—that is, Egypt'—*ἀποστρέψωμεν εἰς τὸ πάθος, Αἴγυπτον* (Leg. Al., Lib. III., c. lxi.). 'For he likens to the river of Egypt our Body, and the Emotions therein, which come into existence through it' (De Som., Lib. II., c. xxxix.). 'Isaac also is not made naked, but he is always naked and bodiless, for a command has been given to him that he should not go down into Egypt—that is, the Body'—*μὴ καταβῆναι εἰς Αἴγυπτον, τουτέστι τὸ σῶμα* (Gen. xxvi. 2; Leg. Al., Lib. II., c. xv.). Speaking of Gen. xv. 18, he says: 'He does not define the territory "from the river Euphrates to the Egyptian river," for he would not bring down virtue to the bodily Emotions (*εἰς τὰ σωματικὰ πάθη*), but the reverse, "from the Egyptian river unto the great river Euphrates," for the appropriations are from the mortal to the immortal things' (Quis. Rer., c. lxii.). The prohibition to the king from keeping horses (Deut. xvii. 16) he applies to the soul: 'Lest at any time she should turn back all her people into Egypt, the bodily region'—*εἰς Αἴγυπτον, τὴν τοῦ σώματος χώραν* (De Agric., c. xix.). In the same chapter he proceeds to compare to Egypt the body, which is as a deep wherein the soul is sunk and overwhelmed. Sarah bears a son, 'not as the Egyptian women, according to the prime of the body, but as Hebrew souls in old age' (De Mig. Abr., c. xxv.). He refers to the mixed multitude which joined the Jews (Exod. xii. 38): 'When we forsook Egypt, the whole bodily territory'—*ἥνικα καὶ τὴν Αἴγυπτον ἀπολείπομεν, τὴν σωματικὴν χώραν ἅπασαν* (Id., c. xxvii.). He speaks of 'those things which are according to the Body—that is, Egypt'—*τῶν κατὰ σῶμα, τὴν Αἴγυπτον* (Id., c. xxix.). 'The King of Egypt, which is symbolically the body-loving Mind'—*ὁ τῆς Αἰγύπτου βασιλεὺς, ὅπερ ἐστὶ συμβολικῶς ὁ νοῦς ὁ φιλοσώματος* (Lib. de Abra., c. xxi.). Josephus compares the cohabitation of husband and wife to an analogous journey into a fleshly country: 'For there is a defilement contracted thereby, both in soul and body, as if they had gone into another country; for, indeed, the soul, by being united to the body, is subject to miseries, and is not freed therefrom again but by death' (Cont. Ap., § 25). Clem. Alex. speaks of Joseph being sold into Egypt, 'the land destitute of the Divine Word'—*τὴν τοῦ θεοῦ λόγου ἔρημον* (Strom., Lib. V., p. 576). Hence, he says, Joseph was cast into a waterless pit. The degraded and fleshly nature of much of the Egyptian worship rendered it appropriate to regard Egypt as a symbol of what was fleshly. Pliny says that Egypt has garlic and onions ('Allium cæpasque') among its gods by whom it swears (Lib. XIX., c. xxxii.). Cyprian refers to the Egyptian portents—'*Ægyptia portenta*' (De Idol. Van., c. ii.)—and Lactantius speaks of 'the Egyptians who worship sheep and beasts of every kind as gods:' '*Ægyptii, qui pecudes, et omnis generis bestias pro diis colunt*' (Epit., c. lv.). Cicero says that Egyptians had a higher regard for certain beasts ('*De bestiis quibusdam*') than the Romans had for temples. Many temples had been spoiled, but no Egyptian would ill-treat a crocodile, or an ibis, or a cat (De Nat. Deor., Lib. I., c. xxix.).

6. A comparison of this chapter with Ezek. viii. 16 suggests moral history: 'Behold, at the door of the temple of the Lord, between the porch and the altar, were about five-and-twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.' The attitude of these wicked men is virtually the direct opposite of the magian worshippers coming from the East. The association of the East and worship tends to show that both histories are moral, and not literal.

Many apocryphal incidents are narrated of this visit of the magi. The 'Evangelium Infantiae' tells how Zeraduscht had predicted their coming, how Mary gave to them a rod which fire could not burn, and how the Star which guided them appeared as an angel. Albumazar is appealed to by some as evidence that the sign in the zodiac called the Virgin is composed of as many stars as may portray a virgin carrying a Child. Some say that the magi were three kings. So Dunbar sings:

'All follow we the Star of most brightness,
With the three blissful oriental kings,
The Star of day, voider of darkness,
Above all stars, planets, spheres, and signs.'

We may now turn to the positive side of this subject:

1. We have seen how the Earth, or Land, is frequently a symbol of the Flesh. Epithets commonly applied to the Flesh are sometimes applied to Land. Pliny speaks of: 'Illa terra, quam appellavimus teneram' (Lib. XVIII., c. lii.)—'That land which we call tender.' This it is which gives significance to such statements as: 'And shall go up from the land' (Hos. i. 11). 'I will sow her unto Me in the earth' (ii. 23). It is therefore significant that this second chapter of Matthew has a territorial aspect. We have geographical descriptions as follow: 'Bethlehem, land of Judah' (verse 6). 'Go into the land of Israel' (verse 20). 'Came into the land of Israel' (verse 21). 'Into the parts of Galilee' (verse 22). This territorial aspect tends to show that the chapter has special relation to Christ's flesh. He it is who is brought into connection with the different lands indicated. The way in which Joseph is bidden to 'take' the young Child and His mother accords with the idea that the reference is to the flesh.

2. This view finds confirmation from the fact that the name 'Bethlehem,' sometimes rendered 'house of bread,' can also be rendered 'house of flesh.' The modern name has this latter meaning. Christ is born in Bethlehem, the house of bread, or house of flesh, when He is born of the flesh, and becomes the Incarnate Lamb. His flesh is called by Him bread (John vi. 51), and it is meat indeed.

3. By many lexicographers the name 'Herod' is said to be compounded of *ἥρος*, 'glory,' and *δέρμας*, 'skin,' thus meaning 'glory of the skin.' The writer believes that 'Herod' is a symbol of a Sinful Glorifying in the Flesh, and especially that which is associated with Circumcision. Paul is describing the quality of the Fleshly Glory when he says: 'As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ' (Gal. vi. 12). Spitta, in his poem on Christ's appearance, speaks of seeking the Saviour in Herod's palace, and only finding

there 'Augenlust und Fleischeslust'—'lust of the eye and lust of the flesh.' Herod may fittingly be thus associated with the flesh. From the beginning, Fleshly Glory, especially as connected with circumcision, was opposed to that inward circumcision which Paul enjoins (Rom. iii. 29). He says: 'Behold, I Paul say unto you, that if ye receive circumcision, Christ will profit you nothing' (Gal. v. 2). 'But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumbling-block of the cross been done away' (verse 11). Thus Paul contrasts the outward circumcision of the Jews with the inner circumcision of the flesh which is effected by the cross.

4. It accords with this symbolism that Herod rules in Jerusalem, or Judæa (verse 1). This is not the literal Jerusalem. It is the Sinaitic System which Ezekiel (ix. 4) and Paul (Gal. iv. 25) describe as Jerusalem, and which is so regarded in Esther iv. 1, though not named. This principle of Fleshly Glory afterwards has a place outside Judæa or Jerusalem. There is a Herod who is tetrarch of Galilee (Luke iii. 1). This, however, does not alter the fact that the Herod ruling in Judæa, Herod the Great, pre-eminently represents this principle of Glorifying in the Flesh. The Herods, as set forth in Scripture, are all evil. The old couplet says of them:

'Ascalonita necat pueros, Antipa Johannem,
Agrippa Jacobum, mittitque in carcere Petrum.'

'The Ascalonite Herod slays the infants, Herod Antipas slays John, Herod Agrippa slays James and casts Peter into prison.'

5. There are two important changes essentially needed in the union, or marriage, of Joseph and Mary, Jew and Gentile. The first is that Joseph, or the Prophetic Body, must lay aside his Jewish prejudice, and take Mary, or the Gentile Church, as a wife. This, as we have seen, Joseph has been led to do by Divine interposition. But a second change equally indispensable is that the Gentile Church, or Mary, must seek after, and receive, the truth possessed by the Jews who have been entrusted with the Oracles of God (Rom. iii. 2). Thus there is a double turning. Joseph must turn to Mary in an unprejudiced and outflowing affection. Mary must turn to Joseph to learn the truth concerning Christ. Joseph had nothing to learn from Mary. He had simply to put away his exclusiveness. They who had the Scriptures had not to learn truth from the Gentiles. But the Gentiles had to learn the truth from the Jews. So it is said of this Gospel era: 'Thus saith the Lord of hosts, It shall yet come to pass that there shall come peoples, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to entreat the favour of the Lord, and to seek the Lord of hosts, I will go also. Yea, many peoples and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to entreat the favour of the Lord. Thus saith the Lord of hosts: In those days it shall come to pass that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you' (Zech. viii. 20-23). Thus, while in the first chapter we see the Jews turning to the Gentiles, in the narrative of the magi we see the

Gentile beginning to seek the knowledge of the Lord from the Jew. It is in accord with literal fact that these magi are represented as coming to Jerusalem, or the Sinaitic system. Gentiles have known Christ after the flesh. This coming to Jerusalem may, or may not, involve change of place, but most naturally it involves no change. It applies to proselytes who, like the Ethiopian eunuch, come to Jerusalem to worship; but it applies far more commonly to the multitudes who have begun to read the Jewish Scriptures, and to worship Christ who is made manifest therein. The visit of the magi is connected with an inquiry into Scripture, as to where Christ is to be born. Though, as a coming to Jerusalem the visit of the magi is Sinaitic, it is Sinaitic in its highest and best sense. When men are beginning to seek Christ, even though they seek Him after the flesh, they are not far from the kingdom of God. These men are seeking Him on the sacrificial grade, for they come on the Grade of Servants, as the grade-words show.

6. Before these magi come to inquire as to where Christ is born, they have seen what they call 'His Star' (verse 2). What is the symbolism of this Star? The writer has urged that Matthew's narrative of the Incarnation deals with the genesis of Christ's Soul and Fleshly Nature. But this is not the whole Christ. It is the Lamb of God as brought forth in the flesh. But Luke deals with the birth of Christ's Spiritual, or Intellectual, Nature, wherein Christ is the Son of God, the Father of spirits. And the writer believes that when the magi speak of the Star, they are referring to this Spirit or Intellectual Nature of Christ, as in distinction from the 'Young Child' who has been born in Bethlehem as the house of flesh. There is 'the Mind of Christ,' as well as the Soulical Nature. 'But we have the *νοῦς* of Christ' (1 Cor. ii. 16). This *νοῦς* of Christ is the Star. The writer thus thinks for the following reasons:

(a) A Star is not a fleshly object like an animal. Even a sinless Lamb is still an Animal. But a Star is above what is earthly, and, being filled with light, is a fitting emblem of the Mind of Christ, which is a Mind filled with knowledge of God.

(b) Luke, who deals pre-eminently with the birth of Christ's Spiritual Nature, has a similar emblem to symbolize Christ. 'The Dayspring (*ἀνατολή*) from on high shall visit us' (i. 78). The Apostle appears to be conjoining the two emblems of the Star and the Fleshly Likeness when he says of Christ: 'Who being the effulgence of His glory (*ἀπαύγασμα τῆς δόξης*), and the likeness of His substance' (*χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ*, Heb. i. 3).

(c) The Saviour says of Himself: 'I am the Root and the Offspring (*γένος*) of David, the bright, the morning Star'—ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός (Rev. xxii. 16). Thus He also appears to conjoin the Soulical and Spiritual Parts of Himself, using the Star of the Spiritual Part. He speaks as if He Himself were the Star. The magi say, 'His Star,' as if the Star belonged to Him. But if, as the writer alleges, Matthew is only writing of the Soulical Side, on which Christ is the Root and Offspring of David, it is as natural for the magi to speak of 'His Star' in the sense that the Star belongs to the Fleshly Side, as it would be for us to say 'Our Minds.' The Star belongs to the Soulical Side in

exactly the same sense in which our Minds can be said to belong to our Soulical Natures. When, also, the reader notices how the two emblems, 'Root and Offspring of David' and 'bright and morning Star,' are conjoined in Rev. xxii. 16, and then how Matthew, in c. i., refers to Christ as the Son of David, while in the narrative of the magi we have the allusion to the Star in the east, he will admit that it tends to show that the Star must be Christ. It is more reasonable to speak of the Mind, or νοῦς of Christ, being born in men, as 'His Star,' than to suppose that some outward meteor, or planet, or star, was so designated. When Balaam speaks of this Star he identifies it with Christ, and does not regard it as a meteor calling attention to Christ. 'I see Him, but not now; I behold Him, but not nigh. There shall come forth a Star out of Jacob, And a Sceptre shall rise out of Israel' (Numb. xxiv. 17). Spitta, in his little lyric, 'Erscheinung Christi,' or 'Appearance of Christ,' regards Christ Himself as a Holy Light ('ein helles Licht'), the Star shining above the inquiring believer. This view seems reasonable. It is noticeable that Matthew does not speak of the Star disappearing. It is a Light shining for evermore. In John vi. 51, Jesus says: 'And the bread which I will give is My flesh, for the life of the world.' In Rev. ii. 28, He says of the conqueror: 'And I will give him the Morning Star.' Is it not clear from xxii. 16, that this giving of the Morning Star is a giving of Himself? If He could speak of giving His flesh, could He not also speak of giving His mind? The writer holds that this is what is implied in the gift of the Morning Star. It is to have the Mind of Christ fully revealed in us.

(d) It is noticeable that when the Valentinians speak of the Christ who gives the form that is 'according to knowledge' (κατὰ γνῶσιν, Iren., Lib. I., c. i., § 8), they represent Him as receiving 'all the power of the Father' (πᾶσαν τὴν δύναμιν τοῦ Πατρὸς, Id.), a significant identification of this Christ with the Spiritual Side, that of sons of God, and they also describe Him as 'the most perfect Beauty and Star of the Pleroma,' (τελειότατον κάλλος τε καὶ ἄστρον τοῦ Πληρώματος, Id., § 4).

(e) When Peter refers to this Star, he speaks of it as if it were identical with Christ. Moreover, he represents it as arising in the heart (2 Pet. i. 19). But the heart is a Scriptural emblem that is associated with the Intellectual Nature. Like the Mind or Spirit, it is never spoken of as dying. It is spoken of as deceitful (Jer. xvii. 9), or as knowing (Jer. xxiv. 7), or as hearing the word (Luke viii. 15). It is true that Emotional aspects are associated with it, as when we read of its being contrite, or rejoicing, or loving. But, as we shall see, there is a certain connection of what is fleshly even with the Mind. There is a carnal or fleshly mind. Moreover, we have to remember that spiritual knowledge depends on moral state rather than intellectual power. He that doeth God's wil knows of the teaching (John vii. 17). The love of God is shed abroad in our hearts (Rom. v. 5), but love is the Christian's very Intellect. 'He that loveth not knoweth not God' (1 John iv. 8). It is in our hearts that we hide the word (Ps. cxix. 11), and wherewith we believe unto righteousness (Rom. x. 10). If the Day Star arise in our hearts there must be a close connection between Christ as the Star, and the Spiritual Nature.

(*f*) It is generally admitted that the ancient tabernacle, as well as Solomon's temple, had an aspect to the better building of the Church of Christ. But there was one Element of the tabernacle of special importance, and that was the Ark. That Ark seems to have been a symbol of the Mind of Christ, which was ever being evolved in the human mind. In that Ark were the tables of stone on which the law was written (Heb. ix. 4). It was only there, that is in the Mind of Christ, that the stones were kept unbroken. Paul is virtually associating the Ark with the heart when he speaks of what is written, 'not in tables of stone, but in tables that are hearts of flesh' (2 Cor. iii. 3). As the law was within the Ark, so it is said in Ps. xl. 8: 'Thy law is within my heart.' As the Star went before the magi, so the Ark went before Israel to seek out a resting-place for them (Num. x. 33). Thus the Ark was as a Guiding Light to the believing hosts who were seeking Canaan.

(*g*) It is in accord with literal truth to say that some of the heathen had seen the Star of Christ, that is, the Mind of Christ, before they knew Him according to the flesh. Socrates said to his judges: 'O judges, I, in this respect, and here, differ, perhaps, from most men, and if, indeed, I might be said to be wiser in any respect, it would be in this, that, as I do not know clearly concerning the things in Hades, so also I think that I do not know. But to act unjustly, and to be disobedient to one better than myself, whether God or man, I do know to be wicked and base. Never at all, therefore, shall I fear or flee from things of which I know not but that they may be good, sooner than from those evils which I know to be evils' (Plat. Apolog., c. xvii.). A man who could thus speak or write had seen the Star, that is, the Mind of Christ, but as yet he had not come to Jerusalem, or Bethlehem. He did not know the law of Moses, nor did he know Christ after the flesh. The divinity or demon which Socrates speaks of as giving him warning when he was about to do wrong (c. xxxi.), was the unknown but present Christ. Even amid the abounding wickedness of Rome, Juvenal could conceive a Christlike prayer:

'Fortem posce animum, et mortis terrore carentem,
Qui spatium vitæ extremum inter munera ponat
Naturæ: qui ferre queat quoscunque labores,
Nesciat irasci; cupiat nihil; et potiores
Herculis ærumnas credat sævosque labores,
Et Venere, et cœnis, et plumis Sardanapali.
Monstro quod ipse tibi possis dare: Semita certè
Tranquillæ per virtutem patet unica vitæ.'

(Sat. X., vv. 357-364.)

'Ask for a soul brave, and knowing no terror of death, which places amongst nature's gifts life's last portion, which can endure any toils. Let it not know anger, let it not covet anything, and let it think that the trials and cruel labours of Hercules are more desirable than lust, and luxury, and the downy beds of Sardanapalus. I show what you yourself can give to yourself. Verily, the only path to a peaceful life lies open through Virtue.'

(*h*) In ancient symbolism it was common to represent the Spiritual Nature, when in connection with what was Divine, as a star. Many heroes and heroines were regarded as becoming stars or planets by metempsychosis, or euthanasia. Thus Perseus, Cassiopeia, Andromeda

(Cicero, *De Nat. Deor.*, cc. xli.-xliv., Lib. II.), Calisto, Arcas (Ovid, *Met.*, Lib. II., verses 496-507), and many others, were supposed to have become stars when they ceased from an earthly and fleshly form, and were no longer to be found. Diodorus Siculus refers to this transition from men into gods, in the case of Isis and Mercury (Lib. I., p. 12, C). It was a peculiar feature of the Alexandrian philosophy that it associated the stars very closely with *νοῦς*, or intelligence of a high and pure kind. Philo says: 'Some things again partake of virtue only, being without participation in any wickedness. Such are the stars; for these are said to be living creatures (*ζῶα*), and intellectual living creatures (*καὶ ζῶα νοερά*), or rather Mind, every one of them all throughout (*μᾶλλον δὲ νοῦς αὐτῶν ὁ ἕκαστος ὅλος δι' ὅλῳ*) excellent and free from every evil' (*De Mund. Op.*, c. xxiv.). 'For also these [stars] are wholly Souls throughout, incorrupt and Divine (*ψυχαὶ ὅλαι δι' ὅλῳ ἀκῆρατοι τε καὶ θεαί*), whence they are moved in a circle, the motion that is most akin to Mind. For the Mind of every one of them is most pure'—*παρ' ὃ καὶ κύκλῳ κινεῖνται, τὴν συγγενεστάτην νόῳ κίνησιν*—*νοῦς γὰρ ἕκαστος αὐτῶν ἀκραιφνεστατος* (Lib. de Gigant., c. ii.). 'For they who philosophize say that these [stars] are living creatures (*ζῶα*), intellectual throughout'—*νοερά δι' ὅλῳ* (De Plant. Nœ., c. iii.). We have seen in how many particulars the principles enunciated by Philo have an important bearing on parts of Scripture. The foregoing identification of stars with pure Spiritual or Intellectual Intelligence gives countenance to the view that the Star seen by the magi represents the Mind of Christ, the only Mind wholly pure and untainted. When He is made unto us Wisdom, we too shall shine as the stars (Dan. xii. 3) in the Divine kingdom, as respects our Minds. The foregoing reasoning would tend to show that the seven stars or angels of the churches represent the Mental Side of those churches. In Lib. XIII. of his Confessions Augustine gives the first chapter of Genesis a moral application to man and to the Church. Therein he associates what is intellectual with light and the day, while he assigns the things of sense nature to night and darkness, thus: 'Ut dividamus inter intelligibilia et sensibilia tanquam inter diem et noctem' (c. xviii.).—'That we may divide between things intellectually perceived, and things perceived by sense, as between day and night.'

(i) In Amos v. 26, we read: 'Yea, ye have borne Siccuth your king, and Chiun your images (*כִּיּוֹן*), the star of your god which ye made to yourselves.' This passage appears to associate the star with the Tselem, or image; the word used in Gen. i. 26 of that which pertains to the mind. Hence it seems fitting to regard the Star of Christ as identical with the Mind of Christ.

7. It is not all the heathen, but only the magi, or wise men amongst them, who turn to the Jewish Scriptures, and seek after Christ. The word *μάγοι* is used both in a good and in a bad sense. In Acts viii. 9, 11, forms of the word are applied to Simon Magus as a sorcerer. Cyprian says that the Jews regarded Christ as a magus (*De Idol. Van.*, c. vii.). Clemens Alexandrinus says: *μάγοι δὲ ἥδη ἀσεβείας τῆς σφῶν αὐτῶν ὑπηρετας δαίμονας ἀνχοῦσιν*—'But the magi, indeed, boast that they have demons as ministers of their impiety' (*Ad Gent.*, p. 39, C). Sometimes the name is applied to those who in Persia taught science,

as when Cyrus is said by Nicolaus of Damascus to have been instructed by the magi (Histor.). In its best sense the word is applied to religious leaders in Persia, as when Arnobius applies the term to Zoroaster (Ad Gent., Lib. I., c. lii.). Pausanias claims for the magi what Herodotus claims for the Egyptians. *ἐγὼ δὲ Χαλδαίους καὶ Ἰνδῶν τοὺς μάγους πρώτους οἶδα εἰπόντας, ὡς ἀθάνατός ἐστιν ἀνθρώπου ψυχή*,—‘But I know that the Chaldæans and the Indian magi first said that the soul of man was immortal’ (Lib. IV., c. xxxii.). It is in harmony with the symbolism wherein the Mind of Christ is spoken of as a Star, to represent these wise Gentiles who have seen that Star as magi. Philo refers to the Persian Magi as those ‘who, searching out the works of nature to a full knowledge of truth, quietly become initiated and initiate (others) as to the Divine virtues by what is more clear in outward appearances’ (Quod Om. Prob., c. xi.). Such a description well befits these magi of whom Matthew writes, who are turning to the Hebrew Scriptures after having seen the Star of Christ.

8. The writer thinks that the following sentence is one of the most significant parts of this chapter: ‘Out of Egypt did I call my Son’ (verse 15; Hos. xi. 1). It is significant for this reason: it shows that the flight into Egypt is connected with a calling. As we have seen from Esth. ii. 14, and other passages, the calling is in relation to the Seed Process, and not to the Sinaitic Process. When Joseph, the son of Jacob, went to Egypt, he went down to the Egypt that has a good meaning, the fleshly as in contrast with the stony. Inasmuch as God sends Joseph and Mary into Egypt, we may be certain that Egypt has here a similar good meaning. Further, when Joseph went down to Egypt he was closely associated with the laying up of corn (Gen. xli. 49) and the giving of corn for seed (xlvii. 24). This all goes to show that Joseph, or the Prophetic Body, is in Egypt in relation to the Seed Process. The corn he gives is the seed of truth, bringing forth fruit in the faithful. Christ is the Central Stalk (Gen. xli. 5), upon whom all that Seed or Corn is growing. So the fact that Christ, or the Son, is said to be called out of Egypt, shows that the flight into Egypt imports the coming in of the Seed Process after the Sinaitic Process. In Ps. cv. 19, which is not well rendered in the Revised Version, the Hebrew has: ‘Until the season of the coming of His Word, the saying of Jehovah tried him.’ So when the Angel is sending Joseph into Egypt, he says: ‘Be thou there until I speak to thee’—*ἵσθι ἐκεῖ ὡς ἂν ἐῖπω σοί* (verse 13). This is taken to mean: until the Angel tells Joseph to return from Egypt. The writer believes that it has a higher meaning. As in Ps. cv. 19, it relates to the coming of God’s Word as living Seed to Joseph, or the Prophetic Body. Because the Word is thus spoken to Joseph, he and the Divine Son can be said to be called out of Egypt. The Seed Process has begun, and they are receiving a high calling. The Christ who is called out of Egypt is in those who have received His Seed, and hence His outcalling is their outcalling. So Hos. xi. 1 appears to give the call an application to those in whom Christ dwells, rather than to Christ.

9. The prophecy that is quoted respecting Rachel and her children (Jer. xxxi. 15) gives us some insight into the meaning of the narrative of

the slaughter, and shows that it is moral history. 'Thus saith the Lord, A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy. And there is hope for thy latter end, saith the Lord, and thy children shall come again to their own border.' This prophecy gives an Adamic aspect to the slaughter of the innocents. It shows us that it is a slaughter affecting a moral class, rather than one pertaining to literal children, in a literal Bethlehem. How is it that Rachel is said to mourn for these children, if it be not the same Rachel who died at Bethlehem, and whose tomb is said to be there? (Gen. xxxv. 20). Why Rachel more than any other woman in Bethlehem, if these children are not, in some moral sense, her seed? These are her seed. She is said to weep for 'her children.' But her seed, like Sarah's (Gal. iv. 27-31), are children of promise, and not of flesh and blood. Those who are Christ's are Abraham's seed (Gal. iii. 29). Abraham is 'the father of all them that believe' (Rom. iv. 11). But Rachel and Leah are said to have built Israel's house (Ruth iv. 11). Since, then, Rachel is a builder of Israel's house, and that house, being in Abraham's line, is a house of faith, these children of Rachel are not literal children. It follows, in like manner, that the slaughter of these children cannot be a literal slaughter. It is a slaughter that destroys a moral seed. The name 'Rachel' means 'sheep.' In the house of flesh, or 'Bethlehem,' in 'Judæa'—that is, the moral realm of Judaism, through the influence of 'Herod,' the principle of 'Fleshly Glory,' which adheres to circumcision and rejects Christ—Rachel has no seed left. Blindness in part comes to the Jews. They know not their day. The kingdom of God is taken from them, and given to a nation bringing forth its fruits (Matt. xxi. 43). But that which prevents men becoming Christ's sheep, and children of 'Rachel,' the 'sheep,' so far destroys sheep. In this sense, Zebah and Zalmunna slew the sons of a King (Judg. viii. 18). In this sense, also, Paul says: 'Sin, finding occasion, through the commandment, beguiled me, and through it slew me' (Rom. vii. 11). So the Principle of Glorifying in Circumcision, and in the Flesh, slew all the childlike seed in Bethlehem, or the House of Flesh. The fact that those slain by Herod are designated 'male children' may indicate circumcision. But a man may die morally to one thing, and may yet live on to another thing. So Paul says: 'Wherefore, my brethren, ye were put to death to the law (ἐθανατώθητε τῷ νόμῳ) through the body of Christ, that ye should be joined to Another' (Rom. vii. 4). Thus, though they were put to death to one thing, they yet lived in another aspect. And if men could thus be put to death to the Law, and yet live to Christ, might they not, on the other hand, be put to death to Christ, and yet live to the Law? The writer holds that this slaughter of the innocents is a dying to Christ to live to the Law. It is a receiving of Circumcision, whereby Christ profiteth them nothing (Gal. v. 2). It is a ceasing from the Sheep-like, Child-like Nature, in regard to the Flesh, and a beginning to be puffed up, and to glory in the flesh (Philip. iii. 4).

But although the children thus die to Rachel, they still live on in the land of the enemy, the land of Herod, the principle of Fleshly Glory. Moreover, though Rachel's seed is going to this enemy's land, whatever good work she, the Sheep-Nature, prompts to, will be rewarded. In the latter day there will also be a bringing back of these children from the enemy's land. 'There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob' (Rom. xi. 26). Due recognition does not appear to be given to the fact that even after the slaughter the children of Rachel are represented as living on, but in an enemy's land. In one sense, Rachel's children are not, and in another sense they are. They are not, in the sense that through Fleshly Glory they have been put to death to Christ and to the Child-Nature. They are, in the sense that they live to Law, in an enemy's land. 'She refuseth to be comforted for her children, because they are not.' 'Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy. And there is hope for thy latter end, saith the Lord, and thy children shall come again to their own border.' The writer holds that these references to the children coming again from an enemy's land show that the slaughter at Bethlehem was not a slaughter of literal children.

10. The gradal features of the chapter are as follow:

(a) Verses 1-3 inclusive are on the Servants' Grade. They have the words 'behold' (verse 1), 'see' (verse 2), 'come' (verse 2), 'hear' (verse 3), and *μετὰ*, 'with' (verse 3).

(b) Verses 4-6 are on the Young Men's Grade. They have the words 'people,' twice used, and 'Israel.' This portion also shows us that though the word *ἐρχομαι*, 'come,' is a word of the Servants' Grade, its allied word, *ἐξέρχομαι*, 'to come forth,' does not appear to be a grade-word.

(c) Verses 7-18 are on the Servants' Grade. They have the words 'find' (verse 8), 'come' (verses 8, 9, 11), 'hear' (verses 9, 18), 'see' (verses 9, 10, 11, 16), 'behold' (verses 9, 13), *μετὰ*, 'with' (verse 11), *ἐκεῖ*, 'there' (verses 13, 15).

(d) Verses 19-21 are on the Grade of Tongues. 'Behold,' in verse 19, conjoins with 'Israel,' in verse 20. The word 'come,' in verse 21, conjoins with 'Israel' in the same verse. It is clear that this conjoined idiom does not refer to the Heathen Grade. It imports a coming to Zion by the Seed Process, as verse 12 showed a coming Sinaitically.

(e) The remaining verses are on the Servants' Grade. We have 'hear,' 'come,' and 'there.'

11. We have both the Processes in this chapter. Verses 1-6 are all in the Sinaitic Process. We have the verb 'to be' in verses 2, 6. Herod's secret call is in the Seed Process, as the verb 'to call' shows (verses 7, 8). It denotes more intense action against Christ, the action that is cunning. We have again the verb 'to be' in verses 9, 13, 15. It appears that the Seed Process comes in, not as soon as Joseph begins to go down into the Egypt of tender Flesh, but as soon as the Word of the Lord, which is living Seed, comes to him (verse 13; Ps. cv. 19).

From that point Joseph is one who is called (verse 15). He is being called from what is fleshly towards what is spiritual. The highly moral and national aspects of the chapter containing the words 'called My Son out of Egypt' (Hos. xi.) show that the theory of the literalist is untenable. Mr. Alexander Whyte, in an Article on 'Joseph and Mary' ('Expositor,' Third Series, Vol. I.), says: 'I do not know the virtue that I could safely deny to Mary.' Cyril speaks of her as ἡ ἁγία παρθένος — 'the Holy Virgin' (Ad Nestor, c. xi.). It is common, and not unnatural, for Christian writers to invest Mary with many graces. But there never was a Mary of this kind at all. She is a personification of the Great Heathen Multitude, the rebellious or provoking people. In the same volume, Mr. J. R. Illingworth speaks of 'the grim tenacity with which, when philosophy meant idealism, and the secrets of matter were all unexplored, the early Church clung to the reality of the human nature of the Lord.' The phrase 'real human nature' carries with it innumerable and insoluble difficulties in this case.

We read: 'Jesus, having been born in Bethlehem of Judæa, in the days of Herod the king, behold magi from the east came to Jerusalem, saying, Where is He that has been born King of the Jews? for we have seen His Star in the east, and are come (ἤλθομεν) to worship Him' (verses 1, 2). The word 'come,' in verse 2, is the equivalent of the Hebrew נָסַב, and it is, in like manner, a grade-word of the Servants' Grade. This word, however, is often compounded with a variety of prepositions which give to the word a new meaning. Except with the word εἰσερχομαι, which, like נָסַב, means 'to enter,' the writer thinks that the compound word is not a grade-word any more than μετὰ when the latter ceases to mean 'with.' A different verb is used for 'came' in verse 1 (παρεγένετο). When Abram, or the Line of Faith, was coming out from Heathenism and Star Worship, he came from the East (Gen. xi. 31), just as these magi come from the East. He travelled by faith to a land which God showed him. He went out, not knowing whither he went, and God led him to Canaan. So these magi do not travel by geographical directions. Their journey is a journey of faith, which can be taken without leaving any literal dwelling. Christ had not left Himself without witness amongst the heathen. He was the Desire of all nations. As Virgil's Fourth Eclogue indicates, there were in heathen minds expectations of a coming Deliverer, who would bring Justice back again to earth. The so-called Sybilline Oracles are usually regarded as being, for the most part, a forgery put forth by some early Christian. For the sake, however, of the allusion to the Light, the following passage may be quoted. Clemens Alexandrinus refers to the Sybil as a Prophetess, and quotes her words that relate to the Divine Sun (Ad Gent., c. 1.): αὐτίκα γοῦν προφῆτις ἡμῖν φάστω πρώτη ἡ Σίβυλλὰ τὸ ᾄσμα τὸ σωτήριον—'For example, the Sybil, as a prophetess, first sang to us the Song of Salvation:'

Οὗτος ἰδοὺ πάντ' ἐστὶ σαφές, ἀπλάνητος ὑπάρχει·
 ἔλθετε, μὴ σκοτίνῃ δὲ διώκετε, καὶ ζῶφον αἶε,
 Ἡελίου γλυκυνδέρκες, ἰδοὺ φάος ἔξοχα λάμπει.
 Γνώτε δὲ καθήμενοι σοφίην ἐν στήθεσιν ὑμῶν.
 Εἰς Θεὸς ἐστὶ, βροχάς, ἀνέμους, σεισμούς τε ἐπιτέμπων,

Ἀσπεροπᾶς, λιμοῦς, λοιμοῦς, καὶ κήδεα λυγρὰ,
καὶ κλημενοῦς, κρύσταλλά τε, τὶ καθ' ἐν ἑξαγορεύῳ;
Οὐρανοῦ ἡγεῖται, γαίης κρατεῖ, αὐτὸς ὑπάρχει.

'Lo, this is He who is ever clear, the unwandering One ; come, then, follow not the Darkness and the abiding Gloom. There is the pleasant flashing Light of the Sun ; lo, the excellent Light is shining. Come, then, know the Wisdom that is in your breasts. He is the One God who sends the showers, the winds, the earthquakes, the lightnings, the famines, the pestilences, and all sorrowful things, also snow and ice. But why should I speak of Him in such detail ? He rules in heaven, He is Lord of the earth, He is the Existing One.'

When this passage speaks of following Darkness, and when Jesus speaks of following Him, the Light of the world (John viii. 12), the journey is a moral journey, and does not necessarily involve any change in the bodily position. Ignatius says of the Star : ' Ἀστὴρ ἐν οὐρανῷ ἔλαμψεν ὑπὲρ πάντας τοὺς ἀστέρας καὶ τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν, καὶ ξενισμὸν παρεῖχεν ἢ καινότης αὐτοῦ. Τὰ δὲ λοιπὰ πάντα ἄστρα, ἅμα ἡλίῳ καὶ σελήνῃ, χορὸς ἐγένετο τῷ ἀστέρι· αὐτὸς δὲ ἦν ὑπερβάλλων τὸ φῶς αὐτοῦ ὑπὲρ πάντα (Ad Ephes., c. xix.)—'A Star shone in heaven above all the stars, and its light was unspeakable, and its novelty gave delight. All the remaining stars, together with the Sun and Moon, became a choral band to that Star, and its light surpassed all things.' How could a Star, shining in heaven, go from Jerusalem to Bethlehem ? Why have not historians said more about this portent ? It is because this Star is Christ's Mind guiding the heathen. The wiser heathen, those who, like the wise men named in Esth. i. 13, knew the times, began to turn to Judaism and to the Bible in quest of Christ. Plato is referring to some who belonged to this class of moral magi when he writes : ἑξείλησγμῆνοι Περσῶν καὶ ἄριστοι δόξαντες ἐν ἡλικίᾳ τέτταρες, ὃ τε σοφώτατος, καὶ ὁ δικαίωτατος, καὶ ὁ σωφρονέστατος, καὶ ὁ ἀνδρειότατος (Alcib., i.)—'Four men of age, seeming to be approved as the best of the Persians, one the wisest, and one the most just, and one the most temperate, and one the most brave.' These magi had some knowledge of Christ's Star—that is, of His Mind ; but they sought a more human manifestation of Him who was the Life of men. They sought a place on which Faith might rest. Their question is, Where ? They wanted the Good Land, the Pure Flesh, the Lamb born in the House of Flesh, and whose Flesh is meat indeed. They had found out much truth for the Mind, but they wanted freedom from Fleshly Lust and Animalism. After all their bodily mortifications,

'Inward Corruption and infected Sin
Not purg'd nor heal'd, behind remained still,
And fest'ring sore did rankle yett within,
Close creeping 'twixt the marrow and the skin.'
(' Faerie Queene,' Bk. I., cant. x.)

In seeking deliverance from this inward corruption, they were seeking Him who was born in Bethlehem, who alone could fully save them from the Lusts that warred against their Souls. They were as anxious to obtain Purity as to obtain Truth. They turn to Judaism and the Scriptures to find what they are seeking. They appear to find more in these Scriptures than the Jews themselves have found. It was not known in Jerusalem—that is, the Sinaitic Realm—that the Lamb of

God had thus been born, until the wiser Gentiles began to inquire after Him. Even if what is commonly designated 'Christianity' had its origin amongst Jews, the Gentiles first understood its most spiritual aspects. Neander says: 'The Churches, which consisted entirely of Jews, who, in their Christian faith, still lived entirely as Jews, must have formed a striking contrast to the Churches formed from heathen converts, in whom the pure spiritual character of the Christian Worship was the most prominent feature, and among whom religion was connected with no outward ceremonies whatever' (Hist. Christ. Relig., Vol. II., p. 6). The Jews had an unspiritual idea of Christ's kingly character, as this chapter shows, and it is not improbable that it was influences and teachings acting upon them from without that began to give them a new idea of the meaning of their own Scriptures. It is noticeable that those Jews who were outside Palestine, as, for example, the Essenes of the Egyptian deserts, and Alexandrian Jews, gave the most spiritual meaning to Jewish Scriptures. Some of Philo's teachings respecting the Logos have an aspect very much akin to Christianity. These Jews were in closest contact with Gentile nations, living amongst them.

These questionings from without perturb the moral realm of Judaism, and alarm the Principle of Fleshly Glory. It is one evidence of the moral nature of the history that Herod asks no questions as to what the magi mean. If a man were to come to England, and say, I have seen the Star of one who is born King of England, we should naturally say, What do you mean by his star? Every man has not a star, and how is it this new-born king has a star? But Herod asks no such question. The narrative reads as if he thought the statement of the magi presented no physical or astronomical difficulty. He accepts the statement as very natural. His only anxiety is to find out this King and kill Him. Since the Jews were expecting a great King, it is strange, on the literal theory, that they should have been troubled by the promised fulfilment of their long-cherished hopes. The narrative gives no hint that their trouble was anxious hope. They appear to be as much alarmed as Herod. It was because the whole fleshly system with which they were identified was endangered by the coming of the Lamb of God. It may be added that the term 'star' was applied to comets, as when Iris is compared to 'Comets, the shining heavenly stars' (Johan. Tzet., verse 215):

Ἀστράσιν οὐρανίους ἐπιλαμπέσιν ἴσα κομήταις.

Even comets, however, are at such a distance, that we could not speak of one standing over a particular house.

Of the disturbance caused in the realm of Judaism by those who were seeking after Christ as the Lamb in the flesh, the true Sacrifice, we read: 'And Herod the king, hearing (*ἀκούσας*), was troubled, and all Jerusalem with (*μετὰ*) him' (verse 3). Both the bracketed words indicate the Servants' Grade. But when Herod begins to inquire more fully concerning Scripture and Christ, as in the following verse, the word 'people,' a grade word of the Prophetic or Young Men's Grade, is introduced. It is very fitting that those on the Grade of Servants' should, in their ignorance, ask for instruction from a higher grade. It

is not literally probable that all Jerusalem would be perturbed by a question from certain magi, and by the statement made by them respecting the Star and the King. Neither is it likely that Herod, the ruthless murderer of his own children, would, in his old age, be so jealous of a newborn Child, or speak of that Child as the Christ. The principle of Outward Circumcision and Fleshly Glory, and all that Sinaitic system of fleshly rites and ceremonies which Paul calls 'Jerusalem,' were being troubled by this new form of flesh, the Sinless Lamb, born in men, and about to be a Sacrifice for men. The Jerusalem is no more literal than is the city which Augustine addresses as 'Jerusalem, patriam meam, Jerusalem, matrem meam'—'Jerusalem, my country, Jerusalem, my mother' (Confes., Lib. XII., c. xvi.).

As some who knew God glorified Him not as God (Rom. i. 21), so it is possible for men to seek Scriptural knowledge with a bad intent. Some sceptics have thus used Scripture. Joseph Barker, in his early lapse, was marking out difficulties in Scripture, and studying it to find such difficulties. This was while he was yet a minister. As a sceptical leader he used the arguments thus stored up, as he testifies in the admirable work written by him after his return to the Christian faith. The well-known lines respecting Scripture say :

'But better they had ne'er been born,
Than read to doubt, or read to scorn.'

Had Herod really been a literal man, who believed that the Christ foretold in Scripture was being nursed in Bethlehem, and that a star from heaven had made known His birth, it is not likely that one with such faith in Scripture would have expected to overcome what was so manifestly fated. The deed has no more the aspect of literal history than Laius's exposure of Œdipus, the child fated to slay him (Eurip. Phœn., verses 24-27). The Greeks say : 'All other things are weak in comparison with Necessity' (Gnom.).

Πρὸς τὴν ἀνάγκην πάντα τᾶλλ' ἔστ' ἀσθενῆ.

Herod's action has the appearance of a conflict with God. He is seeking to destroy One whom he knows from Scripture to be the Anointed of God. A Principle of Evil, such as Fleshly Glory, will fight against God, but a man, as a man, is not so ready to engage in this battle. Cruel and wicked men are sometimes superstitious. If what Josephus says of Herod and the tomb of David has any foundation in fact, Herod must have been somewhat superstitious (Ant., Lib. XVI., c. vii., § 1). If he who spent so much money in beautifying God's temple really believed that the Babe born in Bethlehem was the Christ foretold in the Hebrew Scriptures, he would not have sought to kill Him. When he heard the statement that the Christ was to shepherd the people, he would have believed that, just as he believed what the Scripture said respecting Christ's birth. But where the wicked man might shrink back, the evil principle would still war the unhallowed warfare.

This Principle of Fleshly Glory seeks knowledge to misuse it. 'And gathering together all the chief priests and scribes of the people (λαοῦ), he inquired of them where Christ should be born' (verse 4). The

priests bring before us the priestly aspect of the Jewish system, even as the scribes bring before us the Rabbinical, or doctrinal aspect. The scribes taught, but not with much authority (Matt. vii. 29). They know, however, the letter of the law, and can tell where Christ is to be born. Micah v. 2 reads: 'And thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, from thee to Me shall come forth [One] to be ruler in Israel, whose goings forth are from of old, from *Æonian* days.' In this passage 'come forth' and 'goings forth' are both derived from one root. The writer believes that they both relate to Christ's evolution in the flesh.

There is a book written by the Rev. G. Matheson, D.D., entitled 'Can the Old Faith live with the New?' It is an able and successful attempt to show that, even if Evolution be true, the teaching of Scripture is not incompatible therewith. It is in connection with Gen. ii. 7 that Mr. Matheson thinks he finds room for the reconcilment of Evolution and Scripture. He speaks of 'that lower humanity which God formed from the dust of the ground, and which seems to have preceded the advent of what is called the living soul' (p. 197). He thinks that these are 'not one act, but two' (p. 196), and that a long period of ages may have intervened between them. The writer does not regard the passage exactly in this light. He thinks also that fuller prominence should be given to Law in what is said of man's lapse. Yet, in principle, the writer holds that Mr. Matheson is justified in saying: 'With the life of the primitive man began the possibility of a life of morality. In the preceding spheres of creation morality was impossible. What rendered it impossible was the absence of dualism (Mr. Matheson means 'a lower and a higher life') in the life of the creature which really implied an absence of choice' (p. 203). 'The death of innocence in itself always implies the advent of knowledge' (p. 217). With commendable charity Mr. Matheson avows his conviction 'that the most advanced evolutionists of the present day would hail the advent of any light which should reveal a place for the religious consciousness within that system of nature which they have been compelled to make their own' (p. 16). Mr. Matheson's remarks on Miracles are suggestive rather than explicit. 'The conception of miracle which regards it as a violation of law is a thought inconsistent with the system of nature expounded by modern science' (p. 28). 'If a man accepts some religion as a solution of the universe he will be compelled, indeed, to recognise a miracle, but only a miracle of the milder sort, as a Power that transcends nature, but not, necessarily, a Power that violates nature' (p. 34). Mr. Matheson appears prepared to accept the view that Christianity, even in respect of miracles, can be harmonized with the law of evolution. He is explicit and full in maintaining the same view in respect to the creation of Man and the Fall. Then he maintains that the same harmony exists between Evolution and the Incarnation. He is here hampered by literalism, and led into an untenable position. If we maintain that Christ was a literal Man, living amongst men, incarnate in one particular womb by the special action of the Holy Ghost, and having no like successors passing through any mortal womb, we virtually break a chain that has come down from a past

beyond all historical knowledge. The Incarnation becomes one special fact, rather than an Evolution, however we may use the terms of the Science of Evolution respecting it. So far as Christ became one with us by becoming a Man, it might be said that it was His descent rather than man's evolution. So far as He was not of the flesh, He was spiritual, and could not have been seen as a living concrete Man. Similar objections lie against the doctrine of the Incarnation as maintained by Mr. J. R. Illingworth ('Expositor,' Third Series, Vol. III.). He says: 'Hence the solitary significance of the Incarnation. On the one side it was a revelation fuller only in degree of the God who had been working in the material, the intellectual, and the moral world. But, on the other hand, it was a revelation, different in kind, that God was not merely an impersonal 'drift of tendency,' nor supra-personal in such sense as to obliterate His personality, but a Person.' Even as brought forth in men, it is as easy for us to think of Christ as a Person, as it is for us to think of the Divine Personality when God says, I will dwell in them and walk in them. The idea of Christ living as a concrete literal man tends to invest Him with what is limited, local, and partial, and, so far, tends to weaken our conception of Him as the Being who dwells in all Christian hearts by faith, and is incarnate in all whose flesh is Lamb-like in its purity. Through all Jewish, and Patriarchal, and Antediluvian ages, this Divine Lamb had been growing in man's Fleshly Soulical Nature, amid all the lusts and sins warring against that spiritual growth. Slowly, as evolution is ever slow, the Christ in men gathered strength. He was going forth and ever becoming stronger in men, until there came a time when He was born in men as the Lamb. This was a coming forth to God. Could it be said that the coming forth from a literal Bethlehem was a coming forth to God? Christ could have been to God in that sense, and have lived and died in Bethlehem. Bethlehem is the flesh, and hence we may fully accept the rendering of the Septuagint in identifying it with land. It is the flesh of a Lamb, or a Young Child, that comes forth from Bethlehem. When the sinful flesh had been consumed, what was left of Jacob was small (Amos vii. 2). And this House of Flesh in the line of Abraham and David is small. It is ever getting smaller until Christ is born from it.

The scribes and priests answer Herod, thus conferring with flesh and blood, and doing the Evil Principle service: 'And they said unto him, In Bethlehem of Judæa, for thus it is written through the Prophet, And thou Bethlehem, land of Judah, Art in no wise least amongst the governors of Judah, For from thee shall come forth a Governor, Who shall shepherd My people (*ἡ αἰών*) Israel' (verses 5, 6). These men speak as those who believe the Scriptures. They do not, however, understand their spirituality, nor the true nature of Christ. The verse following the quotation from Micah is expressive: 'Therefore He shall give them up, until the time that she which travaileth hath brought forth, and the residue of His brethren shall return unto sons of Israel' (verse 3). The verb 'give up' is used in vi. 14 of a giving up to the sword. So, in this verse, it appears to mean a giving up as to slaughter. This is a noticeable statement to be connected by the word 'therefore' with the passage that says that Christ is to come out of Bethlehem. It is

especially noticeable when we remember that after Christ's birth in Bethlehem Herod slaughters the children there. This giving up is to last until she that travaileth hath brought forth. Christ has been already born in Bethlehem, and therefore, on the literal theory, this birth cannot refer to Him. But, on the moral theory, Mary, or the Virgin that brings forth Christ, is the Gentile Nations. Thus to say, 'Therefore will He give them up until the time that she which travaileth hath brought forth,' is equivalent to saying that they are to be given up until Christ has been brought forth among the Gentiles. But that bringing forth is ever going on as the Gentiles have Christ formed in them. It will go on until an era that Paul speaks of as the fulness of the Gentiles. This giving up until a certain travail has been accomplished is equivalent to Paul's words: 'A hardening in part hath befallen Israel, until the fulness of the Gentiles be come in' (Rom. xi. 25). Christ is the only Lamb, or Young Child, to be brought forth and kept alive in Bethlehem of Judah—that is, the House of Flesh under the Jewish Law. All other children are to die to Christ. Herod, or Fleshly Glory, is to kill them. But though they die to Christ, they are to live as sons of Israel, under Law, and on the Servants' Grade. They are no more as a people, but go back to a dead sacrificial system. The writer thinks that our Versions mislead by rendering the Hebrew 'and' as 'then,' and by inserting the word 'the' before 'sons of Israel.' The passage is showing that of those in whom Christ is born in Bethlehem under Law, the residue which does not flee with Him to Egypt, will be given up to the sword of Herod, or Fleshly Glory, and degenerate into sons of Israel, under Law, having been put to death to Christ. It will not be possible to trust in Law and Circumcision, and at the same time be Christ's little children. Thus we may read: 'Therefore He will give them up' (*i.e.*, to Herod's sword) 'until the time that she which travaileth hath brought forth' (*i.e.*, until the Adamic Mary, the Gentiles, have had Christ brought forth in them according to the flesh), 'and the residue of His brethren' (*i.e.*, those in Judaism of the Child-Nature, or Rachel's children) 'shall return unto sons of Israel' (*i.e.*, shall go back to their former Jewish state, dying to Christ and only living to Law). The writer holds that this verse tends to show that Christ is born in men, not without. On the moral theory, the verse is expressive; but, on the literal theory, it is not so easy to see what connection it has with Christ's coming forth from Bethlehem.

It accords with moral history that while these magi are expressly said to have a country, it is not named (verse 12). Herod's call to them, like the call from Egypt, is a moral call. It is the Principle of Fleshly Glory quietly, but effectually, influencing them. Their consultation with Herod is an imperfection. It is a conferring with flesh and blood. It is a mark of imperfection that in these inquiries Herod does not ask for any knowledge of a kind likely to benefit. He says Where? and When? 'Where is Christ to be born?' 'When did the Star appear?' A literal king would have been more likely to say, Who is this Christ? What was the Star, or what does it signify? We read: 'Then Herod, having secretly called the magi, learned diligently from them the time that the Star appeared' (verse 7). He might know this, and yet not

know the nature and mission of the Star. It is evident, however, that the magi do not hide their counsel from the Fleshly Principle, though the things of God must ever be foolishness to it. They cast their pearls before swine, and err in coming under Herod's influence at all. The writer thinks that this is shown from verse 16. He does not understand that verse to mean what it is usually supposed to mean. It is supposed to mean that Herod had ascertained from the magi that this Child, born a King, was now about two years old. This supposition at once introduces the strange difficulty, how it was that these magi were two years after the birth of Christ in coming to Herod? How was it, also, that so soon as they heard where Christ was born, they at once went to the place, as if expecting him to be where He was born? Still further, if Herod had been told that the Child was now two years old, why did he not merely kill the children of two years of age, but all under that age? (verse 16). Why this superfluous barbarity? Why not kill all the children who appeared to be about two years of age, and those only? Why should he kill babes of a few days or weeks old, in order to destroy a child two years old? Why go so needlessly below two, and not have gone above two? The writer believes that it is a different meaning which Matthew is setting forth. In Esth. iii. 12 we read: 'There was written according to all that Haman commanded.' But, as we have seen, this does not mean that Haman commanded what he liked. It means that so far as Haman had had command, and ruled destiny, so far it was written. In like manner, when we read, 'It was written according to all that Mordecai commanded' (viii. 9), the meaning is not that Mordecai commanded what he liked, but that, so far as Mordecai had influence, and commanded, or ruled destiny, it was written. In like manner, when we read in Matt. ii. 16, 'According to the time which he had carefully learned of the wise men,' it does not mean according to the time told him by the wise men, but it means according to the time of Herod, or Fleshly Glory, having influence over men, and getting them to obey his call, and confer with him. The magi were Divinely warned, and hence did not return to Herod. Neither did they tarry at Bethlehem, or in the House of Flesh. Neither were they guided by Herod's orders. The Star intervened, and led them (verse 9). But it only led the magi. They alone received the Divine warning. All else of the children who were morally babes, but who only knew Christ as seen in Bethlehem, or the House of Flesh, and in Judæa or Judaism, were at Herod's mercy. The babes in Bethlehem were babes tarrying there when Christ and the wise men had left it. They only knew Christ as babes in understanding. Thus they soon became dull of hearing (Heb. v. 11), and fell away even from the first principles of Christ (verse 12). They died to Christ, because they persisted in living to Law, and to Circumcision, and Fleshly Glory. This Herod killed them, and he killed them according to the time of his secretly calling the wise men, and conferring with them, and learning of them. Had not these magi got away from Judæa, they too would have been killed to Christ. Thus the phrase 'according to the time of his learning carefully of the wise men' denotes the means by which Herod, or Fleshly Glory, slaughtered these

children, and it has no reference to the magi having said that Christ was two years of age. The words 'according to the time' are connected with the words 'he sent and slew,' and their proper antecedent is not 'from two years old and under.' The allusion to time is somewhat analogous to that in Numb. xxiii. 23 in the Authorized Version. It is as if it said, Herod slew the children according to his method with the wise men—that of secretly calling them, and getting them under his influence. They came under his influence in letting him know when the Star appeared. The *ὅν* in verse 16 is accusative, and does not mean 'when,' but it can bear the meaning 'during which.' The word *ἀκριβῶς*, and its cognate words, often imply an inquiry lasting some time. Thus one says: *ὅ δὲ δὴ περὶ τοῦ Νείλου πολλαχόθεν ἀκριβῶσας ἔχω, δικαιοτάτος εἰμι εἰπεῖν*—'But what, indeed, I have carefully ascertained from many places concerning the river Nile, I am fully justified in saying' ('Dio Nicæus apud Xiphilinum in Severo').

It may be said, If Herod represents the Principle of Fleshly Glory, which boasts in Circumcision, he would never have sent men to Christ. Surely, it may be said, That was a good thing for Herod to do. It is to be noticed, however, that Herod did not send these men to Christ, but to Bethlehem. He did not send them to inquire of Christ, but only concerning Him. Nor did he direct them to do anything after finding Him, except to bring back word. He did not tell them to worship Him. If Herod, as a literal man, had been so jealous of a literal Child, and had already learned that this Child was two years old, and was living in Bethlehem, it is not likely that he would have sent the wise men alone to Bethlehem. Some of his own servants would have gone with them. If the magi did not object to having conference with Herod, and giving him information, they would not have been likely to object to some of Herod's servants accompanying them.

This charge, which Herod gives to the magi to go to Bethlehem and inquire, connects itself with some important truths. Many references have been made to the Soulical Body of Flesh, and to the Soulical Body. We have seen, also, that the change called 'the redemption of the body' (Rom. viii. 23) appears to relate to the redemption of this Soulical Body. Furthermore, it appears that this Soulical Body has special respect to the Spiritual Side of man's nature. When we become sons of God, then, in full measure, we regain the Divine image. The redemption of the body—that is, the Soulical Body—is spoken of as if it were a part of the process by which we regain the Divine image. Paul's allusion in Rom. viii. 23, to the redemption of the body, forms part of an argument in which he speaks of conformity to the image of the Son of God (verse 29). In this argument he does not speak of the likeness, but only of the image, and of sons of God. So, in 1 Cor. xv. 44-49, he speaks of the Soulical Body being raised a Spiritual Body, and he also refers to the image of the earthy and the image of the heavenly, but says nothing of the likeness. Since the image is in relation to the Spiritual Side, and the likeness to the Soulical Side, it follows that all those passages in which we have seen the change into sons of God to be in connection with the redemption of the body, and the changing into God's image must, of necessity, tend to show that the

Soulical Body is in special relation to the Spiritual Nature. It may appear strange that the term 'Soulical' should have an application to the Spiritual Side. But since the Mind can live amid Soulical and Fleshly Conditions, it is not strange that the Mind's outward Form, or Body, should, before its redemption into a spiritual state, be designated a Soulical Body.

According to this view, every man, according to his natural state, may be regarded, as we have already seen, as a combination of four parts, leaving the outward body out of count altogether. The outward body is but the chaff round the wheat. Still it has a close relation to what the New Testament calls the Flesh. The Elements in every man are : 1. His Mind, or Spiritual Nature. 2. His Soulical Body, pertaining to that Spiritual Nature, and which will become a Spiritual Body when he regains the image of sons of God. 3. His Soul, or Emotional Nature. 4. His Flesh, or Animal Nature, pertaining to the Soul, and which is invisible, and not to be confounded with the literal earthy body. But Jesus Christ was made in all things like His brethren (Heb. ii. 17) excepting Sin—that is, in the evolution of the human race, Christ was brought forth in men. 1. The Spiritual Nature, the holy Son of God was born (Luke i. 35). 2. Since Christ rose from the dead (1 Cor. xv. 20), and that uprising is according to our uprising to God's right hand (Ephes. i. 18-21), He, too, must have had a Soulical Body. 3. Our Saviour had a Soulical development in man. Matthew speaks of His 'genesis.' Christ says : 'My soul is exceeding sorrowful' (Matt. xxvi. 38). 4. Christ also became Flesh. He often speaks of His Flesh, and John says : 'And the Word became Flesh' (i. 14). Matthew's account of the Incarnation has respect to Nos. 3 and 4 of the foregoing. He sets forth the genesis of Christ's Soul and Flesh. This is, properly speaking, The Incarnation. Luke describes the birth of Christ as the Son of God, in respect to His Spiritual Nature, and also there are, as we shall see, allusions in Luke to His Soulical Body. Thus Luke deals specially with Nos. 1 and 2. While even the Mind of Christ was brought forth amid certain Soulical conditions, it is hardly correct to speak of that event as an Incarnation. As we have seen (see Vol. IV., pp. 288-297), the Valentinians sometimes use the word *οἰκονομία*, or Dispensation, in respect of Christ's assumption of a body by unspeakable art, which the writer thinks has an Intellectual application. Hippolytus several times uses this word of what we should call the Incarnation ('Contra Hæresim Noeti'). He speaks of 'the mystery of the Œconomy'—*τῷ μυστηρίῳ τῆς οἰκονομίας* (c. iv.). The word is sometimes used in Irenæus in this Soulical sense. So Clem. Alex. speaks of 'the Œconomy according to the flesh' (Strom., Lib. V., p. 565). To use the word 'Œconomy' for describing the bringing forth of Christ in respect to His Mind and Soulical Body may seem objectionable on account of the resemblance of the word to the word 'Economy.' But as there is such high antiquity for its use, and as there is some reason, as we shall shortly urge, for considering this use of the term Scriptural, we may use it to show the distinction between the two Christs. To have Christ's Mind brought forth in us is to have Christ in us. But we do not maintain that because we have Christ in us, therefore we must

have infinite knowledge. Yet Paul says: 'We have the *νοῦς* of Christ' (1 Cor. ii. 16). It is the literalistic theory which brings in the difficulties respecting infinite and limited knowledge.

The writer has several times referred to the Valentinian system as described by Irenæus. This description is allowed to lie on the shelf as old-world lumber, or, if read, is read to be ridiculed. But the writer holds that there are principles laid down in that Valentinian system which are more precious than gold. The Rosetta Stone was very valuable because it assisted men to understand hieroglyphical characters. But some of the Valentinian principles give us an insight into the meaning of the Gospels, according to the spiritual nature of that meaning. The writer has referred to the four Elements in Christ, and to the relation of the Soulical Body to the Mind, and to the *Æconomy* and the Incarnation. He has also referred previously to the Seed Process as distinct from the Sinaitic Process, the former being related to Law and the *τέλος*, the latter being related to Joseph's call from Egypt, and to the *πνευμαῖτις*, or 'spiritual.' The following important passages from Irenæus, respecting the Valentinians, reflect these truths. It is the Saviour made from all the *Æons*, the Star, or Christ according to the Spiritual Side, whom they regard as coming down upon the lower Christ, that is the Soulical Christ, of Matthew. It will be seen that it is the lower Christ only who is in relation to Demiurgus, and that only in reference to an earthly state, not to His primeval origin.

εἰς δὲ οἱ λέγοντες προβαλέσθαι αὐτὸν (Demiurgus) καὶ Χριστὸν ἰδὼν ἴδιον, ἀλλὰ ψυχικόν· περὶ τοῦτον διὰ τῶν Προφητῶν λελαληκέναι. εἶναι δὲ τοῦτον τὸν διὰ Μαρίας διδοεῖσαντα, καθάπερ ὕδωρ διὰ σωλήνος ὁδεύει, καὶ εἰς τοῦτον ἐπὶ τοῦ βαπτίσματος κατελθεῖν ἐκείνον τὸν ἀπὸ τοῦ Πληρώματος ἐκ πάντων Σωτῆρα, ἐν εἶδει περιστερᾶς· γεγόνειαι δὲ ἐν αὐτῷ καὶ τὸ αὐτὸ τὸ Ἀχαμῶθ σπέρμα πνευματικόν. τὸν οὖν Κύριον ἡμῶν ἐκ τεσσάρων τοῦτων σύνθετον γεγονέναι φάσκουσιν, ἀποσώζοντα τὸν τύπον τοῦ ἀρχεγόνου καὶ πρωτῆς τετρακτίος· ἐκ τὸ τοῦ πνευματικοῦ, ὃ ἦν ἀπὸ τῆς Ἀχαμῶθ, καὶ ἐκ τοῦ ψυχικοῦ, ὃ ἦν ἀπὸ τοῦ Δημιουργοῦ, καὶ ἐκ τῆς οἰκονομίας, ὃ ἦν κατασκευασμένον ἀρρήτῳ τέχνῃ, καὶ ἐκ τοῦ Σωτῆρος, ὃ ἦν κατελθοῖσα εἰς αὐτὸν περιστέρα. καὶ τοῦτο μὲν ἀπαθὴ διαμεμικέναι· οὐ γὰρ ἐνεδέχετο παθεῖν αὐτὸν ἀκράτητον καὶ ἄορατον ὑπάρχοντα (Lib. I., c. i., § 13.) Elsewhere he says, ἀπὸ μὲν τῆς Ἀχαμῶθ τὸ πνευματικόν, ἀπὸ δὲ τοῦ Δημιουργοῦ ἐνεδέσθαι τὸν ψυχικὸν Χριστὸν, ἀπὸ δὲ τῆς οἰκονομίας περιτεθεῖσθαι σῶμα ψυχικὸν ἔχον οὐσίαν, κατασκευασμένον δὲ ἀρρήτῳ τέχνῃ πρὸς τὸ καὶ ἄορατον καὶ ἀψηλάφητον (but Latin, 'visibile et palpabile.' Best translators follow Tertullian in rendering ὁρατὸν καὶ ψηλαφητὸν) καὶ παθῆτον γεγενῆσθαι (§ 11). Elsewhere he says, λέγονσι δὲ τὸν Σωτῆρα ἐνδύσασθαι σῶμα ψυχικόν, ἐκ τῆς οἰκονομίας κατασκευασμένον ἀρρήτῳ προνοίᾳ πρὸς τὸ ὁρατὸν γενέσθαι καὶ ψηλαφητόν (§ 20). These various paragraphs read thus: 'And some of them say that he (Demiurgus) emitted the Christ who was his own Son, but Soulical, and that concerning this [Christ] it was spoken through the Prophets. That this is He who travelled through Mary as water travels through a tube, and that unto this [Christ] at the baptism came down that Saviour who was from the Pleroma, from all [the æons] in the form of a Dove. And that there was in Him (lower Christ) also the Spiritual Seed of Achamoth. They say, therefore, that our Lord was a Combination

from these Four, preserving the type of the primogenital and first quaternion [of the æons]. From the Spiritual [Seed] which was from Achamoth, and from the Soulical (*i.e.*, Animal Nature) which was from the Demiurgus, and from the Œconomy that which (Soulical Body, see after) was prepared by an unspeakable art, and from the Saviour which was the Dove coming down unto Him. And that this [Christ the Dove] remained impassible, for that it was not possible that He should suffer, being incomprehensible and invisible.' Again we read: 'That from Achamoth [was] the Spiritual [Seed], but that from Demiurgus He put on the Soulical Christ, and that from Œconomy He put around Him a Soulical Body having substance, prepared by an unspeakable art so as to be both visible, and tangible, and capable of suffering.' Again he says: 'And they say that the Saviour put on a Soulical Body, prepared from Œconomy by an unspeakable forethought, so as to be visible and tangible.' From these principles we gather:

1. That there is a Spiritual Seed coming from Achamoth, or the Mother who is Wisdom. This Seed is a constituent part in Christ. This principle accords with what the writer has urged of there being a Seed Process. It shows that the flight into Egypt may be regarded as a Process of Incarnation in relation to the Seed Process.

2. There was in Christ a Soulical Nature from the Demiurgus. This is in close connection with the $\psi\lambda\eta$, or hylic matter—that is, Flesh. It is also in relation to Christ's suffering. It is distinct from the Seed, in so far as it pertains to the Sinaitic Process.

3. There is a Higher Christ, coming from all the Æons, and who is impassible, and there is a lower Christ from the Demiurgus. The former is invisible and impassible. The latter is Soulical and passible. Although spoken of as distinct Christs, the reader must remember that it is common in Scripture to personify parts of the same Being. Matthew and Luke do this. The two Christs are two personified and different parts of the same Saviour.

4. It is the Saviour, He who is from all the Æons, and not He who is from Demiurgus, who puts around Himself the Soulical Body. This tends to show that the Soulical Body is in relation to the Mind.

5. This assumption of the Soulical Body is said to be by Œconomy, this use of the word, which is not the only use in Irenæus, bringing that word into special relation to the Spiritual Side of this Process whereby Christ is born in men.

It is very common to ridicule these Gnostic principles, or to condemn them as blasphemy. Let the reader remember that these Valentinians were Christians, and that, even on the testimony of those who condemn them, they professed to derive their views from Scripture. Some modern writers appear to overlook this fact. In Mr. Matheson's work, just quoted, he puts the modern Agnostic into contrast with the Gnostic of the second century, and speaks thus: 'The Gnostic affirmed that the clearest light we have, comes from our moments of mysticism, when we are lifted above the visible, and enabled to commune with the eternal and the unseen' (p. 53). 'The Gnostic claims to possess a mysterious inner life, which beholds supersensuous things' (p. 54). 'The Gnostic had only to retire within himself, to withdraw himself from the things

and desires of time, to keep his thoughts fixed upon the abstract and bodiless truths which were independent of the seen, and eternal, and he would thereby be elevated into that illimitable region which was the very home of the infinite' (p. 60). 'The Gnostic reached his conceptions of the infinite by a process of subtraction, by lopping off one by one all the material elements from the tree of life' (p. 61). 'Gnosticism demands a state of ecstasy in which the soul shall rise out of its own being. It asks the abandonment of sense, body, physical perception, worldly contact, social intercourse, individual personality' (p. 93). He thinks that Gnosticism believes in God as a Power transcending nature, but not in it (p. 94). Unless Mr. Matheson be using the term 'Gnostic' in some peculiar and sectional sense, it may fairly be maintained that every one of the above statements is inaccurate. They ignore the fact that the Gnostics were Christians, that they received Scripture, that they claim to have been taught secret doctrines, that the world of which they speak is a world inside man, including much that is fleshly. These statements, however, only involve historical inaccuracy. They are not so censurable as the arrogant and presumptuous statements of Mr. Darwin respecting Scripture. In Mr. Darwin's *Life* by his son, he is represented as writing in 1876: 'I had gradually come by this time (1836 to 1839) to see that the Old Testament was no more to be trusted than the sacred books of the Hindoos . . . the Gospels cannot be proved to have been written simultaneously with the events; they differ in many important details. . . . I gradually came to disbelieve in Christianity as a Divine relation.' Such statements assume that Mr. Darwin's method of interpreting Scripture must be correct, even if Scripture be thereby proved untrustworthy.

That the Gnostics received Scripture is certain. Irenæus says: *ἐφορμίζειν βιαζόμενοι τὰ καλῶς εἰρημένα τοῖς κατὰ ἐπινενοημένοις ὑπ' αὐτῶν· καὶ οὐ μόνον ἐκ τῶν Εὐαγγελικῶν καὶ τῶν Αποστολικῶν πειρῶνται τὰς ἀποδειξεις παιεῖσθαι, παρατρέποντάς ἐρμηνείας, καὶ ῥαδιουργοῦντες τὰς ἐξηγήσεις· ἀλλὰ καὶ ἐκ νόμου καὶ Προφητῶν, ὅτε πολλῶν παραβολῶν καὶ ἀλληγοριῶν εἰρημένων, καὶ εἰς πολλὰ ἔλκειν δυναμένων τὸ ἀμφίβολον διὰ τῆς ἑξηγήσεως*—'Striving to harmonize the things well spoken (*i.e.* in Scripture) with the things wickedly devised by them. And not only do they attempt to give proofs from the Gospels and the Apostolic writers, wresting their meanings, and giving thoughtless expositions, but also from the Law and the Prophets; many parables and allegories having been spoken [therein], which can be drawn in a variety of directions by ambiguity of exposition' (§ 6). Consider that Valentinus was a Christian against whom no evil is known, he accepted the Scriptures, his followers were very numerous, he taught in Rome within about forty years after the death of John the Apostle, many of his followers claim that there was a secret meaning in Scripture which their leaders had been taught. Then ask: Is it reasonable to conclude that Valentinus put forth these peculiar views about Christ all out of his own head, and without any Christian or Scriptural authority of weight to justify what he taught? Is it not more likely that Valentinus, mingling with the Roman Christians, some of whom had probably been born before Paul died, really had received instruction according to the views put forth by him? It is the more

likely so to be, that Basilides who dates from a still earlier period, also taught the doctrine of the two Christs. It may be said : This doctrine is strange and difficult. The writer holds that it presents far less difficulty than would be found by a logical analysis of the following passage from Athanasius (Athanasii Op. Montf., T. II., p. 1) : ‘ But if anyone shall teach contrary to these things from the Divine Scriptures, saying that the Son of God is one (ἕτερον), and that the Man born from Mary is another (ἕτερον), being made a Son by favour (κατὰ χάριν), even as we : so as that there are two Sons, one the Son of God according to nature (κατὰ φύσιν), He who is from God, and One by favour, the Man from Mary. Or if anyone says that the flesh of our Lord is from above, and not from the Virgin Mary, or that the Divine Nature (θεότητα) turned, or blended with, or was changed into Flesh, or that the Divine Nature of the Son was capable of suffering (παθητήν), or that the flesh of our Lord, as that of a Man, is not to be worshipped at all (ἀπροσκυνητήν), and that it is not to be worshipped as the flesh of the Lord and of God, the Catholic Church anathematizes this man, obeying the Divine Apostle, who says : “ If anyone preach to you the Gospel contrary to what you have received, let him be anathema.” ’

The Apostle sometimes uses the word οἰκονομία as Christ uses it (Luke xvi. 2, 3, 4), in the sense of a charge, or trust (1 Cor. ix. 17). But in Ephes. iii. 2, 9 ; Col. i. 25, this word is used in relation to a certain mystery which had been hid from the Æons. The writer believes that, in this use, Paul has respect to the Spiritual Side of the Manifestation, or Birth, of Christ in men. In Gal. iv. 4, where Paul is speaking of the Incarnation, he uses the phrase ‘ fulness of time.’ So in Ephes. i. 10 he speaks of the Œconomy of the fulness of the seasons. In this Œconomy God is summing up all things in Christ. It must be remembered that the Incarnation is ever proceeding as the Lamb, or Christ after the flesh, is born in men. So the Œconomy is ever proceeding as the Son of God, or Christ on the Spiritual Side, is born in men. Thus it is most probable that Paul is here using the word ‘ Œconomy ’ as the Valentinians sometimes use it, that is, to denote the bringing forth of the Mind of Christ, or of the Soulical Body attached to that Mind in those who thereby become sons of God. Even in 1 Tim. i. 4, the word will well bear the same meaning. Hippolytus, who appears to use the word of the Incarnation generally, nevertheless associates it, as Paul does, with a mystery, speaking, as we have seen, of ‘ the mystery of the Œconomy.’

But these principles lead on to another. In considering Matt. iv. 5, the writer will try to show that the Temple to which Satan took Christ is a symbol of the Intellectual Nature. It is called τὸ ἱερόν. In 2 Chron. ii. 1, we read of two houses, one to Jehovah’s name, and one to the kingdom. So in iii. 1, we read of Jehovah’s house, and in verse 3 of the house of God. In verse 5 we read of the greater house which implies the less. In 1 Kings vi. 14, 15, we read of the house and the house within. The Ark, which is in symbolic relation to the Mind of Christ, is put in the house within (verse 19). This house within is the house of Jehovah (2 Chron. vi. 10, 11). The house without answers to the house of God where the showbread was kept (Heb. ix. 2),

to which David entered (Matt. xii. 3, 4). This house of God is related to the Soulical Side of Christ's Nature, and to the moral walk (1 Tim. iii. 15). The term *ναὸς*, or 'sanctuary,' appears to be used also of this house of God, since the priests enter this Sanctuary (Luke i. 9), and the fleshly veil which was rent (Luke xxiii. 25) was here (Heb. x. 20). Thus the sanctuary (*ναὸς*) of the Body (John ii. 19, 20; 1 Cor. vi. 19) would be the Body of Flesh (Col. i. 22; ii. 11). On the other hand, the *ἱερόν* into which Christ entered is the Mind from which He chased the covetous principles intent on gain (John ii. 14). It is probable that, as well as having a limited application to the sanctuary or house of God, the word *ναὸς*, or Sanctuary, is sometimes used of the whole building (Matt. xxiii. 16, 17, 21). In ancient times men were accustomed to inquire of the Ark (1 Chron. xiii. 3; 1 Sam. xiv. 18). This was not inquiring of flesh and blood, but of the Truth as manifested in the Mind of Christ. David says: 'One thing have I asked of the Lord, that will I seek after, That I may dwell in the house of the Lord all the days of my life, To behold the beauty of the Lord, and to inquire in His temple' (Ps. xxvii. 4). The Sept. has *ναὸς* here, but the verse appears to allude to the Ark. In Rev. xi. 19, the Ark is also said to be in the *ναὸς*. In such case the word applies to the whole building. Peter distinguishes between the putting away of the filth of the flesh, and the questioning of God by a good conscience (1 Pet. iii. 21). When Herod, or the Principle of Fleshly Glory, sent the magi to Bethlehem, or the house of flesh, to inquire, he was sending them to inquire of what was Fleshly, when they ought only to inquire of what was Spiritual. The Star was their Guide. The Mind of Christ would lead them without their seeking counsel of the Flesh. To go to Bethlehem to inquire was like turning from the Ark of the Lord to Jewish sacrifices, or, at best, to Christ's Flesh. When the disciples knew Christ as the Lord (John xxi. 12), they durst not question Him as they had previously done. Thus the writer holds that it is no virtue on the part of Herod that he sends the magi to Bethlehem to inquire. In so doing he is turning them from the Star or Mind of Christ to the Fleshly and Sacrificial Side only. The Star, however, intervenes, and guides them, and we do not read that they made a single inquiry at Bethlehem. They worshipped as they had come to do. But to inquire of the Flesh would have been to forsake the Law and the Testimony which were in the Ark, and wherein the Mind of Christ was revealed. The Star which they see, and which makes it needless for them to inquire of the Flesh, or at Bethlehem, as Herod directed, is the Mind of Christ, the Truth in them, manifesting itself in the Jewish realm, and through the Scriptures. They had known something of that Mind before they came to the Jewish realm and the written Law. Then, however, they saw the Truth more clearly, and had the Mind of Christ made more fully manifested to their Minds. They knew it to be the Truth which they had seen when in Heathen darkness, and they followed its clearer light as it arose in their hearts, and rejoiced in that light with exceeding joy. We read: 'And sending them to Bethlehem, he said, Go and inquire diligently concerning the Child, and when ye have found (*εὕρητε*) [Him], bring me word, that I also may come (*ἐλθῶν*)

and worship Him' (verse 8). The bracketed words denote the Servants' Grade, as do the words 'hear,' and 'come,' in the following verse. Though the magi had heard the counsel of the Fleshly Principle, they were not left to its guidance. The Star, or Mind of Christ, which had been shining upon their minds when they were outside the Jewish realm, and numbered with Gentiles, now manifests itself to them in the realm of Judaism and Scripture. They see that the Truth which they had known on Gentile ground, is fully embodied in the Christ revealed in Scripture. Christ, as shining in the Mind, prevents or goes before them, guiding their way, and filling them with joy. When they see the Star and follow it, they are ceasing from Herod. They still go to Bethlehem, but it is not to inquire, it is to worship. The two Christs are coming into a certain conjunction. The Star or Mind of Christ shines over the Young Child, or Soulical and Fleshly Nature of Christ. The Star was to be a guide to our feet to lead us into the way of peace (Luke i. 79). Thus it guides the Magi to the Young Child who is our Peace, and who abolishes in His flesh the enmity (Ephes. ii. 14, 15). 'And they, having heard (*ἀκούσαντες*) the king, went their way, and lo, the Star which they saw in the east went before them, till it came (*ἐλθὼν*) and stood over where the Young Child was. And when they saw the Star, they rejoiced with exceeding great joy' (verse 10). The word 'seeing' is used of the Servants' Grade as well as in relation to a spiritual seeing of God's salvation in Zion. The words 'coming,' 'saw,' and 'with' (*μετὰ*), in verse 11, all betoken the Servants' Grade. These Magi, coming to Bethlehem, are coming to know Christ as the Lamb of Sacrifice. They are said to enter the house, just as Paul says that those who had been strangers and foreigners were becoming members of the household of God (Ephes. ii. 19). As those led by Christ as the Star, and guided to Him as the Lamb of Sacrifice, they were coming to 'the house of God, which is the Church of the living God' (1 Tim. iii. 15). In that house they see the Young Child, or Christ after the flesh. They see Him with Mary. They find out that He is the Emmanuel, or God with us, even in respect to Mary, or the Gentile class of which they are the best representatives. They find out that Christ is a Saviour for the Gentile world, and not merely for the Jew. They are not said to see Joseph. The very place is evidence enough that Christ is with the Prophetic Body. That which it most concerns these Magi to know is, that Christ is the Lamb with Mary, or the Gentiles. When they see that He is with the Gentiles, and that He is not a God of the Jews only, they fall down and worship. 'And coming into the house, they saw the Young Child with Mary His mother, and, falling down, they worshipped Him.' Plain-speaking Thomas Adams says: 'Here is one thing that sticks horribly in the Papists' stomachs, and like a bone in the throat will neither up nor down with them. "They fell down and worshipped Him," not "her." This same leaving out of "her" hath much vexed them. How much would they have given the Evangelists to put in illam! They saw Him with His mother, yet they worshipped Him, not His mother' ('Christ's Star'). From ancient times, the gifts offered to Christ by the Magi have been symbolically regarded. Irenæus says: 'But Matthew says that the

Magi, coming from the east, said: "We have seen His Star in the Orient, and we have come to adore Him," and led by the Star into the house of Jacob, to Emmanuel ('in domum Jacob ad Emmanuel'), they showed by the gifts which they offered who He was who was adored. Myrrh, because He it was who should die and be buried on behalf of the mortal, human, race. Gold also, because He was a King, of whose kingdom there is no end. Frankincense, also, because He was God, who also was made known in Judæa, and was manifested to those who sought Him not' (Lib. III., c. x.). Other fathers, as Tertullian, Cyprian, Origen, attach a like symbolic meaning to the gifts. Thomas Adams, in the work just quoted, refers to several of the authors who follow Irenæus in the foregoing symbolism. The offering of these treasures is an act of worship, and of loyal homage to Christ as King. It was common to carry presents to the great when seeking favour, or doing homage. Joseph's brethren brought him balm, and spicery, and myrrh (Gen. xliii. 11). So the queen of Sheba brought to Solomon spices, and much gold (1 Kings x. 2). Pliny quotes from Herodotus the statement that the Arabians pay several thousand talents' worth of frankincense ('singula millia talentum thuris') yearly to the kings of Persia (Lib. XII., c. xl.). These offerings of the magi fulfil the prophecy made concerning the Gentiles: 'They shall bring gold and frankincense, and shall proclaim the praises of the Lord' (Is. lx. 6). They who worship Christ will consecrate to Him their substance, and they will also give to Him the treasures of the heart (Matt. xii. 35). 'To Him shall be given of the gold of Sheba, And men shall pray for Him continually, They shall bless Him all the day long' (Ps. lxxii. 15). We offer spices to Christ when our prayers are set forth before Him as incense (Ps. cxli. 2), and when the golden bowls are 'full of incense, which are the prayers of the saints' (Rev. v. 8).

Having thus found Christ as the Lamb, and worshipped Him, the Magi go back no more to Herod, the Principle of Fleshly Glory. It is one of the difficulties of the narrative, on the literal theory, that Herod should be so prominent in Matthew's account of the Incarnation, and that Luke should not name him in his account of Mary and the birth of Christ, but only in his account of the birth of John the Baptist (i. 5). This fact is not strange if Matthew's account refers to the Fleshly Side of Christ's Nature, and Luke's to the Spiritual Side. We read: 'And having opened their treasures, they offered to Him gifts, gold, and frankincense, and myrrh. And having been warned by a dream that they should not return to Herod, they departed into their own country through another way' (verse 12). God's will was being made known to them as to men who dreamed. Their captivity was thus being turned (Ps. cxxvi. 1). They could not have reached their own country through Herod's way. A better way was being shown unto them. So Hercules leaves the heavenly seats, and comes to Philoctetes, restraining his way: *κατερήτουςαν θ' ὁδόν* (Soph. Philoc., verse 1416). The land from which they had come out was not their country. They were now living a pilgrim's life. They had come as pilgrims to Christ. They had seen and greeted the promises from afar: 'For they that say such things make it manifest that they are seeking after a country of their own'

(Heb. xi. 14). The verb ἀναχωρέω, rendered 'depart,' sometimes means 'to go back.' But in verses 14, 22, where it is rendered 'departed,' and 'withdrew,' it is used of a departure to a country where Joseph does not appear to have been before. Thus, when referring to the flight of Moses into Midian, Philo says: 'Αναχωρεῖ μὲν δὴ ἀπὸ τῆς αθέου καὶ ἡγεμονίδος τῶν παθῶν δοξῆς, Φαραῶ, ἀναχωρεῖ δὲ εἰς Μαδιάμ,' τὴν κρίσιν—'He departs, indeed, from Pharaoh, the godless and ruling opinion of the lusts, but he withdraws into Midian, the Judgement' (Leg. Al., Lib. III., c. iv.). If the word has the meaning of 'return,' it is in the sense in which the ransomed of the Lord are said to return to Zion (Is. xxxv. 10). The country to which these Magi are returning is the Grade of Tongues, or Zion. They come to it by another way than by Herod, for that would be going back from Christ to the Flesh and the Law. They come to it by Faith in the Divine Lamb, whom they have found and worshipped. They are coming by the Sinaitic system, but they will find their τέλος, or perfection, through faith in Him who is the τέλος of law for righteousness to all who believe in Him as the Lamb of God. Let the literalist ask himself the question, Does it seem reasonable to think that these Magi should have come so far; should have been Divinely led; should have sought for Christ as a King, and worshipped Him as such; and then, after taking all this trouble to find Christ, and to honour Him, should, after one act of worship, have gone back to their old heathen associations? Surely so great trouble would not have been taken for so little result. Mary and Joseph show ignorance of Christ's great mission, and could not have given the Magi much spiritual light. Moreover, on the literal theory, the new-born Child could not have spoken to them. So that these Magi, having come so far, look upon a Child, and offer gifts, and then leave that Child, never, so far as we know, to return. It is more reasonable to conclude that, having found Christ, they do not leave Him. If they seem to leave Him, it is only that they cease to know Him on the Grade of Servants, in order to know Him on the Grade of Tongues. If they know Him not at Bethlehem, they know Him as the warning Angel. Thus the writer would subscribe to the exposition of these words given by Adams: 'If the Lord Jesus hath sought and brought us to Himself by the Star of His Gospel, let us no more go back to Herod; flying the works of darkness, and serving the living God with an upright heart. . . . We "being delivered by Christ out of the hands of our enemies must serve Him without fear." . . . We must go to our own country. In this world we are but strangers. . . . Heaven is our own country. . . . To this country, our country, let us travel, and that we may do it the better, the last circumstance shows us how; "another way." We must change the whole course of our inordinate conversation, and walk another way, even the King's highway to Paradise' ('The Way Home').

After the perfection of those who thus come to Zion by the Sinaitic Process has been described, the narrative very naturally proceeds to describe the Seed Process. This is the process in which Christ becomes living Seed within us. Philo refers to those who go down into the Egyptian lust-loving body: εἰς τὸ Αἰγύπτιον φιλοπαθεῖς σῶμα καταβῶσι

(Lib. de Sac. Abel., c. xi.). Joseph's flight with Mary and the Child into Egypt is a going down into the flesh as contrasted with stone. It is a becoming fleshly, or tender-hearted, that living corn may be received into the cities, or Hearts, and into the ground, or Flesh (Gen. xli. 35 ; xlvii. 23). Joseph, or the Prophetic Body, to whom the Divine Oracles have been committed, is the principal agent in this flight. Paul says : 'He that supplieth seed to the sower, and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness' (2 Cor. ix. 10). To take the Child into Egypt is to go down into tender flesh with a view to receive Christ into a tender and fleshly Nature. Joseph is now taking the Child into union with his flesh, just as he takes Mary. So Paul shows that Christ after the flesh, and the Church after the flesh, become One Flesh (Eph. v. 31, 32). We come into vital union with Him in this Seed Process, to die with Him, and to live with Him. 'And when they had departed, the Angel of the Lord appeared according to a dream to Joseph, saying, Arise, take the Young Child and His mother, and flee into Egypt, and be there until I shall speak to thee, for Herod is about to seek the Young Child to destroy it' (verse 13). Uninspired writers often use the symbolism of dreams to enforce moral truth. Engel's account of Galileo's dream is admirably fitted to enforce the lessons of patience in suffering, and the avoidance of a revengeful spirit towards persecutors. When the Word is spoken to Joseph, the living Seed will be sown within him. Christ, as the Truth, is the incorruptible Seed. The writer has stated that he thinks the speaking to Joseph imports the coming of the Word of Christ, not a mere intimation that he might now leave Egypt. It is not improbable that a development of wickedness is made manifest in Herod. First, he appears to act in a degree of ignorance. At last, however, he acts from hatred, seeking to kill Christ so far as He is after the Flesh. They who glory in circumcision, and in the flesh, will not glory in the Lamb of God. The writer has no sympathy with the Antichristian views of Celsus as preserved by Origen. Yet he holds that there is some force in the argument of Celsus when he represents the Jew as saying to Jesus : 'What occasion had you, when an Infant, to be carried into Egypt lest you should be killed? A God has no reason to be afraid of death. And now an angel comes from heaven to direct you and your relations to flee into Egypt, lest you should be taken up and put to death ; as if the great God who had already sent two angels upon Your account could not have preserved You, His own Son, in safety at home' (Lib. I., § 66). It is only as against the literal theory that such arguments have any force. A principle of Fleshly Glory may be an enemy of the Christ-Nature, or Lamb within us, and we may flee from the Fleshly Principle to save the Lamb within us from injury, without detracting from the majesty and Godhead of Christ. On the literal theory, when the Divine hand could so easily have removed Herod, it seems somewhat strange that Christ should have to be taken to Egypt out of the way of this man.

Joseph, or the Prophetic Body, now in fellowship with Gentiles, and with Christ according to the flesh, follows the light given to him. 'And he arose, and took the Young Child and His mother by night, and

departed into Egypt, and was there (ἐν τῇ) until the death of Herod' (verse 14). The word 'there' shows the Servants' Grade. In some cases the night is an emblem of an era preceding the coming of the light of life (Rom. xiii. 12). In other cases it seems to be an emblem of timidity (John iii. 2). In this case it appears to betoken watchfulness. In the time when others sleep, Joseph is fleeing from danger. It is not probable that a flight by night could have secured Joseph against Herod's power. The Herod who dies is a Herod who is put to death by Joseph's flight, and continuance in Egypt. They who are in union with Christ, and becoming fleshly hearted, and receiving His truth as living Seed, must, in the very fact, be ceasing from Fleshly Glory, and causing it to die. Joseph is sent to Egypt that he may cease from the Sinaitic Process, and come to the Seed Process. They who are of this latter Process are the called-ones, who are justified by Christ in them becoming their actual Righteousness. 'That it might be fulfilled which was spoken by the Lord through the Prophet, saying, From Egypt I have called My Son' (verse 15). They who have not gone on to the τέλος with the Magi, nor into Egypt with Joseph and Christ, but who abide in the House of Flesh at Bethlehem, are subdued by Herod. He kills them in the sense that they die to Christ, and only live to Law and Circumcision. It is the rejection of Herod's power by the Magi which makes him angry against all who pertain to Bethlehem, and the Lamb of Sacrifice. It was true that the renunciation by Christians of Jewish rites made their enemies more fierce in defending those rites, and in seeking to turn men from the better Sacrifice of the Lamb of God. They who remained in Judaism, and under Herod's power, were all put to death in respect of Christ. Rachel, or the Sheep-Nature, lost all her children in Bethlehem. 'Then Herod, seeing that he was mocked by the magi, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, according to the time which he had carefully learned of the magi' (verse 16). The writer has said that he regards the *ὅν* as having the force of 'during which.' The sentence shows how Herod killed the children.

This slaughter is expressly said to fulfil what was spoken by the Prophet (Jer. xxxi. 15). If Rachel is not a literal woman, but the builder of the House of Faith (Ruth iv. 11), how can it be said that the women of a literal Bethlehem weep for literal children? It is only Rachel who weeps. The slain children are all her children. She weeps in Ramah, a name which means 'the lofty,' or 'a high place.' It may have reference to what is morally elevated. Deborah dwelt between Bethel, or the house of God, and Ramah, the lofty (Judg. iv. 5). When the Fleshly Principle destroys the sheep-nature, the hill of God is left so far desolate of its flock. 'Then was fulfilled that which was spoken through Jeremiah the Prophet, saying, A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children, And she would not be comforted because they are not' (verse 18). When, through love of Fleshly Glory, the Sheep-Nature died from those under Law, Herod was casting down Rachel's children from their excellency (Ps. lxii. 4). They were coming down wonderfully (Lam. i. 9), even from heaven to earth (ii. 1), so that it might be said of them, as in

David's lamentation for Saul and Jonathan: 'Thy glory, O Israel, is slain upon thy high places' (2 Sam. i. 19).

Herod's death coincides with Christ's coming out of Egypt. As we come into fellowship with Christ, Circumcision ceaseth to avail anything, and is virtually dead (Gal. v. 6). This call is to Zion, the Grade of Tongues. Verse 19 brings in that grade. As Fleshly Glory dies, the Prophetic Body and the believing Gentiles are called up to a Spiritual Realm, wherein Herod has no place. 'And when Herod was dead, lo, the Angel of the Lord, through a dream, appeared to Joseph in Egypt, saying, Arise, take the Young Child and His mother, and go into the land of Israel, for they are dead who sought the soul of the Young Child' (verses 19, 20). Ferdinand of Austria trusted for victory over the Swedes: 'Auf die Zusage der Jungfrau Maria, die ihm im Traum erschienen' (Schil., Dreis. Krieg, Part II., p. 277)—'To the promise of the Virgin Mary, who appeared to him in a dream.' His trust, however, was vain, for his army was utterly defeated. But these dreams of which Matthew writes are high above the mists of uncertainty that usually shroud dreams, and are as certain as waking realities. They are dreams that bring blessing, and show ways of escape from difficulty, like the dream which Minerva is said to have sent to sleeping Pericles, showing him that the herb Parthenium, or Pellitory of the Wall, would heal the favourite servant of his, who had fallen from the temple coping, and been injured (Pliny, Lib. XXII., c. xx.). Further, as Christ, the Divine Lamb, is formed in us, and grows in us, we cease to have confidence in the flesh (Philip. iii. 3). We die to it, and glory in the Lord. Paul says that we are made dead to the Law through the Body of Christ (Rom. vii. 4). Joseph is obedient to the commandment given to him. 'And he arose, and took the Young Child and His mother, and came into the land of Israel' (verse 21)—that is, as the conjoined idiom shows, they come to Zion. The word 'Israel' is only used as part of a conjoined idiom, and has no reference to Palestine.

We are next brought back again to the Servants' Grade. If Herod, or Circumcision, is not now ruling on that grade, one of his fleshly line is living and ruling. We read of another king called 'Archelaus,' a name which means 'prince of the people.' He is the son of Herod. In several cases, where the Bible is dealing with forms of wickedness, it introduces two representatives of such wickedness, the latter having a more spiritual power for evil than the former. It is so with the two beasts described in Rev. xiii., also with the restraining one and the lawless one in 2 Thes. ii. 7, 8. We have seen a like truth illustrated in Esther. Here, also, we find two kings who are virtually hinderers to Christ. As Herod represented the principle of Fleshly Glory in Judaism, so, as the writer thinks, Archelaus represents the principle of Spiritual, or Intellectual wickedness in so far as it works through the flesh. The second beast exercises all the power of the first beast. When the mere fleshliness, the rites and ceremonies of Judaism, cease to endanger the Christ in the early Christians, the more spiritual forms of evil still rule in Judaism, and make it a danger to Christians. Writers like Ignatius, and the author of the Epistle to Diognetus, have much to say against Judaizing. The pride of race, and the spirit of exclusiveness, were

powerful amongst the Jews. They thus submitted to a principle alien to the simplicity and humility that are in Christ. Josephus tells us how Archelaus went up to the temple, and sat on a throne of gold. Events in the political world were being overruled in harmony with God's will and counsel. Because of the two kings, Herod and Archelaus, Fleshly Glory, and Sin in a more Spiritual Aspect, as using the flesh to its purpose, Joseph and Mary leave Judæa or Judaism. This is done while the Lamb-Nature, or Christ after the flesh within them, is but as a little Child. So it is said in the celebrated prophecy of the Virgin bearing a Child: 'For before the Child shall know to refuse the evil and choose the good, the land whose two kings thou abhorrest shall be forsaken' (Is. vii. 16). Though Herod, or Fleshly Glory, gives up the rule to a more Intellectual Sin he is not dead on the Servants' Grade. Is it not noticeable that Judæa is forsaken by Christ and Joseph and Mary? that it has two kings, Herod and Archelaus? that these kings are ruling when Christ is a Young Child? that they are kings to be abhorred? It may be said that the two kings are Rezin of Syria, and Pekah of Israel (verse 1). The writer holds that the prophecy is moral history. It is clear, from verses 14-16, that the two abhorred kings are ruling when Christ is born. Hence they cannot be literal kings who reigned hundreds of years previously. Two literal kings would hardly have been held up in the Bible as abhorred kings. This allusion to the two kings tends to show that Herod and Archelaus are symbols of two Principles of Evil, Fleshly Glory, and a more Spiritual Wickedness, a prince of this world. Because of this more spiritual form of evil, Joseph, or the Prophetic Body, fears to revert to Judaism. Nor is it God's will that it should thus revert. By Divine direction, Joseph is now turned away from Judaism and its unspiritual and Rabbinical teachers. The words 'hearing,' and 'there,' show the Servants' Grade. 'But hearing that Archelaus did reign in Judæa, in the room of his father Herod, he was afraid to go thither' (εκεῖ, verse 22). It must be remembered that the second beast has the authority of the first beast (Rev. xiii. 12). Moreover, it is only to those who not only have the Lamb in them, but who have come to Zion, that Herod can be spoken of as dead.

Joseph is said to withdraw through a Divine warning into the parts of Galilee. This name Γαλιλαία, or 'Galilee,' answers to the Hebrew גליל (Is. ix. 1), a word which is from the root גלל. This verb means 'to roll,' and applies to a rolling away (Josh. v. 9), or any form of rolling, or turning, as we might roll or turn a stone (Gen. xxix. 3). Hence the name 'Galilee' is generally defined as 'a circuit,' or 'region.' A feminine noun, גליל, is used of a region or district (Ezek. xlvi. 8). The word גליל, or 'Galilee,' is used as an adjective, as 'turning' or 'folding' doors (1 Kings vi. 34). It is, however, mostly used as a substantive. In Cant. v. 14, it means 'rings.' The word גלגל, or 'Gilgal,' is also from the verb גלל, 'to roll,' and it is clear from Josh. v. 9, that the name 'Gilgal' is used of a rolling away. From a comparison of Josh. xviii. 17, xv. 7, it appears that this name 'Gilgal' is synonymous with גלילות, 'Geliloth,' which is the feminine plural of the Hebrew name for

'Galilee.' While both might mean 'rolled,' or 'a circuit,' the writer holds that it is the idea of a rolling away of what had been a reproach and a restraint which is dominant in both words. Thus, according to Josephus's definition, we might regard 'Gilgal,' and its equivalent 'Galilee,' as meaning 'liberty.' He says: 'Εκλήθη δὲ ὁ τόπος ἐν ᾧ στρατόπεδον ἔβαλεν Ἰησοῦς, Γάλγαλα· σημαίνει δὲ τοῦτο ἐλευθέριον ὄνομα'— 'And the place in which Joshua encamped was called Gilgal, and this name signifies Liberty.' He adds: 'For having passed through the river, they knew that they were now free from the Egyptians, and from the wretchedness of the desert' (Ant., Lib. V., c. i., § 11). Dr. Bernard and Dr. Whiston both approve of this definition of 'Gilgal' as 'Liberty.' Thus the writer would regard 'Galilee' as a symbol of a state of Moral Freedom, that is freedom from Judaism and Law. Paul says: 'For ye, brethren, were called for Freedom' (Gal. v. 13). So he contrasts those in Judaism with Sarah's children, and speaks of them respectively as children of the bond and children of the free. The writer would thus regard Judæa as the moral realm of Judaism and Law, and Galilee as the moral realm of Freedom from Law through Christianity. That freedom, however, may be abused. It may be used as an occasion for the flesh, or a cloak for licentiousness. Many to whom the liberty of the Gospel has been proclaimed do not receive it in the love of it. They know not the truth which can effectually make them free, and hence, though they abide not in Judaism, they abide in sin. In this realm of Freedom from Law, or Christian Freedom, there is a city called 'Nazareth.' This name appears to be the equivalent of the Hebrew word נָזַר, or 'separate,' 'consecrated' (Gen. xlix. 26, Numb. vi. 2). The name may also mean 'Prince,' as one separated to rule. Some think the word may be from נֶזֶר, 'a branch' (Is. xi. 1, xiv. 19). Jerome suggests these two alternative solutions of the name. Most lexicographers regard the word as meaning 'separated.' They who have in them Christ the Lamb will become a people separated and consecrated to God (2 Cor. vi. 17, Titus ii. 14). When Paul separated the disciples from the Jewish synagogue (Acts xix. 9), he was leading them to Nazareth. So Joseph, or the Prophetic Body, having the Lamb within it, begins to be a people separate and consecrated to God. We read: 'But having been warned through a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth' (verse 23). This is the first use of the word 'city' in the narrative. Like the word 'city' as applied to Beersheba (Gen. xxvi. 33), it denotes a spiritual aspect. It is used here in relation to a moral state reached by the Seed Process. Of this coming to Nazareth we read: 'That it might be fulfilled which was spoken through the Prophets, that He should be called a Nazarene' (verse 23). It is said that no such passage is found in prophecy. We have seen, however, how commonly the Apostolic fathers use the verb 'to say' in the sense of 'to mean,' or 'to indicate.' Thus: 'And another Scripture saith: "I did not come to call the righteous, but sinners." This saith (τοῦτο λέγει) that He must save the lost' (Epist. Clem. II., c. ii.). 'For I say unto you, that he who is faithful in least is faithful also in much.' Then this therefore says (ἄρα οὖν τοῦτο λέγει): Keep the flesh pure, and the seal unspotted, that

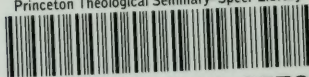
ye may receive eternal life' (Id., c. viii.). *ἐγὼ εἰμι ἡ θύρα, τούτο λέγει*, etc. (Clem. Alex., Epit., p. 793—'I am the Door; this says,' etc. It is clearly indicated in the Old Testament that Christ is to be separate. The word *נִזְר* is used of the crown of consecration on the High Priest's head. It was said that this Nezer, or crown of consecration, was to flourish upon the head of Christ (Ps. cxxxii. 18). It was said of Samson, a type of Christ: 'The Child shall be a Nazarite unto God from the womb' (Judg. xiii. 5).

It was a widespread opinion in ancient times that the Gospel of Matthew was originally written in Hebrew. Eusebius maintains this view (H. E., § 116), and he quotes Papias (§ 138), Irenæus (§ 219), Origen (§ 290), and Pantænus (§ 223), to the same effect. The Preface to the Pseudo Matt. Evangel. implies the same theory. But when the early writers quote Matthew, they quote according to the Greek. There is no extant quotation from the so-called Hebrew Gospel. Moreover, it is clear that the grade-words are used in the Greek of his Gospel as we now have it. The two chapters we have just considered prove this fact. Hence, if Matthew's Gospel was ever translated from Hebrew into Greek, it must either have been by Matthew himself, or by someone knowing the use of the grade-words. For these reasons, as well as for the bearing of this question on the subject of Inspiration, the writer believes that the tradition that Matthew wrote his Gospel in Hebrew is historically inaccurate. Origen himself refers to Matthew and Luke as having used a peculiar word for 'daily,' *ἐπιούσιον*, in the phrase 'daily bread' (De Orat., p. 245). Lardner says of Origen: 'At one word spoken by him, Ambrose, and the notaries employed by him, and many others, would have sought for Hebrew copies of Matthew's Gospel; and if there had been any such in that country or near it, there would have been brought to him as many as he desired. Nevertheless Origen does not appear to have ever seen such a copy; therefore there was no such thing in being as an authentic Hebrew Gospel of Matthew. If there had been, how could it have escaped the industry and inquisitiveness of Origen?' (Cred., Vol. II., p. 576). We shall see many illustrations of the fact that beyond all the other Gospels, the Gospel of Matthew has its aspect towards Judaism, and the fleshly aspects of Christianity. What we have seen of the genealogy of Christ as given by Matthew is, in part, an illustration of this law. This may have given rise to the tradition that this Gospel was written in Hebrew, but the preponderating weight of evidence goes to show that it was originally written in Greek.

END OF VOL. IV.

BS491 .G692 v.4
The Bible true from the beginning.

Princeton Theological Seminary-Speer Library



1 1012 00057 5573